DAILY WORDS OF GOD

FROM THE WORD APPEARS IN THE FLESH

DEVOTIONALS EDITION

THE CHURCH OF ALMIGHTY GOD

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Introduction

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and casting out man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, cast out, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the

sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

In this age, and among you, God shall accomplish the following fact: that every person shall live out the words of God, shall be able to put truth into practice, and shall love God earnestly; that all people shall use the words of God as a foundation and as their reality, and shall have hearts that revere God; and that, through practicing the words of God, man shall then wield kingly power together with God. This is the work to be achieved by God. Can you go without reading the words of God? Today, there are many who feel that they cannot go even a day or two without reading His words. They have to read His words every day, and if time does not permit, listening to them will suffice. This is the feeling that the Holy Spirit gives people, and it is the way He begins to move them. That is, He governs people through words, so that they can enter into the reality of the words of God. If, after just one day without eating and drinking the words of God, you feel darkness and thirst, and cannot stand it, this shows that you have been moved by the Holy Spirit, and that He has not turned away from you. You are, then, one who is in this stream. However, if after a day or two without eating and drinking the words of God, you don't feel a thing, if you have no thirst, and are not at all moved, this shows that the Holy Spirit has turned away from you. This means, then, that there is something wrong with the state within you; you have not entered into the Age of Word, and

you are one of those who have fallen behind. God uses words to govern people; you feel good if you eat and drink the words of God, and if you do not, you have no path to follow. The words of God become people's food, and the force that drives them. The Bible says that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (Matthew 4:4). Today, God will bring this work to completion, and He shall accomplish this fact in you. How is it that in the past, people could go many days without reading the words of God and yet be able to eat and work as usual, but this is not the case today? In this age, God chiefly uses words to govern all. Through the words of God, man is judged and perfected, then finally taken into the kingdom. Only the words of God can supply the life of man, and only the words of God can give man light and a path for practice, particularly in the Age of Kingdom. As long as you do not stray from the reality of God's words, eating and drinking His words each day, God will be able to make you perfect.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all nations and denominations. It is My voice that has led all men into the present. I cause all men to be conquered by My voice, to fall into this stream, and submit before Me, for I have long since reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not look upon the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore Him who is great in power? My voice shall spread throughout the earth; I will face My

chosen people and speak more words to them. Like the mighty thunders that shake the mountains and rivers, I speak My words to the whole universe and to mankind. Hence the words in My mouth have become man's treasure, and all men cherish My words. The lightning flashes from the East all the way to the West. My words are such that man is loath to give them up and at the same time finds them unfathomable, but rejoices in them all the more. All men are glad and joyful, celebrating My coming, as if an infant had just been born. By means of My voice, I shall bring all men before Me. Thenceforth, I shall formally enter into the race of men so that they will come to worship Me. With the glory that I radiate and the words in My mouth, I shall make it such that all men come before Me and see that the lightning flashes from the East and that I have also descended unto the "Mount of Olives" of the East. They will see that I have already long been on earth, no longer as the Son of the Jews but as the Lightning of the East. For I have long since been resurrected, and have departed from mankind's midst, and then reappeared with glory among men. I am He who was worshiped countless ages before now, and I am also the infant forsaken by the Israelites countless ages before now. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne and see My glorious countenance, hear My voice, and look upon My deeds. This is the entirety of My will; it is the end and the climax of My plan, as well as the purpose of My management: to have every nation worship Me, every tongue acknowledge Me, every man repose his faith in Me, and every people be subject unto Me!

—The Word, Vol. 1. The Appearance and Work of God. The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

God once said, even in the Millennial Kingdom people must still follow His utterances onward, and in the future God's utterances will yet

directly guide man's life in the good land of Canaan. When Moses was in the wilderness, God instructed and spoke to him directly. From heaven God sent food, water and manna for the people to enjoy, and today it is still thus: God has personally sent down things to eat and drink for people to enjoy, and He has personally sent curses to chastise people. And so, every step of His work is personally carried out by God. Today, people seek the occurrence of facts, they seek signs and wonders, and it is possible that all such people will be cast away, for the work of God is becoming increasingly practical. No one knows that God has descended from heaven, they are also unaware that God has sent down food and tonics from heaven —yet God actually exists, and the rousing scenes of the Millennial Kingdom that people imagine are also the personal utterances of God. This is fact, and only this is called reigning with God on earth. Reigning with God on earth refers to the flesh. That which is not of the flesh does not exist on earth, and thus all those who focus on going to the third heaven do so in vain. One day, when the entire universe returns to God, the center of His work throughout the cosmos will follow His utterances; elsewhere, some people will use the telephone, some will take a plane, some will take a boat across the sea, and some will use lasers to receive the utterances of God. Everyone will be adoring, and yearnful, they will all come close to God, and congregate toward God, and will all worship God—and all of this will be the deeds of God. Remember this! God will certainly never start again elsewhere. God will accomplish this fact: He will make all people throughout the universe come before Him and worship the God on earth, and His work in other places will cease, and people will be forced to seek the true way. It will be like Joseph: Everyone came to him for food, and bowed down to him, for he had things to eat. In order to avoid famine, people will be forced to seek the true way. The entire religious community

will suffer severe famine, and only the God of today is the wellspring of living water, possessed of the ever-flowing wellspring provided for the enjoyment of man, and people will come and depend on Him. That will be the time when the deeds of God are revealed and when God gains glory; all people throughout the universe will worship this unremarkable "human being." Will this not be the day of God's glory? One day, old pastors will send telegrams seeking the water from the wellspring of living water. They will be elderly, yet still they will come to worship this person, whom they despised. They will acknowledge Him with their mouths and will trust Him with their hearts—is this not a sign and a wonder? When the whole kingdom rejoices will be the day of God's glory, and whoever comes to you and receives God's good news will be blessed by God, and the countries and people who do so will be blessed and cared for by God. The future direction will be thus: Those who gain the utterances from God's mouth will have a path to walk on earth, and be they businessmen or scientists, or educators or industrialists, those who are without God's words will have a hard time taking even a single step, and will be forced to seek the true way. This is what is meant by, "With the truth you will walk the entire world; without the truth, you will get nowhere." The facts are thus: God will use the Way (which means all of His words) to command the whole universe and govern and conquer mankind. People are always hoping for a great shift in the means by which God works. To speak plainly, it is through words that God controls people, and you must do what He says whether you wish to or not; this is an objective fact, and must be obeyed by all, and so, too, is it inexorable, and known to all.

—The Word, Vol. 1. The Appearance and Work of God. The Millennial Kingdom Has Arrived

God's words will spread among countless homes, they will become known to all, and only then will His work spread throughout the universe.

Which is to say, if God's work is to spread throughout the entire universe, then His words must be spread. On the day of God's glory, God's words will show their power and authority. Every one of His words from time immemorial until today will be accomplished and will come to pass. In this way, glory will be to God on earth—which is to say, His words will reign on earth. All who are wicked will be chastised by the words spoken from the mouth of God, all who are righteous will be blessed by the words spoken from His mouth, and all will be established and made complete by the words spoken from His mouth. Nor will He manifest any signs or wonders; all will be accomplished by His words, and His words will produce facts. Everyone on earth will celebrate God's words, whether they be adults or children, male, female, old or young, all people will submit beneath the words of God. God's words appear in the flesh, allowing people to see them on earth, vivid and lifelike. This is what it means for the Word to become flesh. God has come to earth primarily to accomplish the fact of "the Word become flesh," which is to say, He has come so that His words may be issued from the flesh (not like the time of Moses in the Old Testament, when God's voice issued directly from the sky). After that, all of His words will be fulfilled during the Age of Millennial Kingdom, they will become facts visible before man's eyes, and people will behold them using their own eyes without the slightest disparity. This is the supreme meaning of God's incarnation. Which is to say, the work of the Spirit is accomplished through the flesh, and through words. This is the true meaning of "the Word become flesh" and "the Word's appearance in the flesh." Only God can speak the will of the Spirit, and only God in the flesh can speak on behalf of the Spirit; the words of God are made plain in God incarnate, and everyone else is guided by them. No one is exempt, they all exist within this scope. Only from these utterances can people become

aware; those who do not gain in this way are daydreaming if they think they can gain the utterances from heaven. Such is the authority demonstrated in God's incarnate flesh, causing all to believe in it with total conviction. Even the most venerable experts and religious pastors cannot speak these words. They must all submit beneath them, and none will be able to make another start. God will use words to conquer the universe. He will do this not by His incarnate flesh, but through using the utterances from the mouth of God become flesh to conquer all people in the entire universe; only this is the Word become flesh, and only this is the appearance of the Word in the flesh. Perhaps, to humans, it appears as if God has not done much work—but God has but to utter His words, and they will be thoroughly convinced and awed. Without facts, people shout and scream; with the words of God, they fall silent. God will surely accomplish this fact, for this is God's long-established plan: accomplishing the fact of the Word's arrival on earth. Actually, there is no need for Me to explain—the arrival of the Millennial Kingdom on earth is the arrival of God's words on earth. New Jerusalem's descent from heaven is the arrival of God's words to live among man, to accompany man's every action and all his innermost thoughts. This is also a fact that God will accomplish; this is the beauty of the Millennial Kingdom. This is the plan set by God: His words will appear on earth for a thousand years, and they will manifest all of His deeds, and complete all of His work on earth, after which this stage of mankind shall come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Millennial Kingdom Has Arrived

Part One: A Christian Life

The Three Stages of Work

Daily Words of God Excerpt 1

My entire management plan, the six-thousand-year management plan, consists of three stages, or three ages: the Age of Law of the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom of the last days. My work in these three ages differs in content according to the nature of each age, but at each stage this work befits the needs of man—or, to be more precise, is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan's tricks, and thereby to save the entire human race, which lives under Satan's domain. It is to show My wisdom and omnipotence, and to reveal the unbearable hideousness of Satan; even more than that, it is to allow created beings to discriminate between good and evil, to know that I am the Ruler of all things, to see clearly that Satan is the enemy of humanity, a degenerate, the evil one, and to allow them to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. Thus will ignorant humanity become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon people the things that they can enjoy; and they will come to know that I am the Ruler of all things and Satan is merely one of the beings that I created and that later turned against Me. My six-thousand-year management plan is divided into three stages, and I work thus to achieve the effect of enabling created beings to bear witness to Me, and comprehend My will, and know that I am the truth. Thus, during the early work of My six-thousand-year management plan, I performed the work of the law, which was the work in

which Jehovah led the people. The second stage ushered in the work of the Age of Grace in the villages of Judea. Jesus represents all the work of the Age of Grace; He was incarnated in the flesh, and nailed to the cross, and He also began the Age of Grace. He was crucified in order to complete the work of redemption, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," and the "Redeemer." As a result, the work of Jesus differed in content from the work of Jehovah, although they were the same in principle. Jehovah began the Age of Law, establishing the base—the point of origin—for God's work on earth, and issuing the laws and commandments. These are the two pieces of work He carried out, and they represent the Age of Law. The work Jesus did in the Age of Grace was not to issue laws, but to fulfill them, thereby ushering in the Age of Grace and concluding the Age of Law that had lasted two thousand years. He was the trailblazer, who came in order to begin the Age of Grace, yet the main part of His work lay in redemption. And so His work was also twofold: opening up a new age, and completing the work of redemption through His crucifixion, after which He departed. And henceforth was the Age of Law ended and the Age of Grace begun.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

Daily Words of God Excerpt 2

The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these

two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, but the salvation of man, the working of the life of man, and the changing of man's disposition so that he may bear testimony to God. This is how Satan is defeated. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the domain of Satan.

The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will forsake Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 3

God bears no malice toward the beings of creation; He wishes only to defeat Satan. All of His work—whether it be chastisement or judgment—is directed at Satan; it is carried out for the sake of mankind's salvation, it is all in order to defeat Satan, and it has one objective: to do battle against Satan to the very end! God will never rest until He has been victorious over Satan! He will rest only once He has defeated Satan. Because all of the work done by God is directed at Satan, and because those who have been corrupted by Satan are all under the control of Satan's domain and all live under Satan's domain, without battling against Satan and breaking with it, Satan would not relax its hold on these people, and they could not be gained. If they were not gained, it would prove that Satan has not been defeated, that it has not been vanquished. And so, in God's 6,000-year management plan, during the first stage He did the work of the law, during the second stage He did the work of the Age of Grace, that is, the work of crucifixion, and during the third stage He does the work of conquering mankind. All this work is directed at the extent to which Satan has corrupted mankind, it is all in order to defeat Satan, and every one of the stages is for the sake of defeating Satan. The essence of the 6,000-year work of God's management is the battle against the great red dragon, and the work of managing mankind is also the work of defeating Satan, the work of doing battle with Satan. God has battled for 6,000 years, and thus He has worked for 6,000 years to ultimately bring man into the new realm. When Satan is defeated, man will be completely liberated. Is this not the direction of God's work today? This is precisely the direction of the work of today: the complete liberation and freeing of man, so that he is not subject

to any rules, nor limited by any binds or restrictions. All this work is done in accordance with your stature and in accordance with your needs, meaning that you are provided with whatever you can accomplish. It is not a case of "driving a duck onto a perch," of imposing anything upon you; rather, all this work is carried out in accordance with your actual needs. Each stage of work is carried out in accordance with the actual needs and requirements of man; each stage of work is for the sake of defeating Satan. In fact, at the beginning there were no barriers between the Creator and His creatures. All of these barriers were caused by Satan. Man has become unable to see or touch anything because of how Satan has disturbed and corrupted him. Man is the victim, the one who has been deceived. Once Satan has been defeated, the created beings will behold the Creator, and the Creator will look upon the created beings and be able to personally lead them. Only this is the life that man should have on earth. And so, God's work is primarily in order to defeat Satan, and once Satan has been defeated, everything will be solved.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 4

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering, gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity

could not be represented by man, nor His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work. If man only believes that God came so that man may see Him, for the sake of making man happy, then such beliefs hold no value, no significance. Man's understanding is too superficial! Only by carrying this work out Himself can God do this work thoroughly and completely. Man is incapable of doing it on behalf of God. As he does not have God's identity or His essence, he is incapable of doing God's work, and even if man did this work, it would not have any effect. The first time God became flesh was for the sake of redemption, to redeem all mankind from sin, to make man capable of being cleansed and of being forgiven for his sins. The work of conquest is also personally done by God among man. If, during this stage, God were only to speak prophecy, then a prophet or someone gifted could be found to take His place; if it were only prophecy being spoken, then man could stand in for God. Yet if man tried to personally do the work of God Himself and tried to work the life of man, it would be impossible for him to do this work. It must be personally done by God Himself: God must personally become flesh to do this work. In the Age of Word, if only prophecy were spoken, then Isaiah or Elijah the prophet could be found to do this work, and there would be no need for God Himself to do it personally. Because the work done in this stage is not merely the speaking of prophecy, and because it is of greater importance that the work of words is used to conquer man and defeat Satan, this work cannot be done by man, and must be personally done by God Himself. In the Age of Law Jehovah did part of His work, after which He spoke some words and did some work through the prophets. That is because man could

replace Jehovah in His work, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of God's work was the leadership of man. It was the start of the battle against Satan, but this battle had yet to officially begin. The official war against Satan began with the first incarnation of God, and it has continued right up until today. The first battle of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate began to directly work the life of man, this was the official start of the work of regaining man, and because this was the work of changing man's old disposition, it was the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of man. This had to be personally done by God: It required that God personally become flesh. If He had not become flesh, no one else could have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have submitted and it would have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the essence of God incarnate is still God, He is still the life of

man, and He is still the Creator; whatever happens, His identity and essence will not change. And so, He assumed the flesh and did the work to cause the complete submission of Satan. During the stage of work of the last days, if man were to do this work and were made to speak the words directly, then he would be unable to speak them, and if prophecy were spoken, then this prophecy would be incapable of conquering man. By assuming the flesh, God comes to defeat Satan and cause its complete submission. When He utterly defeats Satan, fully conquers man, and completely gains man, this stage of work will be completed and success achieved. In God's management, man cannot stand in for God. In particular, the work of leading the age and launching new work is in even greater need of being personally done by God Himself. Giving man revelation and providing him with prophecy can be done by man, but if it is work that must be personally done by God, work of the battle between God Himself and Satan, then this work cannot be done by man. During the first stage of work, when there was no battle with Satan, Jehovah personally led the people of Israel using the prophecy spoken by the prophets. Afterward, the second stage of work was the battle with Satan, and God Himself personally became flesh and came into the flesh to do this work. Anything that involves the battle against Satan also involves the incarnation of God, which means that this battle cannot be waged by man. If man were to do battle, he would be incapable of defeating Satan. How could he have the strength to fight against it whilst still under its domain? Man is in the middle: If you lean toward Satan, then you belong to Satan, but if you satisfy God, then you belong to God. Were man to try and stand in for God in the work of this battle, would he be able to? If he did, would he not have perished long ago? Would he not have entered into the netherworld long ago? So, man is unable to replace God in His work, which is to say that man does not have

the essence of God, and if you did battle with Satan you would be incapable of defeating it. Man can only do some work; he can win some people over, but he cannot stand in for God in the work of God Himself. How could man do battle with Satan? Satan would take you captive before you had even started. Only when God Himself does battle with Satan and man follows and obeys God upon this basis, can man be gained by God and escape from the bonds of Satan. The things that man can achieve with his own wisdom and abilities are too limited; he is incapable of making man complete, of leading him, and, moreover, of defeating Satan. Man's intelligence and wisdom are unable to thwart the schemes of Satan, so how could man do battle with it?

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 5

The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving mankind, and bears no relation to the work of saving mankind, for when the world was created, mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's salvation. The work of saving mankind only began when mankind had been corrupted by Satan, and so the work of managing mankind also only began when mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. It was only after mankind acquired a corrupt disposition that the work of

management came into existence, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind will have been completely finished, and that this phase will thenceforth have concluded for mankind. Without the work of saving all mankind, the work of managing mankind would not exist, nor would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of mankind, newly created, on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is to transform this corrupt mankind. This is the meaning of "managing mankind." The work of saving mankind does not include the work of creating the world, and so the work of managing mankind also does not include the work of creating the world, but rather only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved. As creatures of God, you should recognize that man was created by God, and you should recognize the source of mankind's corruption, and, moreover, the process of man's salvation. If you only know how to act according to doctrine in an attempt to gain God's favor, but have no inkling of how God saves mankind, or of the source of mankind's

corruption, then this is what you lack as a creature of God. You should not be satisfied with just understanding those truths that can be put into practice, while remaining ignorant of the wider scope of God's management work—if this is the case, then you are too dogmatic. The three stages of work are the inside story of God's management of man, the advent of the gospel of the whole world, the greatest mystery among all mankind, and they are also the foundation of spreading the gospel. If you only focus on understanding simple truths that relate to your life, and know nothing of this, the greatest of all mysteries and visions, then is your life not akin to a defective product, good for nothing except being looked at?

If man only concentrates on practice, and sees the work of God and what man should know as secondary, is this not penny-wise and pound-foolish of him? That which you must know, you must know; that which you must put into practice, you must put into practice. Only then will you be someone who knows how to pursue the truth. When the day comes for you to spread the gospel, if you are only able to say that God is a great and righteous God, that He is the supreme God, a God with whom no great man can compare, and that He is a God above whom there is none…, if you can only say these irrelevant and superficial words while being utterly incapable of speaking words which are of crucial importance and which have essence; if you have nothing to say about knowing God or the work of God, and, furthermore, cannot explain the truth, or provide what is lacking in man, then someone such as you is incapable of performing their duty well. Bearing testimony to God and spreading the gospel of the kingdom is no simple matter. You must first be equipped with the truth, and the visions that must be understood. When you are clear about the visions and truth of the different aspects of God's work, and in your heart you come to know the work of God, and regardless of what God does—whether it be righteous

judgment or refinement of man—you possess the greatest vision as your foundation, and you possess the right truth to put into practice, then you will be able to follow God to the very end. You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His will toward man does not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the work of the revelation of the end of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end, and provided that it is during the time He works man, then the heart of His work will not change. It will always be the salvation of mankind. This should be the foundation of your belief in God. The aim of the three stages of work is the salvation of all mankind—this means the complete salvation of man from the domain of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and each is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to act in order to satisfy the desire of God. If you can reach this point, then this, the greatest of all visions, will become the foundation of your belief in God. You should not only seek after easy ways of practice or deep truths, but should combine visions with practice, so that there are both truths that can be put into practice and knowledge that is based on visions. Only then will you be someone who comprehensively pursues the truth.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 6

The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work. They also remain ignorant of the many ways in which He saves mankind, and of His will for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work, and those who only rigidly stick to doctrine that is left over from a certain stage of work are people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three stages of God's work can fully express the entirety of God's disposition and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind; it is proof of God's victory, and is the expression of God's entire disposition. Those who understand only one stage of the three stages of God's work know only part of God's disposition. In the notions of man, it is easy for this single stage of work to become doctrine, and it becomes likely that man will establish fixed rules about God and use this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that man rigidly constrains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited parameters, believing that if God was like this once, then He will remain the same for all time and never change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they

will not define God as the God of the Israelites, or the Jews, and will not see Him as a God who will be forever nailed to the cross for the sake of man. If one only comes to know God from one stage of His work, then their knowledge is far too small, and amounts to no more than a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters? Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent in nature and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old arguments to "confirm" the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and convinced that they are able to travel across the world. Are such people not those who are despised and rejected by the Holy Spirit, and will they not be cast out by the new age? Are not those who come before God and openly oppose Him ignorant and under-informed villains, who are merely trying to show how brilliant they are? With but a meager knowledge of the Bible, they try to run riot in the world's "academia"; with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit and attempt to make it revolve around their own thought process. Short-sighted as they are, they try to behold in one glance 6,000 years of God's work. These people do not have any sense worth mentioning! In fact, the greater people's knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God's work today, but they are not rash in their judgments. The less people know of God, the

more arrogant and overconfident they are and the more wantonly they proclaim God's being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their temperament to deny the rightness of the Holy Spirit's work, and who also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit's work? Are they not, furthermore, people of great arrogance, people who are inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate them. Not only do they look down upon those who work for God, but they also blaspheme against God Himself. Such desperate people will not be forgiven, either in this age or the age to come, and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more people are like this, the more liable they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and who have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, God who is always new and never old?

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 7

The three stages of work are a record of the entire work of God; they are a record of God's salvation of mankind, and they are not imaginary. If you truly wish to seek a knowledge of God's entire disposition, then you must know the three stages of work carried out by God, and, furthermore, you must not omit any stage. This is the minimum that must be achieved by those who seek to know God. Man himself cannot fabricate a true

knowledge of God. This is not something that man himself can imagine, nor is it the consequence of the Holy Spirit's special favor granted to a single person. Rather, it is a knowledge that comes after man has experienced the work of God, and it is a knowledge of God that only comes after having experienced the facts of God's work. Such a knowledge cannot be gotten readily, and nor is it something that can be taught. It is wholly related to personal experience. God's salvation of mankind is at the core of these three stages of work, yet within the work of salvation are included several methods of working and several means by which God's disposition is expressed. This is what is most difficult for man to identify, and it is this that is difficult for man to understand. The separation of the ages, changes in God's work, changes in the location of work, changes in the recipient of this work, and so on—these are all included in the three stages of work. In particular, the difference in the Holy Spirit's way of working, as well as alterations in God's disposition, image, name, identity, or other changes, are all part of the three stages of work. One stage of work can only represent one part, and is limited within a certain scope. It does not involve the separation of the ages, or changes in God's work, much less the other aspects. This is a clearly obvious fact. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and God's disposition in the work of salvation; without this fact, your knowledge of God consists of nothing but hollow words, nothing more than armchair pontification. Such knowledge can neither convince nor conquer man; it is at odds with reality, and it is not the truth. It may be very plentiful and pleasing to the ear, but if it is at odds with God's inherent disposition, then God will not spare you. Not only will He not commend your knowledge, but He will also take retribution on you for being a sinner who has blasphemed Him. The words of knowing God are not spoken lightly.

Though you may be glib and silver-tongued, and though your words are so clever that you can argue black into being white and white into being black, still you are out of your depth when it comes to speaking of the knowledge of God. God is not someone that you can judge rashly or casually praise, or nonchalantly denigrate. You praise anyone and everyone, yet you struggle to find the right words to describe the supreme grace of God—this is what every loser comes to realize. Even though there are many masters of language who are capable of describing God, the accuracy of what they describe is but a hundredth of the truth spoken by people who belong to God, people who though possessing only a limited vocabulary, have rich experience to draw upon. Thus it can be seen that knowledge of God lies in accuracy and actuality, and not in the clever use of words or a rich vocabulary, and that man's knowledge and the knowledge of God are completely unrelated. The lesson of knowing God is higher than any of the natural sciences of mankind. It is a lesson that can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. So, you must not view knowing God and pursuing the truth as if they are things that could be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth and the lesson of knowing God, you have nothing to show for yourself and you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and this is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the cause of knowing God, there are almost none who are up to standard. Man does not know what it means to know God, or why it is necessary to know God, or to what degree one must attain in order to know God. This is what is so

confounding to mankind, and it is quite simply the biggest riddle faced by mankind—no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore, I am in the process of carrying out this work, and hope to see the appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two such people who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all creatures? Would any creature among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man

are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved. Nothing of the three stages of work is hidden, and this is advantageous to man's knowledge of God, and helps man gain a more complete and thorough knowledge of God. All this work is of benefit to man.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 8

The work of God Himself is the vision that man must know, for the work of God cannot be achieved by man, and is not possessed by man. The three stages of work are the entirety of God's management, and there is no greater vision that should be known by man. If man does not know this mighty vision, then it is not easy to know God, it is not easy to understand God's will, and, furthermore, the path that man walks upon will become increasingly arduous. Without visions, man would not have been able to come this far. It is the visions that have safeguarded man until today, and which have provided the greatest protection to man. In the future, your knowledge must deepen, and you must come to know the entirety of His will and the essence of His wise work within the three stages of work. Only this is your true stature. The final stage of work does not stand alone, but is

part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and

each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 9

God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation

of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last. Each stage of work continues on from the foundation of the last, which is not abolished. In this way, in His work that is always new and never old, God is constantly expressing aspects of His disposition that have never before been expressed to man, and is always revealing to man His new work and His new being, and even though the religious old guard does its utmost to resist this, and openly opposes it, God always does the new work that He intends to do. His work is always changing, and because of this, it is always encountering the opposition of man. So, too, is His disposition always changing, as are the age and recipients of His work. Furthermore, He is always doing work that has never been done before, even carrying out work that appears to man to be in contradiction to the work done before, to run counter to it. Man is only able to accept one kind of work, or one way of practice, and it is difficult for man to accept work, or ways of practice, that are at odds with, or higher than, them. But the Holy Spirit is always doing new work, and so there appear group after group of religious experts that oppose the new work of God. These people have become experts precisely because man has no knowledge of how God is always new and never old, and has no knowledge of the principles of God's work, and, furthermore, has no knowledge of the many ways in which God saves man. As such, man is utterly unable to tell if it is work that comes from the Holy Spirit, and if it is the work of God Himself. Many people cling to an attitude in which, if something corresponds with the words that came before, then they accept it, and if there are differences with the work of before, then they oppose and reject it. Today, do you all not abide by such principles? The three stages of the work

of salvation have not had any great effect on you, and there are those who believe that the two previous stages of work are a burden they simply do not need to know. They think that these stages should not be declared to the masses and should be retracted as soon as possible, so that people do not feel overwhelmed by the previous two stages of the three stages of work. Most believe that making the two previous stages of work known is a step too far, and is of no help in knowing God—that is what you think. Today, you all believe that it is right to act in this way, but the day will come when you realize the importance of My work: Know that I do not do any work that is of no significance. Since I am declaring the three stages of work to you, they must be of benefit to you; since these three stages of work are at the heart of God's entire management, they must become the focus of everyone throughout the universe. One day, you will all realize the importance of this work. Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too disobedient. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are rejected by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know

God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 10

The three stages of work were done by one God; this is the greatest vision, and this is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—this is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast. Today, the biggest problem facing various religions and denominations is that they do not know the work of the Holy Spirit, and are unable to differentiate between the work of the Holy Spirit and work that is not of the Holy Spirit

—because of this, they cannot tell whether this stage of work is, like the last two stages of work, also done by Jehovah God. Though people follow God, most are still unable to tell whether it is the right way. Man worries whether this way is the way personally led by God Himself, and whether God's incarnation is a fact, and most people still have no clue about how to discern such things. Those who follow God are unable to determine the way, and so the messages which are spoken only have a partial effect among these people, and are incapable of being fully effective, and so this then affects the life entry of such people. If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people; if man can see that although the work is different, it is all done by one God, and that since it is work done by one God, then it must be right and without error, and that though it is at odds with the notions of man, there is no denying that it is the work of one God—if man can say for sure that it is the work of one God, then the notions of man will be reduced to mere trifles, unworthy of mention. Because the visions of man are unclear, and because man only knows Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by notions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no notions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because these stages of work cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove such imaginings, and no one to correct them. Man gives free rein to his temperament, throwing caution to the wind and letting his imagination run free; there are no facts to verify his

imaginings, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man believes in his own imagined God in his mind, and does not seek the God of reality. If one person has one kind of belief, then among a hundred people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen the reality of God's work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God's work. Thus it is that people who have only been believers for a year come to believe in God through their own notions. The same is also true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have notions about God. Man believes that he has freed himself from the bonds of his old notions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but notions and hearsay? Man thinks that his notions are right and without error, and he thinks that these notions come from God. Today, when man witnesses the work of God, he lets loose notions that have built up over many years. The imaginings and ideas of the past have become an obstruction to the work of this stage, and it has become difficult for man to let go of such notions and to refute such ideas. The notions toward this step-by-step work of many of those who have followed God until today have become ever more grievous, and these people have gradually formed a stubborn enmity to the God incarnate. The source of this hatred lies in the notions and imaginings of man. The notions and imaginings of man have become the enemy of the work of today, work which is at odds with the notions of man. This has happened precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the notions and imaginings

of man do not brook the existence of facts, and, furthermore, because man does not give thought to the correctness and veracity of facts, and merely single-mindedly lets loose his notions and employs his own imagination. This can only be said to be the fault of the notions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man. You may give free rein to your imagination, and may even compile fine stories about the work of Jehovah and Jesus, but you may not refute the fact of each stage of the work of Jehovah and Jesus; this is a principle, and it is also an administrative decree, and you should understand the importance of these issues. Man believes that this stage of work is incompatible with the notions of man, and that this is not the case for the two previous stages of work. In his imagination, man believes that the work of the two previous stages is surely not the same as the work of today—but have you ever considered that the principles of God's work are all the same, that His work is always practical, and that, regardless of the age, there will always be a deluge of people who resist and oppose the fact of His work? All those who today resist and oppose this stage of work would also undoubtedly have opposed God in times past, for such people will always be the enemies of God. The people who know the fact of God's work will see the three stages of work as the work of one God, and will let go of their notions. These are people who know God, and such people are those who truly follow God. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of

management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all creatures will return under the dominion of the Creator, all creatures will worship the one true God, and all evil religions will come to nothing, never to appear again.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 11

Why this continual reference to the three stages of work? The passing of the ages, social development, and the changing face of nature all follow alterations in the three stages of work. Mankind changes in time with the work of God, and does not develop by itself. The three stages of God's work are referred to in order to bring all creatures, and all people of every religion and denomination, under the dominion of one God. Regardless of what religion you belong to, ultimately you will all submit under the dominion of God. Only God Himself can carry out this work; it cannot be done by any religious head. There are several major religions in the world,

and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; almost every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. This is to say that mankind is not guided by a particular religious head or leader; rather, the whole of mankind is led by the Creator, who created the heavens and earth and all things, and who also created mankind—this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, the supersedure of society, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by any given religious head. A religious head is merely the leader of a particular religion, and cannot represent God, nor can they represent the One who created the heavens and earth and all things. A religious head can lead all those within the entire religion, but they cannot command all creatures beneath the heavens—this is a universally acknowledged fact. A religious head is merely a leader, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all creatures must also return under His dominion. No matter how high the status of a man, that man cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and

when the end time arrives He will still do His own work Himself, classing all things according to kind—this work cannot be done by any apart from God. The three stages of work carried out from the beginning until today were all carried out by God Himself, and were carried out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the three stages of work, all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions. He who is incapable of creating the world will be incapable of bringing it to an end, whereas He who created the world will surely be capable of bringing it to an end. Therefore, if one is unable to bring the age to an end and is merely able to help man cultivate his mind, then he will surely not be God, and will surely not be the Lord of mankind. He will be incapable of doing such great work; there is only one who can carry out such work, and all that are unable to do this work are surely enemies and not God. All evil religions are incompatible with God, and since they are incompatible with God, they are enemies of God. All work is done by this one true God, and the entire universe is commanded by this one God. Regardless of whether it is His work in Israel or in China, regardless of whether the work is carried out by the Spirit or by the flesh, all is done by God Himself, and can be done by no one else. It is precisely because He is the God of all mankind that He works freely, unconstrained by any conditions—this is the greatest of all visions. As a creature of God, if you wish to perform the duty of a creature of God and understand the will of God, you must understand the work of God, you must understand God's will for creatures, you must understand His plan of management, and you must understand all the significance of the work He does. Those who do not understand this are not qualified creatures of God! As a creature of God, if

you do not understand where you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He has never left him. The Holy Spirit never stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God. Is there anything more humiliating than this for all creatures of God? God personally leads man, but man does not understand the work of God. You are a creature of God, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you still do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—are you not therefore the one who will not receive salvation? Those who belong to Satan do not understand the words of God, while those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved and who will bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be cast out. Those who do not understand God's will and do not realize the work of God are incapable of achieving the knowledge of God, and such people cannot bear testimony to God. If you wish to bear testimony to God, then you must know God; the knowledge of God is accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's

work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan. Those who can bear testimony to God will be able to receive God's promise and blessing, and will be the group that remains at the very end, the group which possesses the authority of God and bears testimony to God. Perhaps those among you can all become a member of this group, or perhaps only half, or only a few —it depends on your will and on your pursuit.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 12

The six-thousand-year management plan is divided into three stages of work. No one stage alone can represent the work of the three ages, but only one part of a whole. The name Jehovah cannot represent the whole of God's disposition. The fact that He carried out His work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments to him, asking man to build the temple and the altars; the work He did represents only the Age of Law. This work that He did does not prove that God is only a God who asks man to keep the law, or that He is the God in the temple, or that He is the God before the altar. To say this would be untrue. The work done under the law can only represent one age. Therefore, if God only did the work in the Age of Law, then man would confine God within the following definition,

saying, “God is the God in the temple, and, in order to serve God we must put on priestly robes and enter the temple.” If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and instead only the work in the Age of Grace, then all man would know is that God can only redeem man and forgive man’s sins. Man would know only that He is holy and innocent, and that for man’s sake He is able to sacrifice Himself and be crucified. Man would know only these things but have no understanding of anything else. Each age therefore represents one part of God’s disposition. As for which aspects of God’s disposition are represented in the Age of Law, which in the Age of Grace, and which in this present stage: only when all three stages have been integrated into one whole can they reveal the entirety of God’s disposition. Only when man has come to know all three stages can he understand it fully. None of the three stages can be omitted. You will only see the disposition of God in its entirety after coming to know these three stages of work. The fact that God completed His work in the Age of Law does not prove that He is only the God under the law, and the fact that He completed His work of redemption does not mean that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace having come to an end, you cannot then say that God belongs only to the cross and that the cross alone represents the salvation of God. To do so would be to define God. In the present stage, God is mainly doing the work of the word, but you cannot say then that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man, so as to reveal the destination and the end of mankind and end all the work of salvation among mankind. This stage of work in the

last days brings everything to a close. All mysteries not understood by man need to be unraveled to allow man to plumb them to their depths and have a completely clear understanding in his heart. Only then can the human race be classed according to kind. Only after the six-thousand-year management plan is completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 13

All of the work done throughout the six-thousand-year management plan has only now come to a close. Only after all of this work has been revealed to man and carried out in the midst of mankind will humanity know all of God's disposition and what He has and is. When the work of this stage has been fully completed, all mysteries not understood by man shall have been revealed, all truths previously not understood shall have been made clear, and the human race shall have been told of their future path and destination. This is the whole of the work that is to be done in the present stage. Even though the path that man walks today is also the path of the cross and the path of suffering, what man practices, and what he eats, drinks and enjoys today are greatly different from that which fell to man under the law and in the Age of Grace. What is asked of man this day is unlike that in the past and even more unlike that asked of man in the Age of Law. Now, what was asked of man under the law when God was doing His work in Israel? It was no more than that man should keep the Sabbath and the laws of Jehovah. No one was to labor on the Sabbath or transgress the laws of Jehovah. But it is not so now. On the Sabbath, man works, gathers, and prays as usual, and no restrictions are imposed on him. Those in the Age of Grace had to be baptized, and they were further asked to fast, break bread, drink wine, cover their heads and wash the feet of others for them.

Now, these rules have been abolished, but greater demands are made of man, for the work of God grows ever deeper and the entry of man reaches ever higher. In the past, Jesus laid His hands upon man and prayed, but now that everything has been said, what is the use of the laying on of hands? Words alone can achieve results. When He laid His hands upon man in the past, it was to bless man and also to heal him of his diseases. This was how the Holy Spirit worked at that time, but it is not so now. Now the Holy Spirit uses words in order to work and achieve results. His words have been made clear to you, and you should put them into practice just as you have been told. His words are His will; they are the work He wishes to do. Through His words, you will understand His will and that which He asks you to attain, and you may just put His words into practice directly without any need for the laying on of hands. Some may say, "Lay Your hands upon me! Lay Your hands upon me that I may receive Your blessing and that I may partake of You." All these are outdated practices from the past, now obsolete, for the age has changed. The Holy Spirit works in accordance with the age, neither at random nor in conformity to set rules. The age has changed, and a new age necessarily brings with it new work. This is true of every stage of work, and so His work is never repeated. In the Age of Grace, Jesus did a fair amount of that kind of work, such as healing sickness, casting out demons, laying His hands upon man to pray for him, and blessing man. However, to do so again would be meaningless in the present day. The Holy Spirit worked in that way at the time, for it was the Age of Grace, and there was sufficient grace for man to enjoy. No payment of any kind was asked of him, and so long as he had faith, he would receive grace. All were treated very graciously. Now the age has changed, and the work of God has progressed further; it is through chastisement and judgment that the rebelliousness of man and the unclean things within man

will be purged away. That stage being the stage of redemption, it behooved God to work in that way, showing enough grace for man to enjoy, so that man might be redeemed from sin and, by means of grace, be forgiven his sins. This present stage is to expose the unrighteousness within man by means of chastisement, judgment, the smiting of words, as well as the discipline and revelation of words, so that humanity may afterward be saved. This is work more in-depth than redemption. The grace in the Age of Grace was sufficient for man's enjoyment; now that man has already experienced this grace, he is no longer to enjoy it. This work is now past its time and is no longer to be done. Now man is to be saved through the judgment of the word. After man is judged, chastised, and refined, his disposition is thereby changed. Is this not all because of the words I have spoken? Each stage of work is done in line with the progress of the whole human race and with the age. The work is all significant, and it is all done for the sake of the final salvation, that mankind may have a good destination in the future, and that humanity may be classed according to kind in the end.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 14

Each stage of the Holy Spirit's work also requires the testimony of man. Each stage of work is a battle between God and Satan, and the target of the battle is Satan, while the one who will be made perfect by this work is man. Whether or not God's work can bear fruit depends on the manner of man's testimony to God. This testimony is what God requires of those who follow Him; it is the testimony made before Satan, and also proof of the effects of His work. The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all

mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, as do the requirements of man to bear testimony. The more man is capable of truly cooperating with God, the more God gains glory. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. Therefore, whether or not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the past, man was required to comply with the law and the commandments, and he was required to be patient and humble. Today, man is required to obey all of God's arrangements and possess a supreme love of God, and he is ultimately required to still love God amid tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are more profound than the last, and in this way, God's entire management gradually takes shape. It is precisely because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and only then does the whole of mankind begin to gradually depart from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan. When that time comes, the work of God will have reached its end, and man's cooperation with God in order to achieve changes in his disposition will be no more, and the whole of mankind will

live in the light of God, and from then on, there will be no rebelliousness or opposition to God. God will also make no demands of man, and there will be a more harmonious cooperation between man and God, one which will be the life of man and God together, the life that comes after the management of God has been completely concluded, and after man has been fully saved by God from the clutches of Satan. Those who cannot closely follow the footsteps of God are incapable of attaining such a life. They will have lowered themselves into darkness, where they will weep and gnash their teeth; they are people who believe in God but do not follow Him, who believe in God but do not obey all of His work.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 15

Throughout the entire management work, the most important work is to save man from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the original reverence of God in the heart of conquered man, and allowing him to achieve a normal life, which is to say, the normal life of a creature of God. This work is crucial, and it is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the Age of Law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the domain of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and man did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the domain of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core

of the management, and it had no great correlation to the official work of the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implicit and unfathomable, and it is deeply frightening and unapproachable to man; the Spirit is not suited to directly doing the work of salvation, and is not suited to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to take the place of the Spirit in His work, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two stages are the key phases of the management work. The two incarnations are mutually complementary and they complement each other perfectly. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that, without the work of the two incarnations of God, the entire management work would have ground to a halt, and the work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, on the reality of mankind's depravity, and on the severity of Satan's disobedience and its disturbance of the work. The right one who is up to the task is predicated upon the nature of the work performed by the worker, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by God's Spirit, or work done by God incarnate, or work done through man—the first to be

eliminated is work done through man, and, based on the nature of the work, and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and that it offers more advantages. This is God's thought at the time when He decided whether the work was to be done by the Spirit or by the flesh. There is a significance and a basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom to them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. Therefore, God's wisdom and the entirety of His being are reflected in every action, thought, and idea in His work; this is the more concrete and systematic being of God. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is done according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Each stage of His work is not only performed according to principle, but each stage also contains many things that cannot be articulated by human language, and these are the things that are invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and He does not do insignificant work. When the Spirit works directly, it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He readily change His identity?

Why else would He readily become a person who is regarded as lowly and is persecuted?

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 16

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now

not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation. Jesus and I come from one Spirit. Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the work that it behooves each one to do, and in different time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final

analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the wicked. Does He not do all of this Himself? Is this not the omnipotence of God? He was able both to promulgate laws for man and to issue him commandments, and He was also able to lead the early Israelites in living their lives on earth, and to guide them in building the temple and altars, holding all the Israelites under His dominion. Because of His authority, He lived on earth with the people of Israel for two thousand years. The Israelites dared not rebel against Him; all revered Jehovah and observed His commandments. Such was the work that was done by virtue of His authority and His omnipotence. Then, during the Age of Grace, Jesus came to redeem the whole of fallen humankind (not only the Israelites). He showed mercy and lovingkindness to man. The Jesus that man saw in the Age of Grace was filled with lovingkindness and was always loving toward man, for He had come to save humanity from sin. He was able to forgive men their sins until His crucifixion completely redeemed humankind from sin. During this period, God appeared before man with mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man, so that they might forever be forgiven. He was merciful, compassionate,

patient, and loving. And all those who followed Jesus in the Age of Grace likewise sought to be patient and loving in all things. They were long-suffering, and never fought back even when beaten, cursed, or stoned. But during the final stage it can no longer be so. The work of Jesus and Jehovah was not entirely the same even though They were of one Spirit. The work of Jehovah did not bring the age to an end, but guided the age, ushering in the life of humankind on earth, and the work of today is to conquer those in the Gentile nations who have been deeply corrupted, and to lead not only God's chosen people in China, but the entire universe and all humankind. It may appear to you that this work is being done only in China, but in fact it has already begun to spread abroad. Why is it that people outside China seek the true way, time and time again? It is because the Spirit has already set to work, and the words spoken today are directed toward people throughout the universe. With this, half of the work is already under way. From the creation of the world to the present, the Spirit of God has set this great work in motion, and has moreover done different work in different ages and among different nations. The people of each age see a different disposition of His, which is naturally revealed through the different work that He does. He is God, filled with mercy and lovingkindness; He is the sin offering for man and man's shepherd; but He is also man's judgment, chastisement, and curse. He could lead man to live on earth for two thousand years, and He could also redeem corrupted humankind from sin. Today, He is also able to conquer humankind, who does not know Him, and to prostrate them under His dominion, so that all submit to Him fully. In the end, He will burn away all that is unclean and unrighteous within people throughout the universe, to show them that He is not only a merciful and loving God, not only a God of wisdom and wonders, not only a holy God, but furthermore, a God who judges man. To the evil ones among humankind, He is burning, judgment,

and punishment; to those who are to be perfected, He is tribulation, refinement, and trials, as well as comfort, sustenance, the provision of words, dealing, and pruning. And to those who are cast out, He is punishment and retribution.

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Daily Words of God Excerpt 17

After having carried out His six thousand years of work through the present day, God has already revealed many of His acts, the primary purpose of which has been to defeat Satan and bring salvation to all of humanity. He is using this opportunity to allow everything in heaven, everything upon the earth, everything within the seas, and every last object of God's creation on earth to see His almightiness and to witness all of His acts. He is seizing the opportunity provided by His defeat of Satan to reveal all of His deeds to humans, and to enable them to praise Him and exalt His wisdom in defeating Satan. Everything on earth, in heaven, and within the seas brings God glory, praises His almightiness, praises every one of His deeds, and shouts His holy name. This is proof of His defeat of Satan; it is proof of His vanquishing of Satan. More importantly, it is proof of His salvation of humanity. The whole of God's creation brings Him glory, praises Him for defeating His enemy and returning victoriously, and extols Him as the great victorious King. His purpose is not merely to defeat Satan, which is why His work has continued for six thousand years. He uses Satan's defeat to save humanity; He uses Satan's defeat to reveal all His acts and all of His glory. He will obtain glory, and all the multitude of angels will see all His glory. The messengers in heaven, the humans upon earth, and all objects of creation upon earth will see the glory of the Creator. This is the work that He does. His creation in heaven and on earth will all

witness His glory, and He will return triumphantly after utterly defeating Satan, and allow humanity to praise Him, thus achieving a double victory in His work. In the end, all of humanity will be conquered by Him, and He will wipe out anyone who resists or rebels; in other words, He will wipe out all those who belong to Satan.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

Daily Words of God Excerpt 18

The work that Jehovah did upon the Israelites established among humanity God's earthly place of origin, which was also the sacred place where He was present. He confined His work to the people of Israel. At first, He did not work outside of Israel, but instead, He chose people He found suitable in order to restrict the scope of His work. Israel is the place where God created Adam and Eve, and out of the dust of that place Jehovah made man; this place became the base of His work on earth. The Israelites, who were the descendants of Noah and also the descendants of Adam, were the human foundation of Jehovah's work on earth.

At this time, the significance, purpose, and steps of Jehovah's work in Israel were to initiate His work on the whole earth, which, taking Israel as its center, gradually spread into the Gentile nations. This is the principle according to which He works throughout the universe—to establish a model and then broaden it until all people in the universe shall have received His gospel. The first Israelites were the descendants of Noah. These people were endowed only with the breath of Jehovah, and understood enough to take care of the basic necessities of life, but they did not know what kind of God Jehovah was, or His will for man, much less how they should revere the Lord of all creation. As for whether there were rules and laws to be obeyed,[a] or whether there was a duty that created beings should perform

for the Creator, Adam's descendants knew nothing of these things. All they knew was that the husband should sweat and labor to provide for his family, and that the wife should submit to her husband and perpetuate the race of humans that Jehovah had created. In other words, such people, who had only Jehovah's breath and His life, knew nothing of how to follow God's laws or how to satisfy the Lord of all creation. They understood far too little. So even though there was nothing crooked or deceitful in their hearts and jealousy and contention seldom arose among them, nevertheless they had no knowledge or understanding of Jehovah, the Lord of all creation. These ancestors of man knew only to eat the things of Jehovah, and to enjoy the things of Jehovah, but they did not know to revere Jehovah; they did not know that Jehovah was the One they should worship on bended knees. So how could they be called His creatures? If this were so, would not the words, "Jehovah is the Lord of all creation" and "He created man in order that man might manifest Him, glorify Him, and represent Him" have been spoken in vain? How could people who had no reverence for Jehovah become a testimony to His glory? How could they become manifestations of His glory? Would not Jehovah's words "I created man in My image" then become a weapon in the hands of Satan, the evil one? Would these words not then become a mark of humiliation to Jehovah's creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from Adam to Noah. Rather, it was not until after the flood destroyed the world that He formally began to guide the Israelites, who were the descendants of Noah and also of Adam. His work and utterances in Israel gave guidance to all the people of Israel as they lived their lives throughout the land of Israel, thereby showing humanity that Jehovah was not only able to blow breath into man, so that he might have life from Him and rise up from the dust into a created human being, but that

He could also incinerate mankind, and curse mankind, and use His rod to govern mankind. So, too, did they see that Jehovah could guide man's life on earth, and speak and work among humanity according to the hours of the day and of the night. The work He did was only so that His creatures might know that man came from dust picked up by Him, and moreover that man had been made by Him. Not only this, but He first did His work in Israel so that other peoples and nations (who in fact were not separate from Israel, but rather had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all created beings in the universe might be able to revere Jehovah and hold Him to be great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then in that case, owing to man's physical nature (nature means that man can never know the things he cannot see, which is to say that he would not know that it was Jehovah who created mankind, and even less why He did so), he would never know that it was Jehovah who created mankind or that He is the Lord of all creation. If Jehovah had created man and placed him on the earth, and simply dusted off His hands and left, rather than remaining among mankind to give them guidance for a period of time, then all humanity would have returned to nothingness; even heaven and earth and all the myriad things of His making, and all of humanity, would have returned to nothingness and moreover would have been trampled upon by Satan. In this way Jehovah's wish that "On the earth, that is, in the midst of His creation, He should have a place to stand, a holy place" would have been shattered. And so, after creating mankind, that He was able to remain in their midst to guide them in their lives, and speak to them from within their midst—all of this was in order to realize His desire, and to achieve His plan. The work He did in Israel was meant only to execute the plan He had

made before His creation of all things, and therefore His working first among the Israelites and His creation of all things were not at odds with each other, but were done both for the sake of His management, His work, and His glory, and were done in order to deepen the meaning of His creation of mankind. He guided the life of mankind on earth for two thousand years after Noah, during which He taught humanity to understand how to revere Jehovah, the Lord of all creation, how to conduct their lives, and how to go on living, and most of all, how to act as a witness for Jehovah, render Him obedience, and give Him reverence, even praising Him with music as did David and his priests.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

Footnotes:

a. The original text does not contain the phrase “to be obeyed.”

Daily Words of God Excerpt 19

Prior to the two thousand years during which Jehovah did His work, man knew nothing, and almost all humanity had fallen into depravity, until, before the destruction of the world by the flood, they had reached a depth of promiscuity and corruption in which their hearts were entirely devoid of Jehovah, and further wanting of His way. They never understood the work Jehovah was going to do; they lacked reason, had even less knowledge, and, like machines that breathed, were consummately ignorant of man, God, the world, life, and so on. On earth, they engaged in many seductions, like the serpent, and said many things that were offensive to Jehovah, but because they were ignorant, Jehovah did not chastise or discipline them. Only after the flood, when Noah was 601 years old, did Jehovah formally appear to Noah and guide him and his family, leading the birds and beasts that had survived the flood along with Noah and his descendants, until the end of the

Age of Law, lasting a total of 2,500 years. He was at work in Israel, that is, formally at work, for a total of 2,000 years, and at work simultaneously in Israel and outside of it for 500 years, together making 2,500 years. During this period, He instructed the Israelites that to serve Jehovah, they should build a temple, put on priestly robes, and walk barefoot into the temple at dawn, lest their shoes sully the temple and the fire be sent down on them from the pinnacle of the temple and burn them to death. They carried out their duties and submitted to Jehovah's plans. They prayed to Jehovah in the temple, and after receiving Jehovah's revelation, that is, after Jehovah had spoken, they led the multitudes and taught them that they should show reverence to Jehovah—their God. And Jehovah told them that they should build a temple and an altar, and at the time set by Jehovah, that is, on Passover, they should prepare newborn calves and lambs to place on the altar as sacrifices to serve Jehovah, so as to restrain them and put reverence for Jehovah in their hearts. Whether they obeyed this law became the measure of their loyalty to Jehovah. Jehovah also ordained the Sabbath day for them, the seventh day of His creation. The day after the Sabbath, He made the first day, a day for them to praise Jehovah, to offer Him sacrifices, and to make music for Him. On this day, Jehovah called together all the priests to divide the sacrifices on the altar for the people to eat, so that they could enjoy the sacrifices on Jehovah's altar. And Jehovah said that they were blessed, that they shared a portion with Him, and that they were His chosen people (which was Jehovah's covenant with the Israelites). This is why, up to this day, the people of Israel still say that Jehovah is only their God, and not the God of the Gentiles.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

Daily Words of God Excerpt 20

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. These commandments were given by Jehovah to the Israelites and bore no relation to the Egyptians; they were meant to restrain the Israelites, and He used the commandments to make demands of them. Whether they observed the Sabbath, whether they respected their parents, whether they worshiped idols, and so forth—these were the principles by which they were judged sinful or righteous. Among them, there were some who were struck by Jehovah's fire, some who were stoned to death, and some who received Jehovah's blessing, and this was determined according to whether or not they obeyed these commandments. Those who did not observe the Sabbath were stoned to death. Those priests who did not observe the Sabbath were struck by Jehovah's fire. Those who did not show respect to their parents were also stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that, as He led them in their lives, the people would listen to and obey His word and not rebel against Him. He used these laws to keep the newborn human race under control, the better to lay the foundation for His future work. And so, based on the work that Jehovah did, the first age was called the Age of Law. Though Jehovah made many utterances and did much work, He only guided the people positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most part, the work He did was to cause the people to observe His way and follow His laws. The work was done on people who were shallowly corrupted; it did not extend as far as transforming their disposition or progress in life. He was only concerned with using laws to restrict and control the people. For the Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of fire. All Jehovah required them to do was

obey what people today know as His laws and commandments—one could even say rules—because what Jehovah did was not meant to transform them, but to give them more things that man ought to have and to instruct them from His own mouth because, after being created, man had nothing that he ought to possess. And so, Jehovah gave to the people the things they ought to possess for their lives on earth, making the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and make humanity recognize their Creator. He did not conquer them or transform them, but merely guided them. This is the sum of Jehovah's work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand years of work—to keep mankind under the control of Jehovah's hand. Out of this was born more work in His six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

Daily Words of God Excerpt 21

In the beginning, guiding man during the Old Testament Age of Law was like guiding the life of a child. Earliest mankind was newly born of Jehovah; they were the Israelites. They had no understanding of how to revere God or how to live on earth. Which is to say, Jehovah created mankind, that is, He created Adam and Eve, but He did not give them the faculties to understand how to revere Jehovah or follow the laws of Jehovah on earth. Without the direct guidance of Jehovah, no one could know this directly, for in the beginning man did not possess such faculties. Man only knew that Jehovah was God, but as for how to revere Him, what kind of conduct could be called revering Him, with what kind of mind one was to revere Him, or what to offer up in reverence of Him, man had absolutely no

idea. Man only knew how to enjoy that which could be enjoyed among all the things created by Jehovah, but as for what kind of life on earth was worthy of a creature of God, man had no inkling whatsoever. Without someone to instruct them, without someone to guide them personally, this mankind would never have led a life properly befitting humanity, but would only have been furtively held captive by Satan. Jehovah created mankind, that is to say, He created the ancestors of mankind, Eve and Adam, but He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work in creating mankind was only half finished, and was far from complete. He had only formed a model of man from clay and given it His breath, but without bestowing unto man sufficient willingness to revere Him. In the beginning, man was not of a mind to revere Him, or to fear Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and of the normal rules of human life. And so, although Jehovah created man and woman and finished the project of seven days, He by no means completed the creation of man, for man was but a husk, and lacked the reality of being human. Man only knew that it was Jehovah who had created mankind, but he had no inkling of how to abide by the words or the laws of Jehovah. And so, after mankind came into being, the work of Jehovah was far from over. He still had to fully guide mankind to come before Him, so that they might be able to live together on earth and revere Him, and so that they might be able, with His guidance, to enter upon the right track of a normal human life on earth. Only in this way was the work that had been principally conducted under the name of Jehovah fully completed; that is, only in this way was Jehovah's work of creating the world fully concluded. And so, having created mankind, He had to guide mankind's life on earth for several thousand years, in order

that mankind might be able to abide by His decrees and laws, and partake in all the activities of a normal human life on earth. Only then was Jehovah's work fully complete.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Daily Words of God Excerpt 22

The work Jesus did was in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them their sins, and so His disposition was wholly one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He brought to humanity abundant grace and blessings, and all the things that people could possibly enjoy, He gave to them for their enjoyment: peace and happiness, His tolerance and love, His mercy and lovingkindness. At the time, the abundance of things to enjoy that people were faced with—the sense of peace and security within their hearts, the feeling of reassurance within their spirits, and their dependence on Jesus the Savior—was all down to the age in which they lived. In the Age of Grace, man had already been corrupted by Satan, and so to achieve the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more than that, an offering sufficient to atone for humanity's sins, in order to have an effect. What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity: Jesus. All they knew was that God could be merciful and forbearing, and all they saw was the mercy and lovingkindness of Jesus. This was entirely because they were born in the Age of Grace. And so, before they could be redeemed, they had to enjoy the many kinds of grace that Jesus bestowed on them in order to benefit from it. This way, they could be forgiven of their sins through their enjoyment of grace, and could also have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience did

they win the right to receive forgiveness and enjoy the abundance of grace bestowed by Jesus. Just as Jesus said: I have come to redeem not the righteous but sinners, to allow sinners to be forgiven of their sins. If, when He became flesh, Jesus had brought the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful. Had this been so, the six-thousand-year management plan would have come to a stop in the Age of Law, and the Age of Law would have been prolonged for six thousand years. Man's sins would only have grown more numerous and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them their sins and bringing unto them sufficient mercy and lovingkindness, the more mankind was entitled to be saved by Jesus, to be called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, for Jesus treated His followers as a loving mother treats the infant at her bosom. He did not grow angry or disdainful toward them, but was full of comfort; He never flew into a rage among them, but forbore with their sins and turned a blind eye to their foolishness and ignorance, to the point of saying, "Forgive others seventy times seven times." Thus were the hearts of others transformed by His heart, and only thus did people receive forgiveness of their sins through His forbearance.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

Daily Words of God Excerpt 23

Though Jesus in His incarnation was utterly without emotion, He always comforted His disciples, provided for them, helped them, and

supported them. However much work He did, or however much suffering He endured, He never made excessive demands of people, but was always patient and forbearing of their sins, such that the people of the Age of Grace affectionately called Him “the lovable Savior Jesus.” To the people of that time—to all people—what Jesus had and was, was mercy and lovingkindness. He never remembered people’s transgressions, and His treatment of them was never based on their transgressions. Because that was a different age, He often bestowed plentiful food upon people so that they could eat their fill. He treated all His followers with grace, healing the sick, driving out demons, raising the dead. In order that people might believe in Him and see that all that He did was done earnestly and sincerely, He went so far as to resurrect a rotting corpse, showing them that in His hands even the dead could come back to life. In this way He endured silently and carried out His work of redemption among them. Even before He was nailed to the cross, Jesus had already taken upon Himself the sins of humanity and become a sin offering for mankind. Even before being crucified, He had opened the way to the cross in order to redeem mankind. Ultimately, He was nailed to the cross, sacrificing Himself for the sake of the cross, and He bestowed all of His mercy, lovingkindness, and holiness upon mankind. Toward humanity, He was always tolerant, never vengeful, forgiving them their sins, exhorting them to repent, and teaching them to have patience, forbearance, and love, to follow in His footsteps and sacrifice themselves for the sake of the cross. His love for the brothers and sisters exceeded His love for Mary. The work that He did took as its principle healing the sick and driving out demons, all for the sake of His redemption. No matter where He went, He treated all who followed Him with grace. He made the poor rich, the lame walk, the blind see, and the deaf hear. He even invited the lowliest, destitute ones, the sinners, to sit at

the same table with Him, never shunning them but always being patient, even saying: When a shepherd loses one sheep out of a hundred, he will leave behind the ninety-nine to seek the one lost sheep, and when he finds it he will rejoice greatly. He loved His followers as a ewe loves her lambs. Though they were foolish and ignorant, and were sinners in His eyes, and furthermore were the humblest members of society, He considered these sinners—men whom others despised—as the apple of His eye. Since He favored them, He gave up His life for them, as a lamb was offered up on the altar. He went about in their midst as if He were their servant, letting them use Him and slaughter Him, submitting to them unconditionally. To His followers He was the lovable Savior Jesus, but to the Pharisees, who lectured people from a high pedestal, He showed not mercy and lovingkindness, but loathing and resentment. He did not do much work among the Pharisees, only occasionally lecturing and rebuking them; He did not go about in their midst doing the work of redemption, nor did He perform signs and wonders. He bestowed all His mercy and lovingkindness upon His followers, enduring for the sake of these sinners till the very end, when He was nailed to the cross, and suffering every humiliation until He had fully redeemed all humanity. This was the sum total of His work.

Without Jesus' redemption, mankind would forever have lived in sin and become the progeny of sin, the descendants of demons. Continuing thus, the whole world would have become the land where Satan dwells, the place of its habitation. The work of redemption, however, required showing mercy and lovingkindness toward mankind; only by such means could mankind receive forgiveness and ultimately win the right to be made complete and fully gained by God. Without this stage of work, the six-thousand-year management plan would not have been able to progress. If Jesus had not been crucified, if He had only healed the sick and exorcised

demons, then people could not have been completely forgiven of their sins. In the three and a half years that Jesus spent doing His work on earth, He completed only half of His work of redemption; then, by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered the destiny of mankind. Only after He was delivered into Satan's hands did He redeem mankind. For thirty-three and a half years He suffered on earth, being ridiculed, slandered, and forsaken, even to the point where He had no place to lay His head, no place of rest, and He was later crucified, with His whole being—a holy and innocent body—nailed to the cross. He endured every kind of suffering there is. Those in power mocked and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity. Only then was He permitted to rest. The work that Jesus did represents only the Age of Grace; it does not represent the Age of Law, nor is it a substitute for the work of the last days. This is the essence of Jesus' work in the Age of Grace, the second age that mankind has passed through—the Age of Redemption.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

Daily Words of God Excerpt 24

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but was built upon the work of Jehovah. It was work for a new age that God did after He had concluded the Age of Law. Similarly, after the work of Jesus ended, God went on with His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new age, and once the old work has been completed, there will be new work to

continue God's management. This incarnation is God's second incarnation, which follows upon Jesus' work. Of course, this incarnation does not occur independently; it is the third stage of work after the Age of Law and the Age of Grace. Every time God initiates a new stage of work, there must always be a new beginning and it must always bring a new age. So too are there corresponding changes in the disposition of God, in the manner of His working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Daily Words of God Excerpt 25

If people remain stuck in the Age of Grace, then they shall never be rid of their corrupt disposition, let alone know the inherent disposition of God. If people always live in the midst of an abundance of grace, but do not have the way of life that allows them to know God or to satisfy Him, then they will never truly gain Him in their belief in Him. This type of belief is pitiful indeed. When you have finished reading this book, when you have experienced each step of the work of God incarnate in the Age of Kingdom, you will feel that desires you have had for many years have finally been realized. You will feel that only now have you truly seen God face to face; only now have you gazed upon His countenance, heard His personal utterances, appreciated the wisdom of His work, and truly sensed how real and almighty He is. You will feel that you have gained many things that people in times past had never seen nor possessed. At this time, you will clearly know what it is to believe in God, and what it is to conform to God's will. Of course, if you cling to views of the past, and reject or deny the fact of the second incarnation of God, then you will remain empty-handed, acquiring nothing, and ultimately you will be pronounced guilty of opposing God. Those who are able to obey the truth and submit to the work of God shall be claimed under the name of the second incarnate God—the Almighty. They will be able to accept God's personal guidance, gaining more and higher truths, as well as real life. They shall behold the vision never seen before by people of the past: "And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they

burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength" (Revelation 1:12–16). This vision is the expression of God's entire disposition, and the expression of His entire disposition is also the expression of the work of God in His present incarnation. In the torrents of chastisements and judgments, the Son of man expresses His inherent disposition by means of utterances, allowing all those who accept His chastisement and judgment to see the true face of the Son of man, which is a faithful depiction of the face of the Son of man seen by John. (Of course, all of this will be invisible to those who do not accept the work of God in the Age of Kingdom.) The true face of God cannot be fully articulated using human language, and so God uses the means by which He expresses His inherent disposition to show His true face to man. Which is to say that all those who have appreciated the inherent disposition of the Son of man have seen the true face of the Son of man, for God is too great and cannot be fully articulated using human language. Once man has experienced each step of God's work in the Age of Kingdom, then he shall know the true meaning of John's words when he spoke of the Son of man among the lampstands: "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength." At that time, you shall know beyond all doubt that this ordinary flesh that has said so much is undeniably the second incarnate God. Moreover, you shall truly sense how blessed you are, and feel yourself to be the most fortunate. Are you not willing to accept this blessing?

—The Word, Vol. 1. The Appearance and Work of God. Preface

Daily Words of God Excerpt 26

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the will of God, so that he may cast away his corrupt satanic disposition, and so that he

may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained

mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 27

In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word exposes all the corrupt dispositions buried deep in the heart of man. You have no way of recognizing them on your own. When they are laid bare before you through the word, you will naturally come to discover them; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the work of the word today. Therefore, it is not through the healing of sickness and casting out of demons that man can be fully saved from his sins, nor can he be made fully complete by the manifestation of signs and wonders. The authority to heal sickness and cast out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still pertains to sin and to filth. Only after he has been made clean through the agency of the word can man be gained by God and become sanctified. When the demons were cast out of man and he was redeemed, this meant only that he was wrested out of Satan's hands and returned to God. However, without being made clean or changed by God,

he remains as corrupt man. Within man still exist filth, opposition, and rebelliousness; man has only returned to God through His redemption, but he has not the slightest knowledge of God and is still capable of resisting and betraying Him. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is

the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: “Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Revolt against the old Satan! Revolt against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!” Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward. Man shouted thus in the past because he had no understanding of his inherent corrupt disposition. These are the impurities that exist within man. Throughout such a long period of judgment and chastisement, man lived in an atmosphere of tension. Was this not all achieved through the agency of the word? Did you not also cry out with a very loud voice prior to the trial of the service-doers? “Enter the kingdom! All those who accept this name shall enter into the

kingdom! All shall partake of God!" When the trial of the service-doers came, you no longer cried out. At the very beginning, all cried out, "Oh God! Wherever You place me, I shall submit to being steered by You." Upon reading the words of God, "Who will be My Paul?" people said, "I am willing!" Then they saw the words, "And what of the faith of Job?" and said, "I am willing to take upon myself the faith of Job. God, please put me to the test!" When the trial of the service-doers came, they collapsed at once and could hardly stand up again. After that, little by little, the impurities in their heart gradually diminished. Was this not achieved through the word? So, what you have experienced today are results achieved through the word, even greater than those achieved through Jesus' working of signs and wonders. The glory of God that you see and the authority of God Himself that you see are not merely seen by means of the crucifixion, by means of the healing of sickness and the casting out of demons, but even more so by means of the judgment of His word. This shows you that the authority and power of God do not consist only of the working of signs, the healing of sickness, and the casting out of demons, but that the judgment of God's word is better able to represent the authority of God and to reveal His almightiness.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 28

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and casting out man, which is the true

meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, cast out, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan. Throughout the Age of Kingdom, God uses words to do His work, and to achieve the results of His work. He does not work wonders or perform miracles, but merely does His work through words. Because of these words, man is nourished and supplied, and gains knowledge and true experience. In

the Age of Word, man has been exceptionally blessed. He suffers no physical pain and simply enjoys the bountiful supply of the words of God; without needing to go blindly seeking or journeying forth blindly, from amid his ease, he sees the appearance of God, hears Him speak with His own mouth, receives that which He supplies, and watches Him personally doing His work. These are things that the people of ages past were unable to enjoy, and they are blessings that they could never receive.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Daily Words of God Excerpt 29

Mankind, so profoundly corrupted by Satan, knows not that there is a God, and has stopped worshiping God. In the beginning, when Adam and Eve were created, Jehovah's glory and testimony were ever present. But after being corrupted, man lost the glory and the testimony, for everyone rebelled against God and ceased to revere Him altogether. Today's work of conquest is to recover all the testimony and all the glory, and to have all men worship God, so that there is testimony among the created; this is the work to be done during this stage. How, exactly, is mankind to be conquered? By using the work of words of this stage to fully convince man; by using disclosure, judgment, chastisement, and merciless curse to persuade him utterly; by disclosing man's rebelliousness and judging his resistance so he may know the unrighteousness and filth of mankind, and thus use these things as a foil to God's righteous disposition. It is chiefly through these words that man is conquered and fully convinced. Words are the means to the ultimate conquering of mankind, and all who accept God's conquest must accept the smiting and judgment of His words. The process of speaking today is precisely the process of conquering. And just how should people cooperate? By knowing how to eat and drink these words,

and achieving an understanding of them. As to how people are conquered, this is not something they can do by themselves. All you can do is, through eating and drinking these words, to come to know your corruption and filth, your rebelliousness and your unrighteousness, and fall down before God. If, after grasping God's will, you are able to put it into practice, and if you have visions and are able to completely submit to these words, and not make any choices by yourself, then you will have been conquered—and it will have been as a result of these words. Why did mankind lose the testimony? Because no one has faith in God, because God has no place in people's hearts. The conquest of mankind is the restoration of the faith of mankind. People always want to run headlong into the mundane world, they harbor too many hopes, want too much for their future, and have too many extravagant demands. They are always thinking of the flesh, planning for the flesh, and have no interest in seeking the way of belief in God. Their hearts have been snatched away by Satan, they have lost their reverence for God, and they are fixated on Satan. But man was created by God. Thus, man has lost the testimony, meaning he has lost the glory of God. The purpose of conquering mankind is to reclaim the glory of man's reverence for God. It can be put this way: There are many people who do not pursue life; even if there are some who do pursue life, they are only a handful in number. People are preoccupied with their futures and do not pay any attention to life. Some rebel against and resist God, judge Him behind His back, and do not practice the truth. These people are ignored for now; for the moment, nothing is done to these sons of rebellion, but in the future you will live in darkness, weeping and gnashing your teeth. You do not feel the preciousness of light when you are living in it, but you will realize that preciousness once you are living in the dark night, and you will be sorry then. You feel fine now, but the day will come when you are sorry. When

that day comes, and darkness descends and light is nevermore, it will be too late for regrets. It is because you still do not understand the work of today that you fail to cherish the time you have now. Once the work of the entire universe begins, meaning when everything I am saying today has come true, many people will hold their heads and weep tears of anguish. And in so doing, will they not have fallen into the darkness with weeping and gnashing of teeth? All who truly pursue life and are made complete can be used, while all the sons of rebellion who are unfit to be used will fall into the darkness. They will be bereft of the work of the Holy Spirit, and incapable of making sense of anything. Thus will they be racked with sobbing, having been plunged into punishment. If you are well equipped in this phase of work, and you have grown in your life, then you are fit to be used. If you are ill-equipped, then even if you are summoned for the next phase of work, you will be unfit for use—at this point you will not have another chance even if you wish to equip yourself. God will have left; where could you go to find the kind of opportunity that is before you now? Where could you go to receive exercise that is personally provided by God? By then, God will not be personally speaking or giving His voice; all you will be able to do is read the things that today are being spoken—how will understanding come easily then? How could life in the future be better than it is today? At that point, will you not be suffering a living death as you weep and gnash your teeth? Blessings are being granted to you now, but you do not know how to enjoy them; you are living in blessedness, yet you remain unaware. This proves that you are doomed to suffer! Today, some people resist, some rebel, some do this or that, and I simply ignore it—but do not think that I am unaware of what you are up to. Do I not understand your essence? Why keep clashing against Me? Do you not believe in God in order to pursue life and blessings for your own sake? Is it not for your own

sake that you have faith? In the present moment, I am performing the work of conquest only by speaking, and once this work of conquest comes to an end, your end will be obvious. Do I have to tell you explicitly?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

Daily Words of God Excerpt 30

Today's work of conquest is intended to make it obvious what man's end will be. Why is it said that today's chastisement and judgment are judgment before the great white throne of the last days? Do you not see this? Why is the work of conquest the final stage? Is it not precisely to make manifest what kind of ending each class of man will meet? Is it not to allow everyone, in the course of the work of conquest of chastisement and judgment, to show their true colors and then afterward to be classified according to their kind? Rather than saying this is conquering mankind, it might be better to say that this is showing what kind of ending there will be for each class of person. This is about judging people's sins and then revealing the various classes of person, thereby deciding whether they are evil or righteous. After the work of conquest, then comes the work of rewarding good and punishing evil. People who obey completely—meaning the thoroughly conquered—will be placed in the next step of spreading God's work to the entire universe; the unconquered will be placed in darkness and will meet with calamity. Thus will man be classified according to kind, the evildoers grouped with evil, to be without the light of the sun ever again, and the righteous grouped with good, to receive light and live forever in the light. The end is near for all things; man's end has been clearly shown to his eyes, and all things will be classified according to kind. How, then, can people escape the anguish of each being classed according to kind? The end of every kind of person is revealed when the

end is near for all things, and this is done during the work of conquering the entire universe (including all the work of conquest, starting with the current work). The revelation of the end of all mankind is done before the seat of judgment, in the course of the chastisement, and in the course of the work of conquest of the last days. Classifying people according to kind is not returning people to their original classes, for when man was made at the time of creation, there was only one kind of human, the only division being between male and female. There were not many different kinds of people. It is only after several thousand years of corruption that different classes of humans have emerged, with some under the domain of filthy devils, some under the domain of evil devils, and some, those who pursue the way of life, under the dominion of the Almighty. Only in this way do classes gradually come into being among people, and only thus do people separate into classes within the large family of man. People all come to have different “fathers”; it is not the case that everyone is completely under the dominion of the Almighty, for man is too rebellious. Righteous judgment discloses the true self of each type of person, leaving nothing hidden. Everyone shows their true face in the light. At this point, man is no longer the way he was originally, his ancestors’ original likeness has long vanished, because countless descendants of Adam and Eve have long been captured by Satan, never again to know the heavensun, and because people have been filled with all manner of Satan’s venom. Thus, people have their appropriate destinations. Moreover, it is on the basis of their differing venoms that they are classified according to kind, meaning they are sorted by the extent to which they are conquered today. Man’s end is not something that has been predestined since the creation of the world. That is because in the beginning, there was only one class, which was collectively called “mankind,” and man was not corrupted by Satan at first, and people

all lived in God's light, with no darkness befalling them. But after man was corrupted by Satan, all types and kinds of people spread out all over the earth—all types and kinds of people who came from the family collectively named "mankind" that was made up of males and females. They were all led by their ancestors to stray from their oldest ancestors—the mankind which consisted of male and female (that is, the Adam and Eve in the beginning, their oldest ancestors). At the time, the Israelites were the only people whose lives on earth were guided by Jehovah. The various types of people who emerged from the whole of Israel (meaning from the original family clan) then lost the guidance of Jehovah. These early people, completely ignorant of matters of the human world, subsequently went along with their ancestors to live in the territories they claimed, which has continued up to the present day. Thus do they remain ignorant of how they strayed from Jehovah, and of how they have been corrupted to this day by all manner of filthy devils and evil spirits. Those who have been profoundly corrupted and poisoned up to now—those who ultimately cannot be rescued—will have no choice but to go with their ancestors, the filthy devils who corrupted them. Those who can ultimately be saved will go to mankind's appropriate destination, meaning to the end reserved for the saved and conquered. Everything will be done to save all those who can be saved—but for people who are insensitive and incurable, their only choice will be to follow their ancestors into the bottomless pit of chastisement. Do not think that your end was predestined in the beginning and has only now been revealed. If you think in that way, then have you forgotten that during the initial creation of mankind, no separate satanic class was created? Have you forgotten that only one mankind made up of Adam and Eve was created (meaning only male and female were created)? If you had been Satan's descendant in the beginning, would this not mean that when Jehovah

created man, He included a satanic group in His creation? Could He have done something like that? He created man for the sake of His testimony; He created man for the sake of His glory. Why would He have intentionally created a class of Satan's progeny to deliberately resist Him? How could Jehovah have done such a thing? If He had, who would say that He is a righteous God? When I say now that some of you will go with Satan in the end, it does not mean you were with Satan from the beginning; rather, it means you have sunk so low that even if God has tried to save you, you have still failed to gain that salvation. There is no choice but to classify you with Satan. This is only because you are beyond salvation, not because God is unrighteous to you and intentionally fixed your fate as an embodiment of Satan and then classifies you with Satan and purposely wants you to suffer. That is not the inside truth of the work of conquest. If that is what you believe, then your understanding is very one-sided! The final stage of conquest is meant to save people, and also to reveal their endings. It is to disclose people's degeneration through judgment, thereby causing them to repent, to rise up, and to pursue life and the right path of human life. It is to wake up the hearts of the numb and obtuse people and to show, through judgment, their inner rebelliousness. However, if people are still unable to repent, still unable to pursue the right path of human life and unable to cast off these corruptions, then they are beyond salvation, and will be devoured by Satan. Such is the significance of God's conquest: to save people, and also to show their endings. Good endings, bad endings—they are all revealed by the work of conquest. Whether people will be saved or cursed is all revealed during the work of conquest.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

Daily Words of God Excerpt 31

The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The work of classification that is done among you is the start of such work in the entire universe. After this, those of all lands and all peoples will also be subjected to the work of conquest. This means every person in creation will be classified according to kind, submitting before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, nor is any person or thing not classified by kind; every person will be classed, for the end of all things draws near, and all heaven and earth has reached its conclusion. How could man escape the final days of human existence? And thus, how much longer can your acts of disobedience continue for? Do you not see that your last days are imminent? How can those who revere God and long for Him to appear not see the day of the appearance of God's righteousness? How can they not receive the final reward for goodness? Are you one who does good, or one who does evil? Are you one who accepts righteous judgment and then obeys, or are you one who accepts righteous judgment and then is cursed? Do you live before the seat of judgment in light, or do you live in Hades amidst the darkness? Are you yourself not the one who knows most clearly whether your end will be one of reward, or one of punishment? Are you not the one who knows most clearly and understands most deeply that God is righteous? So just what are your conduct and heart like? As I conquer you today, do you really need Me to spell out for you whether your behavior is good or evil? How much have you given up for Me? How deeply do you worship Me? Do you yourself not know most clearly how you behave toward Me? You should know better than anyone what end you will ultimately meet! Truly, I tell you: I

only created mankind, and I created you, but I did not hand you to Satan; neither did I intentionally make you rebel against or resist Me and therefore be punished by Me. Are all these calamities and afflictions not because your hearts are too hard and your conduct too despicable? So is the end you will meet not determined by you yourselves? Do you not know better than anyone, in your hearts how you will end? The reason I conquer people is to reveal them, and the better to bring you salvation. It is not to make you commit evil, nor is it to deliberately make you walk into the hell of destruction. When the time comes, all your great suffering, your weeping and gnashing of teeth—will it not all be because of your sins? Thus, is not your own goodness or your own evil the best judgment of you? Is it not the best proof of what your end will be?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

Daily Words of God Excerpt 32

During the last days, God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from a third person perspective; He speaks in different ways, using one way for a period of time, and He uses the method of speaking to change the notions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal the sick, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work —the work of chastisement and judgment—in order to remove such things from the notions of man, so that man may know the reality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man becomes old, then it becomes an idol. When Jesus came and carried out that

stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified. He represented one part of God. He could not represent all that is of God, but rather He represented God in doing one part of God's work. That is because God is so great, and so wondrous, and He is unfathomable, and because God only does one part of His work in every age. The work done by God during this age is chiefly the provision of the words for the life of man, the exposure of man's nature, essence, and his corrupt disposition, and the elimination of religious notions, feudal thinking, and outdated thinking; the knowledge and culture of man must be cleansed through being exposed by God's words. In the last days, God uses words, not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, and so that through the words of God, man beholds the deeds of God. During the Age of Law, Jehovah led Moses out of Egypt with His words, and spoke some words to the Israelites; at that time, part of the deeds of God were made plain, but because the caliber of man was limited and nothing could make his knowledge complete, God continued to speak and work. In the Age of Grace, man once more saw part of the deeds of God. Jesus was able to show signs and wonders, to heal the sick and cast out demons, and be crucified, three days after which He was resurrected and appeared in the flesh before man. Of God, man knew no more than this. Man knows as much as is shown to him by God, and if God were to show nothing more to man, then such would be the extent of man's delimitation of God. Thus, God continues to work, so that man's knowledge of Him may become deeper, and so that man may gradually come to know the essence of God. In the last days, God uses His words to make man perfect. Your

corrupt disposition is disclosed by the words of God, and your religious notions are replaced by the reality of God. God incarnate of the last days has chiefly come to fulfill the words "the Word becomes flesh, the Word comes into the flesh, and the Word appears in the flesh," and if you do not have a thorough knowledge of this, then you will be unable to stand fast. During the last days, God primarily intends to accomplish a stage of work in which the Word appears in the flesh, and this is one part of God's management plan. Thus, your knowledge must be clear; regardless of how God works, God does not allow man to delimit Him. If God did not do this work during the last days, then man's knowledge of Him could go no further. You would only know that God can be crucified and can destroy Sodom, and that Jesus can be raised from the dead and appear to Peter…. But you would never say that God's words can accomplish all, and can conquer man. Only through experiencing God's words can you speak of such knowledge, and the more of God's work that you experience, the more thorough your knowledge of Him will become. Only then will you cease to delimit God within your own notions. Man comes to know God by experiencing His work; there is no other correct way to know God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

Daily Words of God Excerpt 33

In this final stage of work, results are achieved through the agency of the word. Through the word, man comes to understand many mysteries and the work that God has done through generations past; through the word, man is enlightened by the Holy Spirit; through the word, man comes to understand the mysteries never before unraveled by past generations, as well as the work of prophets and apostles of times past, and the principles by which they worked; through the word, man also comes to understand the disposition of God Himself, as well as the rebelliousness and resistance of

man, and he comes to know his own essence. Through these steps of work and through all the words spoken, man comes to know the work of the Spirit, the work God's incarnate flesh does, and even more, His entire disposition. Your knowledge of God's work of management over six thousand years was also gained through the word. Was not the knowledge of your former notions and your success in putting them aside also attained through the word? In the previous stage, Jesus worked signs and wonders, but there are no signs and wonders in this stage. Was not your understanding of why God does not reveal signs and wonders also achieved through the word? Therefore, the words spoken in this stage surpass the work done by the apostles and prophets of generations past. Even the prophecies told by the prophets could not have achieved this result. The prophets spoke only prophecies, they spoke of what would happen in the future, but not of the work God wished to do at the time. Nor did they speak to guide mankind in their lives, or to bestow truths upon mankind, or to reveal mysteries to them, much less to bestow life. Of the words spoken in this stage, there is prophecy and truth, but mainly these words serve to bestow life upon man. The words at present are unlike the prophecies of the prophets. This is a stage of work for the life of man, to change man's life disposition, and not for the sake of speaking prophecy. The first stage was the work of Jehovah: His work was to prepare a path for man to worship God on earth. It was the work of commencement to find a place of origin for the work on earth. At that time, Jehovah taught the Israelites to observe the Sabbath, honor their parents, and live peaceably with one another. This was because the people of that time did not understand what constituted man, nor did they understand how to live on earth. It was necessary for Him in the first stage of work to guide mankind in leading their lives. All that Jehovah spoke to them had not previously been known to mankind or been

in their possession. At that time, God raised up many prophets to speak prophecies, and they all did so under the guidance of Jehovah. This was simply one item in the work of God. In the first stage, God did not become flesh, and so He instructed all tribes and nations through the prophets. When Jesus worked in His time, He did not speak as much as in the present day. This stage of the work of the word in the last days has never been done before in ages and generations past. Though Isaiah, Daniel and John spoke many prophecies, their prophecies were entirely different from the words spoken now. What they spoke were only prophecies, but the words spoken now are not. If I turned all I speak of now into prophecies, would you be able to understand? Supposing that what I spoke of was about matters after I had gone, how could you then gain understanding? The work of the word was never done in the time of Jesus or in the Age of Law. Perhaps some will say, "Did not Jehovah also speak words in the time of His work? Did Jesus not, in addition to healing sickness, casting out demons, and working signs and wonders, also speak words at that time He was working?" There are differences between the things that are said. What was the essence of the words uttered by Jehovah? He was only guiding mankind to lead their lives on earth, which did not touch on spiritual matters in life. Why is it said that, when Jehovah spoke, it was to instruct the people of all places? The word "instruct" means to tell explicitly and command directly. He did not supply man with life; rather, He simply took man by the hand and taught man how to revere Him, without too much in the way of parables. The work Jehovah did in Israel was not to deal with or discipline man or to deliver judgment and chastisement, it was to guide him. Jehovah commanded Moses to tell His people to gather manna in the wilderness. Every morning before sunrise, they were to gather manna, just enough for them to eat that day. The manna could not be kept until the next day, as it would then become

moldy. He did not lecture people or expose their natures, nor did He expose their ideas and thoughts. He did not change people but rather guided them in leading their lives. The people of that time were like children, understanding nothing and capable only of some basic mechanical movements, and so Jehovah only decreed laws to guide the multitudes.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 34

God speaks His words and does His work according to different ages, and in different ages, He speaks different words. God does not abide by rules, or repeat the same work, or feel nostalgia for the things of the past; He is a God who is always new and never old, and He speaks new words every day. You should abide by that which should be abided by today; this is the responsibility and duty of man. It is crucial that practice be centered around the light and words of God in the present day. God does not abide by rules, and is able to speak from many different perspectives to make plain His wisdom and omnipotence. It matters not whether He speaks from the perspective of the Spirit, or of man, or of the third person—God is always God, and you cannot say that He is not God because of the perspective of man from which He speaks. Among some people there have emerged notions as a result of the different perspectives from which God speaks. Such people have no knowledge of God, and no knowledge of His work. If God always spoke from one perspective, would man not lay down rules about God? Could God allow man to act in such a way? Regardless of which perspective God speaks from, He has reasons for doing so. If God were to always speak from the perspective of the Spirit, would you be able to engage with Him? Thus, sometimes He speaks in the third person to provide His words to you and guide you into reality. Everything that God does is fitting. In short, it is all done by God, and you should not doubt this.

He is God, and thus no matter what perspective He speaks from, He will always be God. This is an immutable truth. However He works, He is still God, and His essence will not change! Peter so loved God and was a man after God's own heart, but God did not witness him as the Lord or Christ, for a being's essence is what it is, and it can never change. In His work, God does not abide by rules, but employs different methods to make His work effective and deepen man's knowledge of Him. His every method of working helps man know Him, and is in order to make man perfect. No matter which method of working He employs, each is in order to build up man and make man perfect. Though one of His methods of working may have lasted for a very long time, this is in order to temper man's faith in Him. Thus, there should be no doubt in your heart. These are all the steps of God's work, and you must obey them.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

Daily Words of God Excerpt 35

God has come to earth principally to speak His words; what you engage with is the word of God, what you see is the word of God, what you hear is the word of God, what you abide by is the word of God, what you experience is the word of God, and this incarnation of God principally uses the word to make man perfect. He does not show signs and wonders, and especially does not do the work Jesus did in the past. Although They are God, and are both flesh, Their ministries are not the same. When Jesus came, He also did part of God's work and spoke some words—but what was the main work He accomplished? What He mainly accomplished was the work of crucifixion. He became the likeness of sinful flesh to complete the work of crucifixion and redeem all mankind, and it was for the sake of all mankind's sins that He served as a sin offering. This is the main work He accomplished. Ultimately, He provided the path of the cross to guide those

who came later. When Jesus came, it was primarily to complete the work of redemption. He redeemed all mankind, and brought the gospel of the kingdom of heaven to man, and, furthermore, He brought forth the path to the kingdom of heaven. As a result, all those who came after said, “We should walk the path of the cross, and sacrifice ourselves for the cross.” Of course, in the beginning, Jesus also did some other work and spoke some words to make man repent and confess his sins. But His ministry was still the crucifixion, and the three and a half years He spent preaching the way were in preparation for the crucifixion that came after. The several times that Jesus prayed were also for the sake of the crucifixion. The life of a normal man that He led and the thirty-three and a half years that He lived on earth were primarily for the sake of completing the work of crucifixion; they were to give Him strength to undertake this work, as a result of which God entrusted the work of crucifixion to Him. What work will God incarnate accomplish today? Today, God has become flesh primarily to complete the work of “the Word appearing in the flesh,” to use the word to make man perfect, and make man accept the dealing with the word and the refinement of the word. In His words He causes you to gain provision and gain life; in His words you see His work and deeds. God uses the word to chastise and refine you, and thus, if you suffer hardship, it is also because of the word of God. Today, God does work not with facts, but with words. Only after His word has come upon you can the Holy Spirit work within you and cause you to suffer pain or feel sweetness. Only the word of God can bring you into reality, and only the word of God is capable of making you perfect. And so, at the very least you must understand this: The work done by God during the last days is principally the use of His word to make every person perfect and to guide man. All the work that He does is through the word; He does not use facts to chastise you. There are times when some

people resist God. God does not cause you great discomfort, your flesh is not chastised, nor do you suffer hardship—but as soon as His word comes upon you, and refines you, it is unbearable for you. Is that not so? During the time of the service-doers, God said to throw man into the bottomless pit. Did man really arrive at the bottomless pit? Simply through the use of words to refine man, man entered into the bottomless pit. And so, during the last days, when God becomes flesh, He principally uses the word to accomplish all and make all clear. Only in His words can you see what He is; only in His words can you see that He is God Himself. When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to allow man to behold His power and supremacy in His words, to allow man to see in His words how He humbly hides Himself, and to allow man to know His entirety in His words. All that He has and all that He is are in His words. His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. Most of God's work during all this time has been provision, revelation, and dealing to man. He does not curse a person lightly, and even when He does, it is through the word that He curses them. And so, in this age of God become flesh, do not try to see God heal the sick and cast out demons again, and stop constantly looking for signs—there is no point! Those signs cannot make man perfect! To speak plainly: Today, the real God Himself of the flesh does not act; He only speaks. This is the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His reality. If you are capable of perceiving this manner of God's work, then it is difficult to be negative. Instead of focusing on things that are negative, you should focus only on that which is positive—which is

to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest of all signs; and even more so, it is an undisputable fact. This is the best evidence through which to know God, and is an even greater sign than signs. Only these words can make man perfect.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

Daily Words of God Excerpt 36

As soon as the Age of Kingdom began, God began to release His words. In the future, these words will be gradually fulfilled, and at that time, man will grow into life. God's use of the word to reveal the corrupt disposition of man is more real, and more necessary, and He uses nothing but the word to do His work in order to make perfect the faith of man, for today is the Age of Word, and it requires the faith, resolution, and cooperation of man. The work of God incarnate of the last days is the use of His word to serve and provide for man. Only after God incarnate has finished speaking His words will they begin to be fulfilled. During the time that He speaks, His words are not fulfilled, because when He is in the stage of the flesh, His words cannot be fulfilled. This is so that man may see that God is flesh and not Spirit; so that man may behold the reality of God with his own eyes. On the day that His work is complete, when all the words that should be spoken by Him on earth have been spoken, His words will begin to be fulfilled. Now is not the age of the fulfillment of God's words, because He has not yet finished speaking His words. So, when you see that God is still speaking His words on earth, do not await the fulfillment of His words; when God stops speaking His words, and when His work on earth has been completed, that will be when His words begin to be fulfilled. In the words He speaks on earth, there is, in one regard, the provision of life,

and in another, there is prophecy—the prophecy of things to come, of things that will be done, and of the things that have yet to be accomplished. There was also prophecy in the words of Jesus. In one regard, He supplied life, and in another regard, He spoke prophecy. Today, there is no talk of carrying out words and facts at the same time because there is too great a difference between that which can be seen by man's own eyes and that which is done by God. It can only be said that once the work of God has been completed, His words will be fulfilled, and the facts will come after the words. During the last days, God incarnate performs the ministry of the word on earth, and in performing the ministry of the word, He only speaks words, and cares not for other matters. Once God's work changes, His words will start to be fulfilled. Today, words are first used to make you perfect; when He gains glory throughout the entire universe, His work will be complete—all the words that should be spoken will have been spoken, and all words will have become facts. God has come to earth during the last days to perform the ministry of the word so that mankind may know Him, and so that mankind may see what He is, and see His wisdom and all of His wondrous deeds from His word. During the Age of Kingdom, God principally uses the word to conquer all of mankind. In the future, His word will also come upon every religion, sector, nation and denomination. God uses the word to conquer, to make all men see that His word carries authority and might—and so today, you face only the word of God.

The words spoken by God in this age are different from those spoken during the Age of Law, and so, too, do they differ from the words spoken during the Age of Grace. In the Age of Grace, God did not do the work of the word, but simply described the crucifixion in order to redeem all mankind. The Bible only describes why Jesus was to be crucified, and the suffering He was subjected to on the cross, and how man should be

crucified for God. During that age, all the work done by God was centered around the crucifixion. During the Age of Kingdom, God incarnate speaks words to conquer all those who believe in Him. This is “the Word appearing in the flesh”; God has come during the last days to do this work, which is to say, He has come to accomplish the actual significance of the Word appearing in the flesh. He only speaks words, and rarely is there the advent of facts. This is the very essence of the Word appearing in the flesh, and when God incarnate speaks His words, this is the appearance of the Word in the flesh, and is the Word coming into the flesh. “In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh.” This (the work of the appearance of the Word in the flesh) is the work that God will accomplish in the last days, and is the final chapter of His entire management plan, and so God has to come to earth and manifest His words in the flesh. That which is done today, that which will be done in the future, that which will be accomplished by God, man’s final destination, those who will be saved, those who will be destroyed, and so on—all of this work that should be achieved in the end has all been clearly stated, and is all in order to accomplish the actual significance of the Word appearing in the flesh. The administrative decrees and constitution that were previously issued forth, those who will be destroyed, those who will enter into rest—these words must all be fulfilled. This is the work principally accomplished by God incarnate during the last days. He makes people understand where those predestined by God belong and where those not predestined by God belong, how His people and sons will be classified, what will happen to Israel, what will happen to Egypt—in the future, every one of these words will be accomplished. The pace of God’s work is accelerating. God uses the word as the means to reveal to man what is to be done in every age, what is to be done by God incarnate during the last days,

and His ministry that is to be performed, and these words are all in order to accomplish the actual significance of the Word appearing in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

Daily Words of God Excerpt 37

God does His work throughout the entire universe. All those who believe in Him must accept His word, and eat and drink His word; no one can be gained by God by seeing the signs and wonders shown by God. Throughout the ages, God has always used the word to make man perfect. Thus you should not devote all your attention to signs and wonders, but should strive to be made perfect by God. In the Old Testament Age of Law, God spoke some words, and in the Age of Grace, Jesus, too, spoke many words. After Jesus had said many words, the later apostles and disciples led people to practice according to the commandments issued by Jesus and experienced according to the words and principles spoken of by Jesus. In the last days, God principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the reality of God, and thus impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete obedience of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect—He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, dealing, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. When man is made complete at the time that God concludes the age in the

last days, then he will be qualified to look upon signs and wonders. When you come to know God and are able to obey God no matter what He does, you will no longer have any notions about Him when you see signs and wonders. At the moment, you are corrupt and incapable of complete obedience to God—do you think you are qualified to see signs and wonders in this state? When God shows signs and wonders, that is when God punishes man, and also when the age changes, and, moreover, when the age concludes. When God's work is being carried out normally, He does not show signs and wonders. Showing signs and wonders is laughably simple for Him, but that is not the principle of God's work, nor is it the aim of God's management of man. If man saw signs and wonders, and if the spiritual body of God were to appear to man, would all people not believe in God? I have previously said that a group of overcomers are gained from the East, overcomers who come from amid the great tribulation. What is meant by these words? They mean that these people who have been gained only truly obeyed after undergoing judgment and chastisement, and dealing and pruning, and all kinds of refinement. The belief of these people is not vague and abstract, but real. They have not seen any signs and wonders, or any miracles; they do not speak of abstruse letters and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the reality of God. Is such a group not more capable of making plain the power of God? God's work during the last days is real work. During the age of Jesus, He did not come to make man perfect, but to redeem man, and so He displayed some miracles to make people follow Him. For He principally came to complete the work of crucifixion, and showing signs was not part of the work of His ministry. Such signs and wonders were work that was done in order to make His work effective; they were extra work, and did not represent the work of the entire age. During

the Old Testament Age of Law, God also showed some signs and wonders—but the work God does today is real work, and He would definitely not show signs and wonders now. If He showed signs and wonders, His real work would be thrown into disorder, and He would be unable to do any more work. If God said to use the word to make man perfect, but also showed signs and wonders, then could it be made plain whether or not man truly believes in Him? Thus, God does not do such things. There is too much of religion within man; God has come during the last days to expel all the religious notions and supernatural things within man, and make man know the reality of God. He has come to remove an image of a God that is abstract and fanciful—an image of a God who, in other words, does not exist at all. And so, now the only thing that is precious is for you to have a knowledge of reality! The truth overrides everything. How much truth do you possess today? Is all that shows signs and wonders God? Evil spirits can also show signs and wonders; are they all God? In his belief in God, what man searches for is the truth, and what he pursues is life, rather than signs and wonders. This should be the goal of all those who believe in God.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

Daily Words of God Excerpt 38

At the time, Jesus' work was the work to redeem all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer of sin, you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins. Provided you believed, you would never more be of sin. At the time, Jesus did much work

that was incomprehensible to His disciples and said much that people did not understand. This is because, at the time, He did not give any explanation. Thus, several years after He departed, Matthew created a genealogy for Jesus, and others also did much work that was of the will of man. Jesus did not come to perfect and gain man, but to do one stage of work: bringing forth the gospel of the kingdom of heaven and completing the work of the crucifixion. And so, once Jesus was crucified, His work came to a complete end. But in the current stage—the work of conquest—more words must be spoken, more work must be done, and there must be many processes. So too must the mysteries of the work of Jesus and Jehovah be revealed, so that all people may have understanding and clarity in their belief, for this is the work of the last days, and the last days are the end of God's work, the time of the work's conclusion. This stage of work will elucidate for you the law of Jehovah and the redemption of Jesus, and is principally so that you may understand the entire work of God's six-thousand-year management plan, and appreciate all the significance and essence of this six-thousand-year management plan, and understand the purpose of all the work done by Jesus and the words He spoke, and even your blind credence in and adoration of the Bible. All this it will allow you to understand thoroughly. You will come to understand both the work done by Jesus, and the work of God today; you will understand and behold all of the truth, the life, and the way. In the stage of work done by Jesus, why did Jesus depart without doing the concluding work? Because the stage of Jesus' work was not the work of conclusion. When He was nailed to the cross, His words also came to an end; after His crucifixion, His work completely finished. The current stage is different: Only after the words are spoken to the end and God's entire work is concluded will His work have finished. During Jesus' stage of work, there were many words that remained

unsaid, or which were not fully articulated. Yet Jesus cared not what He did or did not say, for His ministry was not a ministry of words, and so after He was nailed to the cross, He departed. That stage of work was chiefly for the sake of the crucifixion, and is unlike the current stage. This current stage of work is principally for the sake of completion, of clearing up, and of bringing all work to a conclusion. If the words are not spoken to their very end, there will be no way of concluding this work, for in this stage of work all work is brought to an end and accomplished using words. At the time, Jesus did much work that was incomprehensible to man. He departed quietly, and today there are still many who do not understand His words, whose understanding is erroneous yet still they believe it to be correct, and do not know that they are wrong. The final stage will bring God's work to a complete end and will provide its conclusion. All will come to understand and know of God's management plan. The notions within man, his intentions, his erroneous and absurd understanding, his notions about the work of Jehovah and Jesus, his views about the Gentiles, and his other deviations and errors will be corrected. And man will understand all the right paths of life, and all the work done by God, and the entire truth. When that happens, this stage of work will come to an end. The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered,

and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of six thousand years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the notions of man are all the same, and although the people of these countries may be of good caliber, if they do not know God, then it must be that they oppose Him. Why did the Jews also oppose and defy God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's disobedience not all the same? It is merely that the people of China are made an example of, and when they are conquered they will become models and specimens, and will serve as references for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is

low. The work in this place is symbolic, and after this test work has been carried out in its entirety, God's subsequent work will be much easier. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

Daily Words of God Excerpt 39

The Age of Grace began with Jesus' name. When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of; instead, the Holy Spirit undertook the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. Henceforth, the name of God was no longer Jehovah; instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus. So, people who still today eat and drink the words of Jehovah, and still do everything according to the work of the Age of Law—are you not blindly conforming to rules? Are you not stuck in the past? You know now that the last days have arrived. Can it be that, when Jesus comes, He will still be called Jesus? Jehovah told the people of Israel that a Messiah would be coming, and yet when He did come, He was not called Messiah but Jesus. Jesus said that He would come again, and that He would arrive as He had departed. These were the words of Jesus, but did you see the way in which Jesus departed? Jesus left riding on a white cloud, but can it be that He will personally return among men on a white cloud? If that were so, would He not still be called Jesus? When

Jesus comes again, the age will have already changed, so could He still be called Jesus? Is it that God can only be known by the name of Jesus? May He not be called by a new name in a new age? Can the image of one person and one particular name represent God in His entirety? In each age, God does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the sake of the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still be doing the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? This being so, God must be called by a different name in a different age, and He must use the name to change the age and to represent the age. For no one name can fully represent God Himself, and each name is able only to represent the temporal aspect of God's disposition in a given age; all it needs to do is to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age. Regardless of whether it is the age of Jehovah, or the age of Jesus, each age is represented by a name. At the end of the Age of Grace, the final age has arrived, and Jesus has already come. How could He still be called Jesus? How could He still assume the form of Jesus among men? Have you forgotten that Jesus was no more than the image of a Nazarene? Have you forgotten that Jesus was only the Redeemer of mankind? How could He take on the work of conquering and perfecting man in the last days? Jesus left riding on a white cloud—this is fact—but how could He return on a white cloud among men and still be called Jesus? If He really did arrive on a cloud, how would man fail to recognize Him? Would people all over the world not recognize Him? In that case, would Jesus alone not be God? In

that case, the image of God would be the appearance of a Jew and would moreover be the same forever. Jesus said that He would arrive as He had departed, but do you know the true meaning of His words? Can it be that He told this group of you? All you know is that He will arrive as He departed, riding on a cloud, but do you know exactly how God Himself does His work? If you were truly able to see, then how are the words that Jesus spoke to be explained? He said: When the Son of man comes in the last days, He Himself will not know, the angels will not know, the messengers in heaven will not know, and all humanity will not know. Only the Father will know, that is, only the Spirit shall know. Even the Son of man Himself does not know, yet you are able to see and know? If you were capable of knowing and seeing with your own eyes, would these words not have been spoken in vain? And what did Jesus say at the time? "But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only. But as the days of Noah were, so shall also the coming of the Son of man be. … Therefore be you also ready: for in such an hour as you think not the Son of man comes." When that day comes, the Son of man Himself will not know it. The Son of man refers to the incarnate flesh of God, a normal and ordinary person. Even the Son of man Himself does not know, so how could you know? Jesus said that He would arrive as He had departed. When He arrives, even He Himself does not know, so can He inform you in advance? Are you able to see His arrival? Is that not a joke?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Daily Words of God Excerpt 40

Each time God comes to earth, He changes His name, His gender, His image, and His work; He does not repeat His work. He is a God who is always new and never old. When He came before, He was called Jesus; can He still be called Jesus this time when He comes again? When He came

before, He was male; can He be male again this time? His work when He came during the Age of Grace was to be nailed to the cross; when He comes again, can He still redeem mankind from sin? Can He be nailed to the cross again? Would that not be to repeat His work? Did you not know that God is always new and never old? There are those who say that God is immutable. That is correct, but it refers to the immutability of God's disposition and His essence. Changes in His name and work do not prove that His essence has altered; in other words, God will always be God, and this will never change. If you say that the work of God is unchanging, then would He be able to finish His six-thousand-year management plan? You only know that God is forever unchanging, but do you know that God is always new and never old? If the work of God is unchanging, then could He have led mankind all the way to the present day? If God is immutable, then why is it that He has already done the work of two ages? His work never ceases to move forward, which is to say that His disposition is gradually revealed to man, and what is revealed is His inherent disposition. In the beginning, God's disposition was hidden from man, He never openly revealed His disposition to man, and man simply had no knowledge of Him. Because of this, He uses His work to gradually reveal His disposition to man, but working in this way does not mean that God's disposition changes in every age. It is not the case that God's disposition is constantly changing because His will is always changing. Rather, it is that, because the ages of His work are different, God takes His inherent disposition in its entirety and, step by step, reveals it to man, so that man may be able to know Him. But this is by no means proof that God originally has no particular disposition or that His disposition has gradually changed with the passing of the ages—such an understanding would be erroneous. God reveals to man His inherent and particular disposition—what He is—according to the passing of the ages;

the work of a single age cannot express the entire disposition of God. And so, the words "God is always new and never old" refer to His work, and the words "God is immutable" refer to what God inherently has and is. Regardless, you cannot make the work of six thousand years hinge upon a single point, or circumscribe it with dead words. Such is the stupidity of man. God is not as simple as man imagines, and His work cannot linger in any one age. Jehovah, for example, cannot always stand for the name of God; God can also do His work under the name of Jesus. This is a sign that God's work is always progressing in a forward direction.

God is always God, and He will never become Satan; Satan is always Satan, and it will never become God. God's wisdom, God's wondrousness, God's righteousness, and God's majesty shall never change. His essence and what He has and is shall never change. As for His work, however, it is always progressing in a forward direction, always going deeper, for He is always new and never old. In every age God assumes a new name, in every age He does new work, and in every age He allows His creations to see His new will and new disposition. If, in a new age, people fail to see the expression of God's new disposition, would they not nail Him to the cross forever? And by doing so, would they not define God? If God came into the flesh only as a male, people would define Him as male, as the God of men, and would never believe Him to be the God of women. Men would then hold that God is of the same gender as men, that God is the head of men—but what then of women? This is unfair; is it not preferential treatment? If this were the case, then all those whom God saved would be men like Him, and not one woman would be saved. When God created mankind, He created Adam and He created Eve. He did not only create Adam, but made both male and female in His image. God is not only the God of men—He is also the God of women. God enters upon a new stage of work in the last

days. He will reveal even more of His disposition, and it will not be the compassion and love of the time of Jesus. Since He has new work in hand, this new work will be accompanied by a new disposition. So, if this work were done by the Spirit—if God did not become flesh, and instead the Spirit spoke directly through thunder so that man had no way to have contact with Him, would man be able to know His disposition? If it were solely the Spirit that did the work, then man would have no way of coming to know God's disposition. People can only behold God's disposition with their own eyes when He becomes flesh, when the Word appears in the flesh, and He expresses His entire disposition through the flesh. God really and truly lives among men. He is tangible; man can actually engage with His disposition, engage with what He has and is; only in this way can man truly come to know Him. At the same time, God has also completed the work in which "God is the God of men and the God of women," and accomplished the entirety of His work in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Daily Words of God Excerpt 41

The work of God throughout all of His management is perfectly clear: The Age of Grace is the Age of Grace, and the last days are the last days. There are distinct differences between each age, for in each age God does work which is representative of that age. For the work of the last days to be done, there must be burning, judgment, chastisement, wrath, and destruction to bring the age to an end. The last days refer to the final age. During the final age, will God not bring the age to an end? To end the age, God must bring chastisement and judgment with Him. Only in this way can He bring the age to an end. Jesus' purpose was so that man might continue to survive, to live on, and that he might exist in a better way. He saved man from sin so that he might cease his descent into depravity and no longer live

in Hades and hell, and by saving man from Hades and hell, Jesus allowed him to go on living. Now, the last days have arrived. God shall annihilate man and completely destroy the human race, that is, He shall transform mankind's rebellion. For this reason, it would be impossible, with the compassionate and loving disposition of the past, for God to end the age or to bring His six-thousand-year management plan to fruition. Every age features a special representation of God's disposition, and every age contains work that should be done by God. So, the work done by God Himself in each age contains the expression of His true disposition, and both His name and the work that He does change along with the age—they are all new. During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst. By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all creatures. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah's work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law. During the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and tolerance, and so much of the work that He did was for the sake of the redemption of man. His disposition was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order

to show that God loved man as Himself, so much so that He offered up Himself in His entirety. During the Age of Grace, the name of God was Jesus, that is to say, God was a God who saved man, and He was a compassionate and loving God. God was with man. His love, His compassion, and His salvation accompanied each and every person. Only by accepting the name of Jesus and His presence was man able to gain peace and joy, to receive His blessing, His vast and numerous graces, and His salvation. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, Jesus was the name of God. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He undertook a stage of new work beyond the Old Testament, and His work ended with the crucifixion. This was the entirety of His work. Therefore, during the Age of Law Jehovah was the name of God, and in the Age of Grace the name of Jesus represented God. During the last days, His name is Almighty God—the Almighty, who uses His power to guide man, conquer man, and gain man, and in the end, bring the age to its close. In every age, at every stage of His work, God's disposition is evident.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Daily Words of God Excerpt 42

Could the name of Jesus—"God with us"—represent God's disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus and may not have any other name because God cannot change His disposition, these words are blasphemy indeed! Do you believe that the name Jesus, God with us, alone can represent God in His entirety? God may be called by many names, but among these many names, there is not one that is able to encapsulate all of God, not one that can fully

represent God. And so, God has many names, but these many names cannot fully articulate God's disposition, for God's disposition is so rich that it simply exceeds man's capacity to know Him. There is no way for man, using the language of mankind, to encapsulate God fully. Mankind has but a limited vocabulary with which to encapsulate all that they know of God's disposition: great, honored, wondrous, unfathomable, supreme, holy, righteous, wise, and so on. So many words! This limited vocabulary is incapable of describing the little that man has witnessed of God's disposition. Over time, many others added words that they thought better able to describe the fervor in their hearts: God is so great! God is so holy! God is so lovely! Today, human sayings such as these have reached their peak, yet man is still incapable of clearly expressing himself. And so, for man, God has many names, yet He has no one name, and this is because God's being is so bountiful, and the language of man so impoverished. One particular word or name does not have the capacity to represent God in His entirety, so do you think His name can be fixed? God is so great and so holy, yet you will not permit Him to change His name in each new age? Therefore, in every age in which God personally does His own work, He uses a name that befits the age in order to encapsulate the work that He intends to do. He uses this particular name, one that possesses temporal significance, to represent His disposition in that age. This is God using the language of mankind to express His own disposition. Even so, many people who have had spiritual experiences and have personally seen God nevertheless feel that this one particular name is incapable of representing God in His entirety—alas, this cannot be helped—so man no longer addresses God by any name, but simply calls Him "God." It is as though the heart of man is full of love and yet also beset with contradictions, for man does not know how to explain God. What God is is so bountiful that there is

simply no way to describe it. There is no single name that can summarize God's disposition, and there is no single name that can describe all that God has and is. If someone asks Me, "Exactly what name do You use?" I will tell them, "God is God!" Is that not the best name for God? Is it not the best encapsulation of God's disposition? This being so, why do you spend so much effort seeking after the name of God? Why should you cudgel your brains, going without food and sleep, all for the sake of a name? The day will arrive when God is not called Jehovah, Jesus, or Messiah—He will simply be the Creator. At that time, all the names that He has taken on earth shall come to an end, for His work on earth will have come to an end, after which His names shall be no more. When all things come under the dominion of the Creator, what need has He of a highly appropriate yet incomplete name? Are you still seeking after God's name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Are you able to bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to manage mankind. Whatever name He is called by—did He not freely choose it Himself? Would He need you—one of His creations—to decide it? The name by which God is called is a name that accords with what man is capable of apprehending, with the language of mankind, but this name is not something that man can encompass. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, who is so wise, so exalted, so wondrous, so mysterious, and so almighty, and then you can say no more; this little bit is all you can know. This being so, can the mere name of Jesus represent God Himself? When the last days come, even though it is still God who does His work, His name has to change, for it is a different age.

Daily Words of God Excerpt 43

When Jesus came to do His work, it was under the direction of the Holy Spirit; He did as the Holy Spirit wanted, and not according to the Old Testament Age of Law or according to the work of Jehovah. Although the work that Jesus came to do was not to abide by the laws of Jehovah or the commandments of Jehovah, Their source was one and the same. The work that Jesus did represented the name of Jesus, and it represented the Age of Grace; as for the work done by Jehovah, it represented Jehovah, and it represented the Age of Law. Their work was the work of one Spirit in two different ages. The work that Jesus did could only represent the Age of Grace, and the work that Jehovah did could only represent the Old Testament Age of Law. Jehovah only guided the people of Israel and of Egypt, and of all the nations beyond Israel. The work of Jesus in the New Testament Age of Grace was the work of God under the name of Jesus as He guided the age. If you say that the work of Jesus was based upon that of Jehovah, that He did not initiate any new work, and that all He did was according to the words of Jehovah, according to the work of Jehovah and the prophecies of Isaiah, then Jesus would not be God become flesh. If He had conducted His work in this way, He would have been an apostle or a worker of the Age of Law. If it is as you say, then Jesus could not have launched an age, nor could He have done any other work. In the same way, the Holy Spirit must principally do His work through Jehovah, and except through Jehovah the Holy Spirit could not have done any new work. It is wrong for man to understand the work of Jesus in this way. If man believes that the work done by Jesus was done according to the words of Jehovah and the prophecies of Isaiah, then was Jesus God incarnate, or was He one of the prophets? According to this view, there would be no Age of Grace,

and Jesus would not be the incarnation of God, for the work that He did could not represent the Age of Grace and could only represent the Old Testament Age of Law. There could only be a new age when Jesus came to do new work, to launch a new age, to break through the work previously done in Israel, and to conduct His work not in accordance with the work done by Jehovah in Israel, or with His old rules, or in conformity to any regulations, but rather to do the new work that He should do. God Himself comes to launch the age, and God Himself comes to bring the age to an end. Man is incapable of doing the work of beginning the age and concluding the age. If Jesus did not bring the work of Jehovah to an end after He came, then that would be proof that He was merely a man and incapable of representing God. Precisely because Jesus came and concluded the work of Jehovah, continued the work of Jehovah and, moreover, carried out His own work, a new work, it proves that this was a new age, and that Jesus was God Himself. They did two distinctly different stages of work. One stage was carried out in the temple, and the other was conducted outside of the temple. One stage was to lead the life of man according to the law, and the other was to offer up a sin offering. These two stages of work were markedly different; this divides the new age from the old, and it is absolutely correct to say that they are two different ages. The location of Their work was different, and the content of Their work was different, and the objective of Their work was different. As such, they can be divided into two ages: the New and the Old Testaments, which is to say, the new and the old ages. When Jesus came He did not go into the temple, which proves that the age of Jehovah had ended. He did not enter the temple because the work of Jehovah in the temple had finished, and did not need to be done again, and to do it again would be to repeat it. Only by leaving the temple, beginning a new work and launching a new path outside of the temple, was

He able to bring God's work to its zenith. If He had not gone out of the temple to do His work, the work of God would have stagnated upon the foundations of the temple, and there would never have been any new changes. And so, when Jesus came, He did not enter the temple, and did not do His work in the temple. He did His work outside of the temple, and, leading the disciples, went about His work freely. God's departure from the temple to do His work meant that God had a new plan. His work was to be conducted outside of the temple, and it was to be new work that was unconstrained in the manner of its implementation. As soon as Jesus arrived, He brought the work of Jehovah during the age of the Old Testament to an end. Although They were called by two different names, it was the same Spirit that accomplished both stages of work, and the work that was done was continuous. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, that was the age of Jesus. And so, with each coming, God is called by one name, He represents one age, and He launches a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work never ceases to progress in a forward direction. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Daily Words of God Excerpt 44

“Jehovah” is the name that I took during My work in Israel, and it means the God of the Israelites (God’s chosen people) who can take pity on man, curse man, and guide the life of man; the God who possesses great power and is full of wisdom. “Jesus” is Emmanuel, which means the sin offering that is full of love, full of compassion, and which redeems man. He did the work of the Age of Grace, and He represents the Age of Grace, and can only represent one part of the work of the management plan. That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so, in the current age, all the Israelites, apart from the Jewish people, worship Jehovah. They make sacrifices to Him on the altar and serve Him in the temple wearing priests’ robes. What they hope for is the reappearance of Jehovah. Only Jesus is the Redeemer of mankind, and He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace and came into existence because of the work of redemption in the Age of Grace. The name of Jesus came into existence to allow the people of the Age of Grace to be reborn and saved, and is a particular name for the redemption of the whole of mankind. Thus, the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. “Jehovah” represents the Age of Law and is the honorific by which the people of Israel called the God whom they worshiped. “Jesus” represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace. If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year

management plan would have stopped in the Age of Redemption, and could not have progressed any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. This is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus only for the sake of all the sinners in the Age of Grace, but it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire.

Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

Daily Words of God Excerpt 45

If the Savior arrived during the last days and were still called Jesus, and were once again born in Judea and did His work there, then this would prove that I only created the people of Israel and only redeemed the people of Israel, and that I have nothing to do with the Gentiles. Would this not contradict My words that "I am the Lord who created the heavens and earth and all things"? I left Judea and do My work among the Gentiles because I am not merely the God of the people of Israel, but the God of all creatures. I appear among the Gentiles during the last days because I am not only Jehovah, the God of the people of Israel, but, moreover, because I am the Creator of all My chosen ones among the Gentiles. I not only created Israel, Egypt, and Lebanon, but all the Gentile nations beyond Israel. Because of this, I am the Lord of all creatures. I merely used Israel as the starting point for My work, employed Judea and Galilee as the strongholds of My work of

redemption, and now I use the Gentile nations as the base from which I will bring the entire age to an end. I did two stages of work in Israel (these two stages of the work being the Age of Law and the Age of Grace), and I have been carrying out two further stages of work (the Age of Grace and the Age of Kingdom) throughout the lands beyond Israel. Among the Gentile nations, I will do the work of conquest, and so conclude the age. If man always calls Me Jesus Christ, but does not know that I have begun a new age during the last days and have embarked upon new work, and if man continues to obsessively await the arrival of Jesus the Savior, then I shall call people like this the ones who do not believe in Me; they are people who do not know Me, and their belief in Me is false. Could such people witness the arrival of Jesus the Savior from heaven? What they await is not My arrival, but the arrival of the King of the Jews. They do not yearn for Me to annihilate this impure old world, but instead long for the second coming of Jesus, whereupon they will be redeemed. They look forward to Jesus once more redeeming all of mankind from this defiled and unrighteous land. How can such people become ones who complete My work in the last days? The desires of man are incapable of fulfilling My wishes or accomplishing My work, for man merely admires or cherishes the work that I have done before, and has no idea that I am the God Himself who is always new and never old. Man only knows that I am Jehovah, and Jesus, and has no inkling that I am the One of the last days who shall bring mankind to an end. All that man yearns for and knows comes from their own notions, and is merely that which they can see with their own eyes. It is not in line with the work I do, but in disharmony with it. If My work were conducted according to the ideas of man, then when would it end? When would mankind enter rest? And how would I be able to enter the seventh day, the Sabbath? I work

according to My plan and according to My purpose—not according to the intentions of man.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

God’s Appearance and Work

Daily Words of God Excerpt 46

Praise has come to Zion and God’s dwelling place has appeared. The glorious holy name, extolled by all peoples, spreads. Ah, Almighty God! The Head of the universe, Christ of the last days—He is the shining Sun that has risen upon Mount Zion, which towers in majesty and grandeur over all the universe …

Almighty God! We call out to You in jubilation; we dance and sing. You are truly our Redeemer, the great King of the universe! You have made a group of overcomers and fulfilled God’s management plan. All peoples shall flow to this mountain. All peoples shall kneel before the throne! You are the one and only true God and You deserve glory and honor. All glory, praise, and authority be to the throne! The spring of life flows out from the throne, watering and feeding the multitudes of God’s people. The life changes with each day; new light and revelations follow us, constantly affording new insights about God. Amidst experiences, we arrive at complete certainty about God. His words are constantly made manifest, made manifest within those who are right. We are indeed so blessed! Meeting God face to face each day, communicating with God in all things, and giving God sovereignty over everything. Carefully do we ponder God’s word, our hearts rest quiet in God, and thus do we come before God, where we receive His light. Every day, in our lives, actions, words, thoughts, and ideas, we live within God’s word, able to discriminate at all times. God’s word guides the thread through the needle; unexpectedly, the things hidden inside us come to light, one after another. Fellowship with God brooks no delay; our thoughts and ideas are laid bare by God. At every moment we are

living before the seat of Christ where we undergo judgment. Every place within our bodies remains occupied by Satan. Today, in order to recover God's sovereignty, His temple must be cleansed. To be completely possessed by God, we must engage in a life-and-death struggle. Only when our old selves have been crucified can the resurrected life of Christ reign supreme.

Now the Holy Spirit mounts a charge into our every corner to do battle for our reclamation! So long as we are ready to deny ourselves and to be willing to cooperate with God, God will surely illuminate and purify us from within at all times, and reclaim anew that which Satan has occupied, so that we may become completed by God as quickly as possible. Do not waste time—live every moment within God's word. Be built up with the saints, be brought into the kingdom, and enter into glory together with God.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 1

Daily Words of God Excerpt 47

The church of Philadelphia has taken shape, which is entirely due to the grace and mercy of God. Love for God arises in the hearts of the myriad saints, who do not waver on their spiritual journey. They hold fast to their belief that the one true God has become flesh, that He is the Head of the universe, who commands all things: This is confirmed by the Holy Spirit, it is as immovable as the mountains! And it shall never change!

Oh, Almighty God! Today it is You who have opened our spiritual eyes, allowing the blind to see, the lame to walk, and lepers to be healed. It is You who have opened the window to heaven, allowing us to perceive the mysteries of the spiritual realm. Being permeated by Your holy words and saved from our humanity, which was corrupted by Satan—such is Your

inestimably great work and Your inestimably great mercy. We are Your witnesses!

Long have You remained hidden, humbly and silently. You have undergone resurrection from death, the suffering of crucifixion, the joys and sorrows of human life, and persecution and adversity; You have experienced and tasted the pain of the human world, and You have been forsaken by the age. God incarnate is God Himself. For the sake of God's will, You have saved us from the dunghill, holding us up with Your right hand, and freely giving us Your grace. Sparing no pains, You have wrought Your life into us; the price You have paid with Your blood, sweat, and tears is crystallized upon the saints. We are the product of[a] Your painstaking efforts; we are the price You have paid.

Oh, Almighty God! It is because of Your lovingkindness and mercy, Your righteousness and majesty, Your holiness and humility that all peoples shall bow down before You and worship You for all eternity.

Today You have made complete all churches—the church of Philadelphia—and thus fulfilled Your 6,000-year management plan. The saints can humbly submit themselves before You, connected in spirit and following along in love, joined to the source of the fountain. The living water of life runs without cease, washing away and purging all the mud and filthy water in the church, once again purifying Your temple. We have come to know the practical true God, walked within His words, recognized our own functions and duties, and done everything that we can to expend ourselves for the sake of the church. Ever quiet before You, we must heed the work of the Holy Spirit, lest Your will be obstructed in us. Among the saints there is mutual love, and the strengths of some will compensate for the failings of others. They are able to walk in the spirit at all times,

enlightened and illuminated by the Holy Spirit. They put the truth into practice immediately upon understanding it. They keep pace with the new light, and follow God's footsteps.

Actively cooperate with God; letting Him take control is to walk with Him. All of our own ideas, notions, opinions, and secular entanglements vanish into thin air like smoke. We let God reign supreme in our spirits, walk with Him and so gain transcendence, overcoming the world, and our spirits fly free and attain release: This is the outcome when Almighty God becomes King. How can we not dance and sing in praise, offering up our praises, offering up new hymns?

There truly are many ways to praise God: calling out His name, drawing near to Him, thinking of Him, pray-reading, engaging in fellowship, contemplating and pondering, prayer, and songs of praise. In these kinds of praise there is enjoyment, and there is anointment; there is power in praise, and there is also a burden. There is faith in praise, and there is new insight.

Actively cooperate with God, coordinate in service and become one, fulfill Almighty God's intentions, hasten to become a holy spiritual body, trample over Satan, and put an end to Satan's fate. The church of Philadelphia has been raptured into God's presence and is made manifest in His glory.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 2

Footnotes:

a. The original text does not contain the phrase "the product of."

Daily Words of God Excerpt 48

The triumphant King sits upon His glorious throne. He has accomplished redemption and led all His people to appear in glory. He holds the universe in His hands and with His divine wisdom and might He has built and made firm Zion. With His majesty He judges the sinful world; He has passed judgment on all nations and all peoples, the earth and the seas and all the living things in them, as well as those who are drunk on the wine of promiscuity. God shall surely judge them, and He shall surely be angry with them and therein will be revealed the majesty of God, whose judgment is instantaneous and delivered without delay. The fire of His wrath shall surely incinerate their heinous crimes and calamity befall them at any moment; they shall know no avenue of escape and have no place to hide, they shall weep and gnash their teeth, and they shall bring destruction upon themselves.

The triumphant sons, beloved of God will surely stay in Zion, never to depart from it. The multitudinous peoples shall listen closely to His voice, they will carefully heed His actions, and the sounds of their praise shall never cease. The one true God has appeared! We shall be certain about Him in spirit and follow Him closely; we shall rush forward with all our might and hesitate no more. The end of the world is unfolding before us; a proper church life as well as the people, affairs, and things that surround us are even now intensifying our training. Let us make haste to take back our hearts that so love the world! Let us make haste to take back our vision that is so obscured! Let us stay our steps, that we may not exceed the boundaries. Let us stop our mouths so that we may walk in God’s word, and no longer contest our own gains and losses. Ah, let go of it—your greedy fondness for the secular world and for wealth! Ah, free yourselves from it—your clinging attachment to husbands and daughters and sons! Ah, turn your back on them—your viewpoints and prejudices! Ah, wake up; time is

short! Look up, look up, from within the spirit, and let God take control. Whatever happens, do not become another Lot's wife. How pitiful it is to be cast aside! How pitiful indeed! Ah, wake up!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 3

Daily Words of God Excerpt 49

Mountains and rivers change, waters flow along their course, and man's life does not endure as do the earth and the sky. Only Almighty God is life eternal and resurrected, which continues, generation after generation, forever! All things and all events are in His hands, and Satan is under His foot.

Today, it is by God's predetermined selection that He delivers us from Satan's grip. He is truly our Redeemer. The eternal, resurrected life of Christ has indeed been wrought inside us, destining us to connect with God's life, that we may indeed be able to come face to face with Him, eat Him, drink Him, and enjoy Him. This is the selfless offering that God has made at the price of His heart's blood.

The seasons come and go, passing through wind and frost, meeting with so many of life's sufferings, persecutions, and tribulations, so many of the world's repudiations and calumnies, so many of the government's false accusations, yet neither God's faith nor His resolve is diminished in the least. Wholeheartedly dedicated to God's will, and to God's management and plan, that they may be accomplished, He sets His own life aside. For all the multitudes of His people, He spares no pains, carefully feeding and watering them. No matter how benighted we are, or how difficult we are, we must only submit before Him, and the resurrected life of Christ will change our old nature…. For all these firstborn sons, He labors tirelessly,

forgoing food and rest. How many days and nights, through how much scorching heat and freezing cold, He watches wholeheartedly in Zion.

The world, home, work and all, totally forgone, gladly, willingly, and worldly enjoyments have nothing to do with Him…. The words from His mouth strike into us, exposing things hidden deep in our hearts. How can we not be convinced? Every sentence that comes from His mouth may come true in us at any time. Whatever we do, in His presence or hidden away from Him, there is nothing He does not know, nothing He does not understand. All will indeed be revealed before Him, despite our own plans and arrangements.

Sitting before Him, feeling joy within our spirit, at ease and calm, yet feeling always empty and truly indebted to God: This is a wonder unimaginable and impossible to achieve. The Holy Spirit is sufficient to prove that Almighty God is the one true God! It is proof incontrovertible! We of this group are indescribably blessed! If not for God's grace and mercy, we could only go to perdition and follow Satan. Only Almighty God can save us!

Ah! Almighty God, the practical God! It is You who have opened our spiritual eyes, allowing us to behold the mysteries of the spiritual world. The prospects of the kingdom are boundless. Let us be watchful as we wait. The day cannot be too far off.

The flames of war swirl, cannon smoke fills the air, the weather turns warm, the climate shifts, a plague will spread, and people can only die, with no hope of survival.

Ah! Almighty God, the practical God! You are our impregnable fortress. You are our refuge. We huddle under Your wings, and calamity cannot reach us. Such is Your divine protection and care.

We all raise our voices in song; we sing in praise, and the sound of our praise rings throughout Zion! Almighty God, the practical God, has prepared for us that glorious destination. Be watchful—oh, be on the watch! As yet, the hour is not too late.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 5

Daily Words of God Excerpt 50

Since the time when Almighty God—the King of the kingdom—has been witnessed, the scope of God's management has unfolded in its entirety throughout the whole universe. Not only has God's appearance been witnessed in China, but the name of Almighty God has been witnessed in all nations and all places. They are all calling out this holy name, seeking to fellowship with God by any means possible, grasping the will of Almighty God and serving Him cooperatively in the church. This is the wondrous way in which the Holy Spirit works.

The languages of various nations are different from each other, but there is only one Spirit. This Spirit conjoins churches throughout the universe and is absolutely one with God, without the slightest difference. This is something that is beyond doubt. The Holy Spirit now calls to them, and His voice awakens them. It is the voice of God's mercy. They are all calling out the holy name of Almighty God! They also give praise and they sing. There can never be any deviation in the work of the Holy Spirit; these people go to any length to advance along the right path, they do not back out—wonders heap upon wonders. This is something that people find hard to imagine and impossible to speculate on.

Almighty God is the King of life in the universe! He sits upon the glorious throne and judges the world, dominates all, and rules all nations;

all peoples bend their knee to Him, pray to Him, get close to Him and communicate with Him. Regardless of how long you have believed in God, how high your status or how great your seniority, if you go against God in your hearts then you must be judged and must prostrate yourselves before Him, issuing sounds of painful entreaty; this is indeed reaping the fruits of your own actions. This wailing sound is the sound of being tormented in the lake of fire and brimstone, and it is the cry of being chastened by God's iron rod; this is judgment before the seat of Christ.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 8

Daily Words of God Excerpt 51

God's appearance has already arisen in all churches. It is the Spirit that speaks; He is a raging fire, bears majesty, and is judging. He is the Son of man, clothed with a garment that hangs down to His feet, and a golden belt is tied around His chest. His head and hair are white like wool, and His eyes are like flames; His feet are akin to fine brass, as if they had been wrought in a furnace, and His voice is like the sound of many waters. He holds in His right hand seven stars and in His mouth, a sharp double-edged sword, and His countenance shines fiercely like the burning sun!

The Son of man has been witnessed, and God Himself has been openly revealed. God's glory has issued forth, shining fiercely like the burning sun! His glorious countenance blazes with dazzling light; whose eyes dare treat Him with resistance? Resistance leads to death! Not the slightest bit of mercy is shown for anything you think in your heart, any word you utter, or anything you do. You will all come to understand and come to see what it is you have obtained—nothing but My judgment! Can I abide it when you do not put your effort into eating and drinking of My words, and instead interrupt arbitrarily and destroy My construction? I will not treat this kind

of person gently! If your behavior degenerates more seriously, you will be consumed in flames! The almighty God manifests in a spiritual body, without the slightest bit of flesh or blood connecting head to toe. He transcends the universe world, seated on the glorious throne in the third heaven, administering all things! The universe and all things are within My hands. If I speak it, it will be so. If I ordain it, thus it shall be. Satan is beneath My feet; it is in the bottomless pit! When My voice issues forth, heaven and earth will pass away and come to nothing! All things will be renewed; this is an unalterable truth that is absolutely right. I have overcome the world, as well as all evil ones. I sit here talking to you, and all who have ears should listen and all who are living should accept.

The days will come to an end; all things in this world will come to nothing, and all things will be born anew. Remember this! Do not forget! There can be no ambiguity! Heaven and earth shall pass away, but My words shall remain! Let Me exhort you once again: Do not run in vain! Wake up! Repent, and salvation is at hand! I have already appeared amongst you, and My voice has arisen. My voice has arisen before you; every day it confronts you, face-to-face, and each day it is fresh and new. You see Me and I see you; I speak to you constantly, and am face-to-face with you. Nevertheless, you reject Me and do not know Me. My sheep can hear My voice, yet still you hesitate! You hesitate! Your heart is waxed gross, your eyes have been blinded by Satan, and you cannot see My glorious countenance—how pitiful you are! How pitiful!

The seven Spirits before My throne have been sent to all corners of the earth and I will send My Messenger to speak to the churches. I am righteous and faithful; I am the God that examines the deepest parts of man’s heart. The Holy Spirit speaks to the churches, and it is My words that issue forth from inside My Son; all those who have ears should listen! All those who

are living should accept! Simply eat and drink of them, and do not doubt. All those who submit and heed My words will receive great blessings! All those who seek My countenance in earnest will surely have new light, new enlightenment, and new insights; all will be fresh and new. My words will appear to you at any time, and they will open the eyes of your spirit so that you can see all the mysteries of the spiritual realm and see that the kingdom is among man. Enter the refuge, and all grace and blessings will be upon you; famine and plague will not be able to touch you, and wolves, serpents, tigers, and leopards will be unable to harm you. You will go with Me, walk with Me, and enter glory with Me!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 15

Daily Words of God Excerpt 52

Almighty God! His glorious body appears in the open, the holy spiritual body arises, and He is the complete God Himself! The world and the flesh are both changed, and His transfiguration on the mount is the person of God. He wears the golden crown atop His head, His clothing is pure white, across the chest is a golden belt, and the world and all things are His footstool. His eyes are like flames, He holds a sharp double-edged sword in His mouth, and He has the seven stars in His right hand. The way to the kingdom is boundlessly bright, and His glory arises and shines; the mountains are joyful and the waters laugh, and the sun, moon, and stars all revolve in their orderly arrangement, welcoming the unique, true God whose triumphant return heralds the completion of His six-thousand-year management plan. All leap and dance with joy! Cheer! The almighty God sits upon His glorious throne! Sing! The victorious banner of the Almighty is raised high upon the majestic, magnificent Mount Zion! All nations are cheering, all peoples are singing, Mount Zion is laughing joyfully, and the

glory of God has arisen! I never even dreamed that I would see God's countenance, yet today I have seen it. Face-to-face with Him every day, I lay bare my heart to Him. He bountifully provides food and drink. Life, words, actions, thoughts, ideas—His glorious light illuminates them all. He leads every step of the way, and His judgment immediately befalls any rebellious heart.

Eating, residing together, and living together with God, being together with Him, walking together, enjoying together, gaining glory and blessings together, sharing the kingship with Him, and existing together in the kingdom—oh, what a pleasure it is! Oh, how sweet it is! We are face-to-face with Him every day, speaking with Him every day and talking constantly, and being granted new enlightenment and new insights every day. Our spiritual eyes are opened, and we see everything; all the mysteries of the spirit are revealed to us. The holy life really is carefree; run fast and do not stop, and forge onward continuously—there is a more wondrous life ahead. Do not be satisfied with mere sweet taste; seek continuously to enter into God. He is all-encompassing and bountiful, and has all kinds of things that we lack. Cooperate proactively and enter into Him, and nothing will ever be the same again. Our lives will be transcendent, and no person, matter, or thing will be able to disturb us.

Transcendence! Transcendence! True transcendence! God's transcendent life is within, and all things have become truly relaxed! We transcend the world and worldly things, feeling no attachment to husbands or children. We transcend the control of sickness and environments. Satan dare not disturb us. We completely transcend all disasters. This is allowing God to take the kingship! We trample Satan underfoot, stand witness for the church, and thoroughly expose the ugly face of Satan. The construction of

the church is in Christ, and the glorious body has arisen—this is living in rapture!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 15

Daily Words of God Excerpt 53

Almighty God, Eternal Father, Prince of Peace, our God is King! Almighty God sets His feet on the Mount of Olives. How beautiful it is! Listen! We watchmen lift up our voices; with our voices we sing together, for God has returned to Zion. We see with our own eyes the desolation of Jerusalem. Break forth into joyful noise and sing in unison, for God has brought comfort to us and has redeemed Jerusalem. God has bared His holy arm in the eyes of all the nations, the real person of God has appeared! All the ends of the earth have seen the salvation of our God.

Oh, Almighty God! The seven Spirits have been sent forth from Your throne to every church to reveal all of Your mysteries. Sitting on Your throne of glory, You have managed Your kingdom and made it firm and stable with justice and righteousness, and You have subdued all the nations before You. Oh, Almighty God! You have loosed the girdle of kings, You have made the gates of the city open wide before You, never to close. For Your light has come and Your glory rises and shines forth its brilliance. Darkness covers the earth and thick darkness is over the peoples. Oh, God! You, however, have appeared to and shone Your light upon us, and Your glory will be seen on us; all the nations shall come to Your light and the kings to Your radiance. You raise Your eyes and look around: Your sons gather before You, and they come from afar; Your daughters are carried in the arms. Oh, Almighty God! Your great love has caught hold of us; it is You who lead us forward on the road to Your kingdom, and it is Your holy words that permeate us.

Oh, Almighty God! We give thanks and we praise You! Let us look up to You, bear witness to You, exalt You, and sing to You with a heart that is sincere, calm, and undivided. Let us have but one mind and be built together, and may You soon make us into those who are after Your heart, to be put to use by You. Would that Your will may be carried out without hindrance upon the earth!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 25

Daily Words of God Excerpt 54

Almighty God is the all-powerful, all-achieving, and complete true God! He not only holds the seven stars, is endowed with the seven Spirits, has seven eyes, opens the seven seals, and opens the scroll, but more than that, He administers the seven plagues and the seven bowls, and reveals the seven thunders. Long ago, too, He sounded the seven trumpets! All things that He created and made complete should praise Him, render Him glory, and exalt His throne. Oh, Almighty God! You are everything. You have accomplished everything, and with You, all is complete, bright, emancipated, free, strong, and powerful! There is nothing at all hidden or concealed; with You, all mysteries are revealed. Furthermore, You have judged the multitudes of Your enemies, You reveal Your majesty, manifest Your raging fire, You exhibit Your wrath, and, moreover, You display Your unprecedented, everlasting, utterly infinite glory! All peoples should awaken to cheer and sing without reserve, extolling this almighty, completely genuine, all-living, bountiful, glorious, and true God who is from everlasting to everlasting. His throne should be exalted constantly, His holy name praised and glorified. This is My—God's—eternal will, and is a boundless blessing that He reveals and bestows upon us! Who among us does not inherit it? To inherit God's blessing, one must exalt His holy name

and come to encircle His throne in worship. All those who go before Him with other motives and other intentions will be melted away by His raging fire. Today is the day His enemies will be judged, and it is also on this day that they will perish. Furthermore, that is also the day on which I, Almighty God, will be revealed and on which I will gain glory and honor. Oh, all peoples! Rise quickly to extol and welcome Almighty God who, from time immemorial to eternity, sends out to us lovingkindness, implements salvation and bestows upon us blessings, makes His sons complete, and successfully achieves His kingdom! This is God's wonderful deed! This is God's eternal predestination and arrangement—that He Himself has come to save us, to make us complete, and to bring us into glory.

All those who do not rise up and bear witness are the forbears of the blind and the kings of ignorance. They will become the eternally ignorant, the perpetual fools; the eternally dead who are blind. It is for this reason that our spirits should awaken! All the people should arise! Cheer, praise, and extol without end the King of glory, the Father of mercy, the Son of redemption, the bountiful seven Spirits, the Almighty God who brings majestic raging fire and righteous judgment and who is utterly sufficient, bountiful, almighty, and complete. His throne will be exalted forever! All the people should see that this is God's wisdom; it is His wonderful path to salvation and the achievement of His glorious will. If we do not rise up and bear witness, then once the moment has passed, there will be no going back. Whether we will gain blessings or misfortune is being decided during this current stage of our journey, based on what we do, what we think, and what we are living out right now. How should you act? Bear witness for and exalt God forever; exalt Almighty God, Christ of the last days—the eternal, unique, true God!

From now on, you should see clearly that all those who do not bear witness for God—who do not bear witness for this unique, true God, as well as those who harbor doubts about Him—they are all sick and dead, and are ones who defy God! God's words have already been proved from ancient times: All those who do not gather with Me scatter, and those who are not with Me are against Me; this is an unalterable truth that is etched in stone! Those who do not bear witness for God are Satan's lackeys. Such people have come to disturb and deceive God's children, and to interrupt His management; they must be put to the sword! All those who show them good intentions seek their own destruction. You should listen to and believe the utterances of God's Spirit, walk the path of God's Spirit, and live out the words of God's Spirit. Moreover, you should exalt the throne of the almighty God to the end of time!

Almighty God is the God of seven Spirits! That of the seven eyes and seven stars is He, too; He opens the seven seals, and the entire scroll has been unfurled by Him! He has sounded the seven trumpets, and the seven bowls and the seven plagues are in His grasp, to be unleashed at His will. Oh, the seven thunders that have always been sealed! The time to reveal them has come! He who will bring forth the seven thunders has already appeared before our eyes!

Almighty God! With You, all is emancipated and free; there are no difficulties, and all flows smoothly! Nothing dares to obstruct or hinder You, and all submit before You. Any that do not submit shall die!

Almighty God, the God with seven eyes! All is perfectly clear, all is bright and uncovered, and all is revealed and laid bare. With Him, all is crystal clear, and not only is God Himself like this, but His sons are this

way, too. No one, no object, and no matter can be concealed before Him and His sons!

The seven stars of Almighty God are bright! The church has been perfected by Him; He establishes His church messengers, and the entire church is within His provision. He opens all seven seals, and He Himself brings His management plan and His will to completion. The scroll is the arcane spiritual language of His management, and has been unfurled and revealed by Him!

All the people should hearken to His seven resounding trumpets. With Him, all is made known, never again to be hidden, and there is no more sorrow. All is revealed, and all is victorious!

The seven trumpets of Almighty God are open, glorious, and victorious trumpets! They are also the trumpets that judge His enemies! In the midst of His triumph, His horn is being exalted! He rules over the entire universe!

He has prepared the seven bowls of plagues, His enemies are targeted, and they are unleashed in an extreme torrent, and those enemies will be consumed in the flames of His raging fires. Almighty God shows the might of His authority, and His enemies all perish. The final seven thunders are no longer to be sealed before Almighty God; they are all revealed! They are all revealed! He puts His enemies to death with the seven thunders, stabilizing the earth and making it render service to Him, never again to be laid waste!

The righteous Almighty God! We extol You forever! You deserve unending praise, and eternal acclaim and exaltation! Your seven thunders are not just to be used for Your judgment, but are more to be used for Your glory and authority, in order to complete all things!

All peoples celebrate before the throne, extolling and praising Almighty God, Christ of the last days! Their voices shake the entire universe like thunder! Absolutely all things exist because of Him and arise because of Him. Who dares not attribute all glory, honor, authority, wisdom, holiness, victory, and revelations entirely to Him? This is the accomplishment of His will, and it is the final completion of the construction of His management!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 34

Daily Words of God Excerpt 55

Seven thunders come forth from the throne, shake the universe, overturn heaven and earth, and resound through the skies! The sound pierces the ear, and the people cannot escape it, nor can they hide from it. Thunder and lightning burst forth, and in an instant, heaven and earth transform, and the people are on the verge of death. Then, at lightning speed, the entire cosmos is enveloped in a violent rainstorm, falling from heaven! In the furthest corners of the earth, as thoroughly as a shower, it brooks no stain as it washes all from head to toe; nothing can be hidden from it, nor can any person be shut away from it. Peals of thunder, like flashes of lightning, gleam with chill light and make men tremble with fear! The sharp double-edged sword strikes down the sons of rebellion, and the enemy faces catastrophe, with nowhere to hide; they become dazed in the rush of wind and rain, and, reeling from the blow, they drop dead at once into the flowing waters and are washed away. There is only death, and no way for them to survive. The seven thunders issue from Me and convey My intention, which is to strike down the eldest sons of Egypt, to punish the wicked and to cleanse My churches, so that all may have affinity with each

other, act truly to themselves, and be of one heart with Me, and so that all the churches in the cosmos can be built into one. This is My purpose.

The thunder sounds, and the sounds of wailing roll in its wake. Some are awakened from their slumber, and, greatly alarmed, they search deep in their souls and rush back before the throne. They cease their rampant trickery and outrageous acts; it is not too late for such people to be awakened. I watch from the throne. I look deep into the hearts of men. I save those who desire Me earnestly and fervently, and I take pity on them. I will save into eternity those who love Me in their hearts more than all else, those who understand My will and follow Me to the very end of the road. My hand will hold them safely, so that they will not encounter this scene and will come to no harm. Some, when they see this sight of flashing lightning, have inexpressible misery in their hearts and are regretful in the extreme. If they persist in behaving in this way, it is too late for them. Oh, all and every thing! It will all be done. This, too, is one of My means of salvation. I save those who love Me and strike down the wicked, I make My kingdom steady and stable on earth, and let all nations and all peoples, all in the universe and at the ends of the earth, know that I am majesty, I am raging fire, I am the God who searches the innermost heart of every man. From this time forward, the judgment of the great white throne is openly revealed to the masses, and to all peoples, it is announced that judgment has commenced! It is beyond doubt that all whose words are not heartfelt, those who doubt and dare not be certain, those time wasters who understand My wishes but are unwilling to put them into practice—they all must be judged. You must take care to examine your own intentions and motives, and assume your proper place; practice My words in earnest, value your life experience, and do not act with superficial enthusiasm, but make your lives

grown, mature, stable, and experienced—only then will you be after My heart.

Deny to Satan's lackeys and to the evil spirits that disrupt and destroy that which I build any opportunity to exploit things to their advantage. They must be limited severely and restrained; they can only be dealt with by means of a sharp sword. The worst ones must be rooted out immediately, to prevent future trouble. And the church will be perfected, free of all deformity, and it will be healthy, full of vitality and energy. Following the flashing lightning, thunderclaps ring out. You must not be negligent, and you must not give up, but do your utmost to catch up, and you will surely be able to see what My hand does, what I mean to gain, what I mean to discard, what I mean to perfect, what I mean to root out, what I mean to strike down—all this will unfold before your eyes, allowing you clearly to see My omnipotence.

From the throne to the universe and the ends of the earth, the seven thunders echo. A large group of people will be saved and will submit before My throne. Following this light of life, people seek for a way to survive and cannot help but come to Me, to kneel down in worship, and with their mouths to call out the name of the almighty true God and voice their entreaties. But those who resist Me, those who harden their hearts, the thunder resounds in their ears, and without a doubt they must perish. This is simply the outcome that awaits them. My beloved sons who are triumphant will stay in Zion, and all peoples will see what they will obtain, and immense glory will appear before you. Truly, this is a great blessing, and it is a sweetness that is difficult to relate.

The clap of the seven thunders coming forth is the salvation of those who love Me, who desire Me with true hearts. Those who belong to Me and

whom I have predestined and chosen are all able to come under My name. They can hear My voice, which is God calling to them. Let those at the ends of the earth see that I am righteous, I am faithful, I am lovingkindness, I am compassion, I am majesty, I am raging fire, and, ultimately, I am merciless judgment.

Let all in the world see that I am the real and complete God Himself. All men are fully convinced and none dare to resist Me again, nor to judge Me or slander Me again. Otherwise, curses come at once upon them, and disaster befalls them. They can only weep and gnash their teeth, having brought on their own destruction.

Let all peoples know, let it be known through the universe and at the ends of the earth, in every household and by all people: Almighty God is the one true God. All, one after another, will fall to their knees and worship Me, and even children who have just learned to speak will call out "Almighty God"! Those officials who wield power will also see with their own eyes the true God appearing before them, and they will also prostrate themselves in worship, begging for mercy and forgiveness, but this is indeed too late, for the time of their demise has come. They can only be finished and sentenced to the unfathomable abyss. I will bring the entire age to an end, and strengthen My kingdom all the more. All nations and peoples will submit before Me for all of eternity!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 35

Daily Words of God Excerpt 56

Almighty true God, the King enthroned, rules the entire universe, facing all nations and all peoples, and everything under heaven shines with God's glory. All living things in the universe and unto the ends of the earth

shall see. The mountains, the rivers, the lakes, the lands, the oceans, and all living beings have drawn open their curtains in the light of the true God's countenance, and they are revived, as if waking from a dream, as if they were sprouts breaking through the soil!

Ah! The one true God appears before the world. Who dares approach Him with resistance? All tremble with fear. All are utterly convinced, and all beg forgiveness repeatedly. All people fall to their knees before Him, and all mouths worship Him! The continents and oceans, the mountains, the rivers—all things praise Him endlessly! Springtime comes with its warm breezes, bringing fine spring rain. Like all people, the streams' currents flow with grief and joy, shedding tears of indebtedness and self-reproach. The rivers, the lakes, the surf and the swells all are singing, lauding the true God's holy name! The sound of praise rings out with such clarity! Old things that were once corrupted by Satan—each and every one of them will be renewed and changed and will enter into an entirely new realm …

This is the holy trumpet, and it has begun to sound! Hearken to it. That sound, so sweet, is the utterance of the throne, announcing to every nation and people that the time has come, that the final end has come. My management plan is finished. My kingdom has appeared openly on earth. The kingdoms of the world have become the kingdom of Mine, who am God. My seven trumpets sound from the throne, and such wondrous things will occur! People at the ends of the earth will rush together from every direction with the force of an avalanche and the power of thunderbolts….

I look with joy upon My people, who hear My voice and gather from every nation and land. All people, keeping the true God ever in their mouths, praise and jump endlessly for joy! They bear witness to the world,

and the sound of their witness to the true God is like the thundering sound of many waters. All people will crowd into My kingdom.

My seven trumpets sound, rousing those who slumber! Get up quickly, it is not too late. Look to your life! Open your eyes and see what time it is now. What is there to seek? What is there to think about? And what is there to cling to? Have you never considered the difference in value between gaining My life and gaining all that you love and cling to? Be no longer willful nor gambol. Do not miss this opportunity. This time will not come again! Stand up right away, practice exercising your spirit, use various tools to see through and thwart Satan's every plot and trick, and triumph over Satan, so that your life experience may be deepened and you may live out My disposition, so that your life may become mature and seasoned and you may always follow My footsteps. Undaunted, not weak, moving always ahead, step by step, straight until the end of the road!

When the seven trumpets sound again, it will be the call to judgment, judgment of the sons of rebellion, judgment of all nations and all peoples, and each nation will surrender before God. God's glorious countenance will surely appear before all nations and all peoples. Everyone will be convinced utterly, and shout endlessly to the true God. The almighty God will be more glorious, and My sons and I will share in the glory and share in the kingship, judging all nations and all peoples, punishing the evil, saving and having mercy on those who belong to Me, and making the kingdom strong and stable. Through the sound of the seven trumpets, a great many people will be saved, returning before Me to kneel and worship with constant praise!

When the seven trumpets sound once again, it will be the coda of the age, the trumpet blast of victory over the devil Satan, the salute that heralds

the beginning of living openly in the kingdom on earth! How lofty a sound, this sound reverberating around the throne, this trumpet blast shaking heaven and earth, which is the sign of My management plan's victory, which is Satan's judgment; it sentences this old world entirely to death, to return to the bottomless pit! This trumpet blast signifies that the gate of grace is about to close, that the kingdom's life will begin on earth, which is right and proper. God saves those who love Him. Once they return to His kingdom, the people on earth will face famine and pestilence, and God's seven bowls and seven plagues will take effect in succession. Heaven and earth shall pass away, but My word shall not!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 36

Daily Words of God Excerpt 57

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of

God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are letters that can provide but temporary solace, not truths that are capable of giving life. The scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be loathed by God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You cannot only think of gaining blessings while being incapable of receiving the truth and incapable of accepting the provision of

life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Daily Words of God Excerpt 58

That My mysteries are revealed and openly manifest, and no longer hidden, is entirely due to My grace and mercy. Moreover, that My word appears among men, and is no longer concealed, is also due to My grace

and mercy. I love all who sincerely expend themselves for Me and devote themselves to Me. I hate all who are born of Me yet who do not know Me, and even resist Me. I will not abandon anyone who is sincerely for Me; rather, I will double that person's blessings. I will doubly punish those who are ungrateful and violate My kindness, and I will not let them off easily. In My kingdom there is no crookedness or deceit, and no worldliness; that is, there is no smell of the dead. Rather, all is rectitude and righteousness; all is purity and openness, with nothing hidden or concealed. Everything is fresh, everything is enjoyment, and everything is edification. Anyone who still reeks of the dead can in no way remain in My kingdom, and will instead be ruled by My iron rod. All endless mysteries, from time immemorial to the present day, are fully revealed to you—the group of people who are gained by Me in the last days. Do you not feel blessed? The days when all is openly revealed are, moreover, the days in which you share My reign.

The group of people who truly reign as kings depend upon My predestination and selection, and there is absolutely no human will within it. Anyone daring to take part in this must suffer a blow from My hand, and such people will be objects of My raging fire; this is another side of My righteousness and majesty. I have said that I rule all things, I am the wise God who wields full authority, and I am lenient to no one; I am utterly ruthless, completely devoid of personal feelings. I treat anyone (no matter how well he speaks, I will not let him off) with My righteousness, rectitude, and majesty, meanwhile enabling everyone to better see the wonder of My deeds, as well as what My deeds mean. One by one, I punished evil spirits for all manner of actions they commit, casting them each into the bottomless pit. This work I finished before time began, leaving them with no position, leaving them no place to do their work. None of My chosen people—those predestined and selected by Me—can ever be possessed by

evil spirits, and will instead always be holy. As for those I have not predestined and selected, I will turn them over to Satan, and no longer allow them to remain. In all aspects, My administrative decrees involve My righteousness and My majesty. I will not let go of even a single one of those on whom Satan works, but cast them along with their bodies into Hades, for I hate Satan. I shall by no means spare it easily, but shall utterly destroy it, allowing it not the least opportunity to do its work. Those whom Satan has corrupted to a certain degree (that is, those who are objects of disaster) are under the wise arrangement of My own hand. Do not think this has happened as a result of Satan's ferocity; know that I am Almighty God that rules the universe and all things! For Me, there are no problems that cannot be resolved, and much less is there anything that cannot be accomplished or any word that cannot be uttered. Humans must not act as My advisers. Beware of being struck down by My hand and cast into Hades. I tell you this! Those who are proactively cooperating with Me today are the smartest ones, and they will avoid losses and escape the pain of judgment. All of these are My arrangements, predestined by Me. Make no indiscreet remarks and do not speak bombastically, thinking you are so great. Is all of this not through My predestination? You, who would be My advisers, know no shame! You know not your own stature; how pathetically small it is! Even so, you think this is no great matter, and do not know yourselves. Time after time, you turn a deaf ear to My words, causing My painstaking efforts to be in vain and not at all realizing that they are manifestations of My grace and mercy. Rather, you try to show off your own cleverness again and again. Do you remember this? What chastisement must people receive, who think they are so smart? Indifferent and unfaithful to My words, and not engraving them in your hearts, you use Me as a pretense to do this and that. Evildoers! When will you be able to fully consider My heart? You have no

consideration for it, so calling you “evildoers” is not a mistreatment of you. It fits you perfectly!

Today I am showing you, one by one, things that were once hidden. The great red dragon is cast into the bottomless pit and utterly destroyed, for keeping it would be of no use at all; this means it cannot do service for Christ. Hereafter, red things will no longer exist; gradually, they must waste away to nothing. I do what I say; this is the completion of My work. Remove human notions; everything I have said, I have done. Whoever tries to be clever is just bringing destruction and contempt upon themselves, and does not want to live. Therefore, I will satisfy you, and will definitely not keep such people. Hereafter, the population will increase in excellence, whereas all who do not proactively cooperate with Me will be swept away into nothingness. Those of whom I have approved are the ones I shall perfect, and I shall not cast away a single one. There are no contradictions in what I say. Those who do not proactively cooperate with Me will suffer more chastisement, although, ultimately, I will surely save them. By that time, however, the extent of their lives will be quite different. Do you want to be such a person? Rise up and cooperate with Me! I certainly will not treat shabbily any who sincerely expend themselves for Me. As for those who devote themselves to Me in earnest, I shall bestow all My blessings upon you. Offer up yourself entirely to Me! What you eat, what you wear, and your future are all in My hands; I will arrange everything properly, so that you can have endless enjoyment, which you will never use up. This is because I have said, “To those who sincerely expend for Me, I shall surely bless you greatly.” All blessings will come to every person who sincerely expends himself for Me.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 70

Daily Words of God Excerpt 59

The multitudes cheer Me, the multitudes praise Me; all mouths name the one true God, all people lift their eyes to watch My deeds. The kingdom descends upon the world of men, My person is rich and bountiful. Who would not rejoice at this? Who would not dance for joy? Oh, Zion! Raise your triumphant banner to celebrate Me! Sing your triumphant song of victory to spread My holy name! All creation unto the ends of the earth! Hasten to cleanse yourselves that you may be made as offerings to Me! Constellations of the heavens! Hasten back to your places to show My mighty power in the firmament! I lend My ear to the voices of the people on earth, who pour out their infinite love and reverence for Me in song! On this day, when all creation returns to life, I come down into the world of men. At this moment, at this very juncture, all flowers burst into riotous bloom, all birds sing as with one voice, all things palpitate with joy! In the sound of the kingdom's salute, Satan's kingdom topples down, annihilated in the thundering of the kingdom anthem, never to rise again!

Who on the earth dares to rise and resist? As I descend to earth, I bring burning, bring wrath, bring catastrophes of all kinds. The earthly kingdoms are now My kingdom! Up in the sky, the clouds tumble and billow; under the sky, lakes and rivers surge and joyously churn out a stirring melody. Resting animals emerge from their dens, and all peoples are aroused from their slumbers by Me. The day awaited by the multitudinous peoples has come at last! They offer up the most beautiful songs to Me!

At this beautiful moment, at this exhilarating time,

praise rings out everywhere, in the heavens above and earth below. Who would not be excited at this?

Whose heart would not lighten? Who would not weep at this scene?

The sky is not the sky of old, now it is the sky of the kingdom.

The earth is not the earth it was, now it is the holy land.

After a heavy rain has passed, the filthy old world is wholly made anew.

The mountains are changing … the waters changing …

people too changing … all things changing….

Ah, ye silent mountains! Arise and dance for Me!

Ah, ye still waters! Go on flowing freely!

You men dreaming dreams! Rouse yourselves and give chase!

I am come … I am King….

All mankind shall see with their own eyes My face, shall hear with their own ears My voice,

shall live for themselves the life of the kingdom….

How sweet … how beautiful….

Unforgettable … impossible to forget….

In the burning of My wrath, the great red dragon struggles;

in My majestic judgment, devils show their true forms;

at My stern words, people all feel deep shame, and have nowhere to hide themselves.

They recall the past, how they mocked and derided Me.

There was never a time when they did not show off themselves, never a time when they did not defy Me.

Today, who does not weep? Who does not feel remorse?

The entire universe world is filled with weeping …

filled with the sounds of rejoicing … filled with laughing voices….

Incomparable joy … joy without compare….

A small rain pattering … heavy flakes of fluttering snow….

Inside people, sorrow and joy commingling … some laughing …
some sobbing … and some cheering….
As if everyone's forgotten … whether this is a spring rife with rain and clouds,
a summer of flowers bursting into bloom, an autumn of rich harvests,
or a winter cold as frost and ice, no one knows….
In the sky clouds are drifting, on the earth the oceans roil.
The sons wave their arms … the people move their feet in dance….
The angels are at work … the angels are shepherding….
The people on earth are all a-bustle, and all the things on earth multiply.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Kingdom Anthem

Daily Words of God Excerpt 60

Every person in mankind should accept being scrutinized by My Spirit, should closely inspect their every word and action, and, moreover, should look upon My wondrous deeds. How do you feel at the time of the kingdom's arrival on earth? When My sons and people stream to My throne, I formally commence judgment before the great white throne. This is to say, when I begin My work on earth in person, and when the era of judgment nears its end, I start to direct My words to the entire universe, and release the voice of My Spirit to the entire universe. Through My words, I will wash clean all the people and things among all that is in heaven and on earth, so that the land is no longer filthy and licentious, but is a holy kingdom. I will renew all things, so that they will be provided for My use, so that they will no longer bear the earthy breath, and no longer be stained with the flavor of the ground. On earth, man has groped for the goal and origins of My words, and has observed My deeds, yet no one has ever truly

known the origins of My words, and no one has ever truly beheld the wondrousness in My deeds. It is only today, when I personally come among man and speak My words, that man has a little knowledge of Me, removing the place occupied by “Me” in their thoughts, and instead creating a place for the practical God in their consciousness. Man has notions and is full of curiosity; who would not want to see God? Who would not wish to encounter God? Yet the only thing that occupies a definite place in man’s heart is the God that man feels is vague and abstract. Who would realize this if I did not tell them plainly? Who would truly believe, with certainty and not even a hint of doubt, that I indeed exist? There is a vast difference between the “Me” in man’s heart and the “Me” of reality, and no one is capable of drawing comparisons between them. If I did not become flesh, man would never know Me, and even if he came to know Me, would not such knowledge still be a notion? Each day I walk among the unceasing flow of people, and each day I operate within every person. When man truly sees Me, he will be able to know Me in My words, and will grasp the means by which I speak as well as My intentions.

When the kingdom formally arrives on earth, what, among all things, is not silent? Who, among all people, is not afraid? I walk everywhere throughout the universe world, and everything is personally arranged by Me. At this time, who does not know that My deeds are wonderful? My hands uphold all things, yet I am also above all things. Today, is not My incarnation and My personal presence among man the true meaning of My humility and hiddenness? Outwardly, many people applaud Me as good and praise Me as beautiful, but who truly knows Me? Today, why do I ask that you know Me? Is My aim not to shame the great red dragon? I do not wish to force man to praise Me, but to make him know Me, through which he will come to love Me, and thus praise Me. Such praise is worthy of its

name, and is not empty talk; only praise such as this can reach My throne and soar into the skies. Because man has been tempted and corrupted by Satan, because he has been taken over by notions and thinking, I have become flesh in order to personally conquer all of mankind, to expose all the notions of man, and to tear apart the thinking of man. As a result, man no longer parades about in front of Me, and no longer serves Me using his own notions, and thus the "Me" in man's notions is completely dispelled. When the kingdom comes, the first thing I do is begin this stage of work, and I do so among My people. As My people who are born in the country of the great red dragon, surely there is not only a little, or a part, of the great red dragon's venom within you. Thus, this stage of My work is primarily focused on you, and this is one aspect of the significance of My incarnation in China. Most people are unable to grasp even a fragment of the words I speak, and when they do, their understanding is hazy and muddled. This is a turning point in the method by which I speak. If all people were able to read My words and understand their meaning, then who among man could be saved, and not cast down into Hades? When man knows Me and obeys Me, that will be the time when I rest, and that will be the very time that man is able to grasp the meaning of My words. Today, your stature is too small—it is almost pitifully small, not even worthy to be lifted up—to say nothing of your knowledge of Me.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 11

Daily Words of God Excerpt 61

When lightning issues from the East, which is also precisely the moment that I begin to utter My words—when the lightning issues, the whole universe is illuminated, and a transformation occurs in all the stars. The entire human race is as if it had been sorted out. Under the glow of this

shaft of light from the East, all of mankind is revealed in their original form, their eyes dazzled, unsure what to do, and less sure still how to conceal their ugly features. They are also like unto animals that flee from My light and take refuge in mountain caves—yet not one among them can be effaced from within My light. All humans are astounded, all are waiting, all are watching; with the advent of My light, all rejoice at the day they were born, and likewise all curse the day they were born. Conflicting emotions are impossible to articulate; tears of self-castigation form rivers, and are borne away in the sweeping torrent, gone without trace in an instant. Once again, My day presses close upon all humanity, once again arousing the human race, giving humanity another new beginning. My heart beats and, following the rhythms of My heartbeat, the mountains leap for joy, the waters dance with joy, and the waves beat upon the rocky reefs. It is difficult to express what is in My heart. I want to make all unclean things burn into ashes under My gaze; I want to make all the sons of disobedience disappear from before My eyes, never more to tarry in existence. Not only have I made a new beginning in the dwelling place of the great red dragon, I have also embarked on new work in the universe. Soon, the kingdoms of the earth will become My kingdom; soon, the kingdoms of the earth will forever cease to exist because of My kingdom, because I have already achieved victory, because I have returned triumphant. The great red dragon has exhausted every conceivable means to disrupt My plan, hoping to erase My work on the earth, but can I grow disheartened by its deceitful stratagems? Can I be frightened into losing confidence by its threats? There has never been a single being in heaven or on earth that I have not held in the palm of My hand; how much the more is this true of the great red dragon, this device that serves as a foil to Me? Is it not also an object to be manipulated in My hands?

During My incarnation in the human world, mankind has come, under My guidance, unwittingly to this day and has come unwittingly to know Me. But, as for how to walk the path that lies ahead, no one has an inkling, no one is aware—and less still does anyone have a clue in what direction that path will take them. Only with the Almighty watching over them will anyone be able to walk the path to the end; only guided by the lightning in the East will anyone be able to cross the threshold that leads to My kingdom. Among men, there has never been one who has seen My face, one who has seen the lightning in the East; how much the less has there been one who has heard the utterances from My throne? In fact, from ancient times, not one human being has come into direct contact with My person; only today, now that I have come into the world, do men have a chance to see Me. But even now, men still do not know Me, just as they only look upon My face and only hear My voice yet do not understand My meaning. All human beings are like this. Being one of My people, do you not feel deep pride when you see My face? And do you not feel abject shame because you do not know Me? I walk among men and I live among men, for I have become flesh and I have come into the human world. My aim is not merely to enable humanity to look upon My flesh; more importantly, it is to enable humanity to know Me. What is more, I will, through My incarnate flesh, convict humanity of their sins; I will, through My incarnate flesh, vanquish the great red dragon and annihilate its lair.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 12

Daily Words of God Excerpt 62

People throughout the universe celebrate the arrival of My day, and angels walk among all My people. When Satan causes trouble, the angels, because of their service in heaven, always help My people. They are not

deceived by the devil because of human weakness but, because of the onslaught of the forces of darkness, endeavor all the more to experience the life of man through the fog. All My people submit beneath My name, and never does anyone rise up to oppose Me openly. Because of the labors of the angels, man accepts My name, and all are amid the stream of My work. The world is falling! Babylon is in paralysis! Oh, the religious world! How could it not be destroyed by My authority on earth? Who still dares to disobey and oppose Me? The scribes? Every religious official? The rulers and authorities on earth? The angels? Who does not celebrate the perfection and fullness of My body? Among all peoples, who does not sing My praises without cease, who is not unfailingly happy? I live in the land of the great red dragon's lair, yet this does not cause Me to tremble with fear or run away, for all of its people have already begun to loathe it. Never has anything done its "duty" before the dragon for the dragon's sake; instead, all things act as they see fit, and each goes its own way. How could the countries on earth not perish? How could the countries on earth not fall? How could My people not cheer? How could they not sing with joy? Is this the work of man? Is it the doing of man's hands? I gave man the root of his existence, and provided him with material things, yet he is dissatisfied with his current circumstances and asks to enter My kingdom. But how could he enter My kingdom so easily, without having paid a price, unwilling to offer his selfless devotion? Instead of exacting anything from man, I make requirements of him, so that My kingdom on earth may be filled with glory. Man has been guided by Me into the present age, he exists in this condition, and he lives amid the guidance of My light. If it were not thus, who among the people on earth would know their prospects? Who would understand My will? I add My provisions to the requirements of man; is this not in line with the laws of nature?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 22

Daily Words of God Excerpt 63

In the kingdom, the myriad things of creation begin to revive and regain their life force. Due to changes in the state of the earth, the boundaries between one land and another also begin to shift. I have prophesied that when land is divided from land, and land unites with land, this will be the time I will smash all nations to pieces. At this time, I will renew all of creation and repartition the entire universe, thereby putting the universe in order and transforming the old into the new—this is My plan and these are My works. When the nations and the peoples of the world all return before My throne, I will then take all the bounty of heaven and confer it upon the human world, so that, thanks to Me, that world will brim with matchless bounty. But so long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My will, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to

exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

As My voice deepens in intensity, I also observe the state of the universe. Through My words, the myriad things of creation are all made new. Heaven changes, as does the earth. Humanity is exposed in its original form and, slowly, each person is separated according to their kind, and finds their way unawares back into the bosom of their families. This will please Me greatly. I am free from disruption and, imperceptibly, My great work is accomplished, and all the myriad things of creation are transformed. When I created the world, I fashioned all things according to their kind, placing all things with forms together with their kind. As the end of My management plan draws near, I will restore the former state of creation; I will restore everything to the way it originally was, profoundly changing everything, so that everything will return to the bosom of My plan. The time has come! The last stage of My plan is about to be accomplished. Ah, unclean old world! You shall surely fall beneath My words! You shall surely be reduced

to nothingness by My plan! Ah, the myriad things of creation! You will all gain new life within My words—you shall have your sovereign Lord! Ah, pure and unblemished new world! You shall surely revive within My glory! Ah, Mount Zion! Be silent no more—I have returned in triumph! From the midst of creation, I scrutinize the whole earth. On earth, mankind has begun a new life and has won new hope. Ah, My people! How can you not come back to life within My light? How can you not jump for joy under My guidance? The lands are shouting in jubilation, the waters are raucous with gleeful laughter! Ah, the resurrected Israel! How can you not feel pride on account of My predestination? Who has wept? Who has wailed? The Israel of old has ceased to be, and today's Israel has risen up, erect and towering in the world, and has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people! Ah, hateful Egypt! Surely you do not still stand against Me? How can you take advantage of My mercy and try to escape My chastisement? How can you not exist within My chastisement? All those I love will surely live for eternity, and all those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God and will not lightly spare men for all that they have done. I will watch over the whole earth and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I shall reveal Myself to the myriad hosts of humanity!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

Daily Words of God Excerpt 64

When the angels play music in praise of Me, this cannot but stir up My sympathy for man. My heart is instantly filled with sadness, and it is impossible to rid Myself of this painful emotion. In the joys and sorrows of being sundered from and then reunited with man, we are unable to

exchange sentiments. Separated in heaven above and on earth below, rare are the times that man and I can meet. Who can break free from nostalgia for former feelings? Who can stop reminiscing about the past? Who would not hope for the continuance of the sentiments of the past? Who would not pine for My return? Who would not long for My reunion with man? My heart is deeply troubled, and man's spirit is deeply worried. Though alike in spirit, we cannot often be together, and we cannot often see each other. Thus the life of all mankind is fraught with grief and lacking in vitality, for man has always yearned for Me. It is as if human beings were objects knocked down out of heaven; they cry out My name upon the earth, lifting up their gaze to Me from the ground—but how can they escape the jaws of the ravening wolf? How can they free themselves from its threats and its temptations? How can human beings not sacrifice themselves because of obedience to the arrangement of My plan? When they loudly entreat, I turn My face away from them, I cannot bear to look on any longer; but how could I not hear their tearful cries? I will correct the injustices of the human world. I will do My work with My own hands throughout the world, forbidding Satan from harming My people again, forbidding the enemies from doing whatever they please again. I will become King on earth and move My throne there, making all My enemies fall to the ground and confess their crimes before Me. In My sadness, anger is commingled, I will trample the whole universe flat, sparing no one, and striking terror into the hearts of My enemies. I will reduce the whole earth to ruins, and make My enemies fall into the ruins, that henceforth they may corrupt mankind no more. My plan is already fixed, and no one, no matter who they are, must change it. As I roam in majestic pomp above the universe, all humanity will be made new, and everything will be revived. Man will no longer weep, no longer cry out to Me for help. Then My heart will rejoice, and the people

will return in celebration to Me. The whole universe, from top to bottom, will roil in jubilation …

Today, among the nations of the world, I am doing the work that I have set out to accomplish. I move about in the midst of humankind, doing all the work within My plan, and all humanity is breaking up the sundry nations according to My will. The people on the earth have their attention fixed on their own destination, for the day is indeed drawing closer and the angels are sounding their trumpets. There will be no more delays, and all creation will thereupon begin to dance in jubilation. Who can extend My day at their will? An earthling? Or the stars in the sky? Or the angels? When I make an utterance to initiate the salvation of Israel's people, My day presses in upon all of mankind. Every man fears the return of Israel. When Israel returns, that will be My day of glory, and so, too, will it be the day when everything changes and becomes renewed. As righteous judgment imminently approaches the whole universe, all men grow timid and fearful, because in the human world, righteousness is unheard of. When the Sun of righteousness appears, the East will be illuminated, and then it will in turn illuminate the whole universe, reaching everyone. If man can really carry out My righteousness, what would there be to fear? My people all await the arrival of My day, they all long for the coming of My day. They wait for Me to bring retribution upon all mankind and to arrange mankind's destination in My role as the Sun of righteousness. My kingdom is coming into shape above the whole universe, and My throne holds sway in the hearts of hundreds of millions of people. With the angels' assistance, My great accomplishment will soon be brought to fruition. All My sons and My people eagerly await My return, longing for Me to reunite with them, never to be separated again. How could the multitudinous populace of My kingdom not race toward one another in joyful celebration because of My

being together with them? Can this be a reunion for which no price need be paid? I am honorable in all men's eyes, I am proclaimed in the words of all. When I return, moreover, I shall conquer all enemy forces. The time has come! I will put My work in motion, I will reign as King among men! I am on the point of return! And I am about to depart! This is what everyone is hoping for, it is what they wish. I shall let the whole of humanity behold the arrival of My day, and they shall all welcome the coming of My day with joy!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 27

Daily Words of God Excerpt 65

On the day that all things were resurrected, I came among man, and I have spent wonderful days and nights with him. Only at this point does man sense a little of My approachability, and as his interaction with Me becomes more frequent, he sees some of what I have and am—as a result, he gains some knowledge of Me. Among all people, I raise My head and watch, and they all see Me. Yet when disaster befalls the world, they immediately grow anxious, and My image vanishes from their hearts; panic-stricken by the arrival of the disaster, they pay no regard to My exhortations. Many years have I passed among man, yet he has always remained unaware, and has never known Me. Today I tell him this with My own mouth, and I make all people come before Me to receive something from Me, but still they keep their distance from Me, and so they do not know Me. When My footsteps tread across the universe and to the ends of the earth, man will begin to reflect upon himself, and all people will come to Me and bow down before Me and worship Me. This will be the day I gain glory, the day of My return, and also the day of My departure. Now, I have begun My work among all mankind, have formally embarked throughout the entire universe upon the

finale of My management plan. From this moment onward, any who are not cautious are liable to be plunged amid merciless chastisement, and this could happen at any moment. This is not because I am heartless; rather, it is a step of My management plan; all must proceed according to the steps of My plan, and no man can change this. When I formally begin My work, all people move as I move, such that people throughout the universe occupy themselves in step with Me, there is "jubilation" across the universe, and man is spurred onward by Me. In consequence, the great red dragon itself is whipped into a state of frenzy and bewilderment by Me, and it serves My work, and, despite being unwilling, it is unable to follow its own desires, but is left with no choice but to submit to My control. In all of My plans, the great red dragon is My foil, My enemy, and also My servant; as such, I have never relaxed My "requirements" of it. Therefore, the final stage of the work of My incarnation is completed in its household. In this way, the great red dragon is more able to do service for Me properly, through which I will conquer it and complete My plan. As I work, all angels embark upon the decisive battle with Me and resolve to fulfill My wishes in the final stage, so that the people on earth yield before Me like the angels, and have no desire to oppose Me, and do nothing that rebels against Me. These are the dynamics of My work throughout the universe.

The purpose and significance of My arrival among man is to save all mankind, to bring all mankind back to My household, to reunite heaven with earth, and to make man convey the "signals" between heaven and earth, for such is the inherent function of man. At the time when I created mankind, I had made all things ready for mankind, and later, I allowed mankind to receive, according to My requirements, the riches I gave him. Thus, I say that it is under My guidance that all mankind has reached today. And this is all My plan. Among all mankind, countless numbers of people

exist under the protection of My love, and countless numbers live under the chastisement of My hate. Though people all pray to Me, still they are unable to change their present circumstances; once they have lost hope, they can only let nature take its course and cease to disobey Me, for this is all that can be accomplished by man. When it comes to the state of man's life, man has yet to find the real life, he still has not seen through to the injustice, desolation, and miserable conditions of the world—and so, were it not for the advent of disaster, most people would still embrace Mother Nature, and would still engross themselves in the flavors of "life." Is this not the reality of the world? Is this not the voice of salvation that I speak forth to man? Why, among mankind, has no one ever truly loved Me? Why does man love Me only when amidst chastisement and trials, yet no one loves Me while being under My protection? I have bestowed My chastisement many times upon mankind. They take a look at it, but then they ignore it, and they do not study and contemplate it at this time, and so all that comes upon man is merciless judgment. This is only one of My methods of working, but it is still in order to change man and make him love Me.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 29

Daily Words of God Excerpt 66

I reign in the kingdom, and, moreover, I reign throughout the entire universe; I am both the King of the kingdom and the Head of the universe. From this time onward, I will assemble all those who are not the chosen ones and will begin My work among the Gentiles, and I will announce My administrative decrees to the whole universe, so that I may successfully embark upon the next step of My work. I will use chastisement to spread My work among the Gentiles, which is to say, I will use force against all

those who are Gentiles. Naturally, this work will be carried out at the same time as My work among the chosen ones. When My people rule and wield power on earth, that will also be the day that all people on earth have been conquered, and, moreover, it will be the time when I rest—and only then will I appear to all those who have been conquered. I appear to the holy kingdom, and hide Myself from the land of filth. All who have been conquered and become obedient before Me are able to see My face with their own eyes, and able to hear My voice with their own ears. This is the blessing of those who are born during the last days, this is the blessing predestined by Me, and this is unalterable by any man. Today, I work in this way for the sake of the work of the future. All of My work is interrelated, in all of it, there is a call and response: Never has any step halted suddenly, and never has any step been carried out independently of any other. Is this not so? Is the work of the past not the foundation of the work of today? Are the words of the past not the precursor to the words today? Are the steps of the past not the origin of the steps of today? When I formally open the scroll, that is when people throughout the universe are chastised, when people all over the world are subjected to trials, and it is the climax of My work; all people live in a land without light, and all people live amid the threats posed by their environment. In other words, it is the life that man has never experienced from the time of creation until the present day, and no one throughout the ages has ever “enjoyed” this kind of life, and so I say that I have done work that has never been done before. This is the true state of affairs, and this is the inner meaning. Because My day draws near to all mankind, because it does not appear distant but is right before man’s eyes, who could not be fearful as a result? And who could not be delighted in this? The filthy city of Babylon has finally come to its end; man has met

with a brand-new world again, and heaven and earth have been changed and renewed.

When I appear to all nations and all peoples, the white clouds churn in the sky and enshroud Me. So, too, do the birds on earth sing out and dance with joy for Me, highlighting the atmosphere on earth, and thus causing all things on earth to come alive, to no longer "drift slowly downward," but to instead live amid an atmosphere of vitality. When I am among the clouds, man dimly perceives My face and My eyes, and at this time he feels a little fearful. In the past, he has heard historical records about Me in legends, and as a result he is only half believing and half doubtful toward Me. He knows not where I am, or just how large My face is—is it as wide as the sea, or as boundless as the green pastures? No one knows these things. It is only when man sees My face in the clouds today that man feels that the Me of legend is real, and so he becomes a little more favorably disposed toward Me, and it is only because of My deeds that his admiration for Me becomes a little greater. But man still does not know Me, and he only sees one part of Me in the clouds. Thereafter, I stretch out My arms and show them to man. Man is astonished, and claps his hands over his mouth, deeply fearful of being struck down by My hand, and so he adds a little reverence to his admiration. Man fixes his eyes upon My every move, profoundly afraid that he will be struck down by Me when he is not paying attention—yet I am not restricted because of being watched by man, and I continue to do the work on My hands. It is only in all the deeds I do that man has some favor toward Me, and thus gradually comes before Me to associate with Me. When I am revealed to man in My entirety, man will see My face, and from then on I will no longer hide or obscure Myself from man. Throughout the universe, I will appear publicly to all people, and all those who are of flesh and blood will behold all of My deeds. All those who are of the spirit will surely dwell

in peace in My household, and will assuredly enjoy wonderful blessings together with Me. All those whom I care for will surely escape chastisement and will certainly avoid the pain of the spirit and the agony of the flesh. I will appear publicly to all peoples and rule and wield power, so that the smell of corpses no longer will pervade the universe; instead, My crisp fragrance will spread across the whole world, because My day is drawing near, man is awakening, everything on earth is in order, and the days of survival of the earth are no more, for I have arrived!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 29

Daily Words of God Excerpt 67

I shall fill the empyrean with the manifestations of My actions and make everything on earth fall prostrate under My power, thus implementing My plan for "global unity" and bringing this one wish of Mine to fruition, so that humanity will no longer "roam about" on the face of the earth, but find a suitable destination without delay. I take thought for the human race in every way, making it so that all mankind will soon come to live in a land of peace and happiness, so that the days of their lives will no longer be sad and desolate, and so that My plan will not come to naught upon the earth. Because man exists there, I shall build My nation upon the earth, for a part of the manifestation of My glory is upon the earth. In heaven above, I shall set My city aright and so make everything new above and below. I shall render all that exists above and below heaven into one unity, so that all things on earth will be united with all that is in heaven. This is My plan; it is what I shall accomplish in the final age—let no one interfere with this part of My work! Spreading My work among the Gentile nations is the last part of My work on earth. No one is able to fathom the work I shall do, and because of this, people are quite befuddled. And because I am busily

occupied by My work on earth, people take the opportunity to "play around." To keep them from being too unruly, I have first placed them under My chastisement to endure the discipline of the lake of fire. This is one step in My work, and I shall use the might of the lake of fire to accomplish this step of My work; otherwise, it would be impossible to carry out My work. I shall have human beings throughout the universe submit before My throne, dividing them into different categories according to My judgment, classifying them according to these categories, and further sorting them into their families, so that the whole of humanity will cease to disobey Me, falling instead into a neat and orderly arrangement according to the categories that I have named—let no one move about at random! Throughout the universe, I have wrought new work; throughout the universe, all humanity is dazed and dumbstruck by My sudden appearance, their horizons greatly expanded by My appearance in the open. Is today not just so?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 43

Daily Words of God Excerpt 68

I am spreading My work among the Gentile nations. My glory flashes throughout the universe; all the star-star-dot-dot people bear My will within them, and they are all steered by My hand and set about the tasks I have assigned. From this point on, I have entered into a new age, bringing all men into another world. When I returned to My "homeland," I commenced yet another part of the work in My original plan, so that man would come to know Me more deeply. I regard the universe in its entirety and see that[a] it is an opportune time for My work, so I hurry all about, doing My new work upon man. This is a new age, after all, and I have brought new work to take more new people into the new age and to discard more of those that I shall

cast out. In the nation of the great red dragon, I have carried out a stage of work unfathomable to human beings, causing them to sway in the wind, after which many quietly drift away with the blowing of the wind. Truly, this is the "threshing floor" I am about to clear; it is what I yearn for and it is also My plan. For many wicked ones have crept in while I am at work, but I am in no hurry to drive them away. Rather, I shall disperse them when the time is right. Only after that shall I be the fountain of life, allowing those who truly love Me to receive from Me the fruit of the fig tree and the fragrance of the lily. In the land where Satan sojourns, the land of dust, there remains no pure gold, only sand, and so, meeting with these circumstances, I do such a stage of work. You should know that what I gain is pure, refined gold, not sand. How can the wicked remain in My house? How can I allow foxes to be parasites in My paradise? I employ every conceivable method to drive these things away. Before My will is revealed, no one is aware of what I am about to do. Taking this opportunity, I drive away those wicked ones, and they are forced to leave My presence. This is what I do to the wicked, but there will still be a day for them to do service for Me. The desire of men for blessings is much too strong; therefore I turn My body around and show My glorious countenance to the Gentiles, so that men may all live in a world of their own and judge themselves, while I go on saying the words that I should say, and supplying men with what they need. When men come to their senses, I will have long since spread My work. I shall then express My will to men, and begin the second part of My work upon men, letting all men follow Me closely so as to coordinate with My work, and letting men do everything in their ability to carry out with Me the work that I must do.

—The Word, Vol. 1. The Appearance and Work of God. The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

Footnotes:

a. The original text does not contain the phrase “see that.”

Daily Words of God Excerpt 69

None have faith that they will see My glory, and I do not compel them, but rather remove My glory from mankind’s midst and take it to another world. When men once again repent, then I shall take My glory and show it to even more of those of faith. This is the principle by which I work. For there is a time when My glory leaves Canaan, and there is also a time when My glory leaves the chosen. Furthermore, there is a time when My glory leaves the whole earth, causing it to grow dim and plunging it into darkness. Even the land of Canaan shall not see the sunlight; all men will lose their faith, but none can bear to leave the fragrance of the land of Canaan. Only when I pass into the new heaven and earth do I take the other part of My glory and reveal it first in the land of Canaan, causing a glimmer of light to shine forth in the whole earth, sunk in the pitchy darkness of night, that the whole earth may come to the light; that men all over the earth may come to draw strength from the power of the light, allowing My glory to increase and appear anew to every nation; and that all humanity may realize that I have long ago come to the human world and long ago brought My glory from Israel to the East; for My glory shines from the East and it was brought over from the Age of Grace to this day. But it was from Israel that I departed and from there that I arrived in the East. Only when the light of the East gradually turns white will the darkness across the earth begin to turn to light, and only then will man discover that I have long ago gone from Israel and am rising anew in the East. Having once descended into Israel and later departed from it, I cannot again be born into Israel, because My work leads all of the universe and, what is more, the lightning flashes straight from East to West. For this reason I have descended in the East and brought

Canaan to the people of the East. I shall bring people from all over the earth to the land of Canaan, and so I continue to issue forth utterances in the land of Canaan to control the entire universe. At this time, there is no light in all the earth apart from Canaan, and all men are imperiled by hunger and cold. I gave My glory to Israel and then took it away, thereby bringing the Israelites to the East and all of humanity to the East. I have brought them all to the light so that they may be reunited with it, and be in association with it, and no longer have to search for it. I shall let all who are searching see the light again and see the glory I had in Israel; I shall let them see that I have long ago come down upon a white cloud into the midst of mankind, let them see the countless clouds of white and fruits in their abundant clusters, and, what is more, let them see Jehovah God of Israel. I shall let them look upon the Master of the Jews, the longed-for Messiah, and the full appearance of Me who have been persecuted by kings throughout the ages. I shall work upon the entire universe and I shall perform great work, revealing all My glory and all My deeds to man in the last days. I shall show My glorious countenance in its fullness to those who have waited many years for Me, to those who have longed for Me to come upon a white cloud, to Israel that has longed for Me to appear once again, and to all mankind who persecute Me, so that all will know that I have long ago taken away My glory and brought it to the East, and it is no longer in Judea. For the last days have already come!

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all nations and denominations. It is My voice that has led all men into the present. I cause all men to be conquered by My voice, to fall into this stream, and submit before Me, for I have long since reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who

does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not look upon the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore Him who is great in power? My voice shall spread throughout the earth; I will face My chosen people and speak more words to them. Like the mighty thunders that shake the mountains and rivers, I speak My words to the whole universe and to mankind. Hence the words in My mouth have become man's treasure, and all men cherish My words. The lightning flashes from the East all the way to the West. My words are such that man is loath to give them up and at the same time finds them unfathomable, but rejoices in them all the more. All men are glad and joyful, celebrating My coming, as if an infant had just been born. By means of My voice, I shall bring all men before Me. Thenceforth, I shall formally enter into the race of men so that they will come to worship Me. With the glory that I radiate and the words in My mouth, I shall make it such that all men come before Me and see that the lightning flashes from the East and that I have also descended unto the "Mount of Olives" of the East. They will see that I have already long been on earth, no longer as the Son of the Jews but as the Lightning of the East. For I have long since been resurrected, and have departed from mankind's midst, and then reappeared with glory among men. I am He who was worshiped countless ages before now, and I am also the infant forsaken by the Israelites countless ages before now. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne and see My glorious countenance, hear My voice, and look upon My deeds. This is the entirety of My will; it is the end and the climax of My plan, as well as the purpose of My management: to have every nation worship Me, every

tongue acknowledge Me, every man repose his faith in Me, and every people be subject unto Me!

—The Word, Vol. 1. The Appearance and Work of God. The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

Daily Words of God Excerpt 70

For several millennia, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior riding a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has also longed for the Savior to return and be reunited with them; that is, longed for Jesus the Savior, who has been separated from people for thousands of years, to come back, and to once again carry out the work of redemption that He did among the Jews, to be compassionate and loving toward man, to forgive the sins of man and bear the sins of man, and even bear all of man's transgressions and deliver man from sin. What man longs for is for Jesus the Savior to be the same as before—a Savior who is lovable, kind, and venerable, who is never wrathful toward man, and who never reproaches man, but who forgives and takes on all of man's sins, and who will even, as before, die upon the cross for man. Since Jesus departed, the disciples who followed Him, as well as all of the saints who were saved in His name, have been desperately pining for Him and awaiting Him. All those who were saved by the grace of Jesus Christ during the Age of Grace have been longing for that exultant day in the last days when Jesus the Savior descends on a white cloud to appear before all people. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Everyone in the universe who knows of the salvation of Jesus the Savior has been desperately yearning for Jesus Christ to suddenly arrive to fulfill what Jesus said while on earth: "I shall arrive just as I departed." Man believes that, following the crucifixion

and resurrection, Jesus went back to heaven upon a white cloud to take His place at the Most High's right hand. In like manner, Jesus shall descend again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and He shall bear the image and wear the clothing of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and full of love, vivid and real. All such notions are what people believe. Yet Jesus the Savior did not do this; He did the opposite of what man conceived. He did not arrive among those who had yearned for His return, and He did not appear to all people while riding upon the white cloud. He has already arrived, but man does not know, and remains ignorant. Man is merely awaiting Him aimlessly, unaware that He has already descended upon a "white cloud" (the cloud which is His Spirit, His words, His entire disposition and all that He is), and is now among a group of overcomers that He will make during the last days. Man does not know this: Despite all the affection and love the holy Savior Jesus has for man, how can He work in those "temples" inhabited by filth and impure spirits? Though man has been awaiting His arrival, how could He appear to those who eat the flesh of the unrighteous, drink the blood of the unrighteous, and wear the clothes of the unrighteous, who believe in Him but do not know Him, and who constantly extort Him? Man knows only that Jesus the Savior is full of love and overflowing with compassion, and that He is the sin offering, filled with redemption. However, man has no idea that He is God Himself, who is brimming with righteousness, majesty, wrath, and judgment, possessed of authority, and full of dignity. Therefore, even though man eagerly yearns for and craves the return of the Redeemer, and

even their prayers move “Heaven,” Jesus the Savior does not appear to those who believe in Him but do not know Him.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a “White Cloud”

Daily Words of God Excerpt 71

God’s six-thousand-year plan of management is coming to an end, and the gate of the kingdom has already been opened to all those who seek His appearance. Dear brothers and sisters, what are you waiting for? What is it that you seek? Are you waiting for God to appear? Are you searching for His footprints? How the appearance of God is to be longed for! And how difficult it is to find God’s footprints! In an age such as this, in a world such as this, what must we do to witness the day on which God appears? What must we do to keep pace with the footsteps of God? Questions of this kind are faced by all those who are waiting for God to appear. You have all considered them on more than one occasion—but with what outcome? Where does God appear? Where are God’s footprints? Have you got the answer? Many people would reply in this way: “God appears among all those who follow Him and His footprints are in our midst; it’s that simple!” Anyone can provide a formulaic answer, but do you understand what is meant by the appearance of God or His footprints? The appearance of God refers to His arrival on earth to do His work in person. With His own identity and disposition, and in the way that is innate to Him, He descends among mankind to conduct the work of initiating an age and ending an age. This kind of appearance is not a form of ceremony. It is not a sign, a picture, a miracle, or some kind of a grand vision, and even less is it a kind of religious process. It is a real and actual fact that can be touched and beheld by anyone. This kind of appearance is not for the sake of going through the motions, or for any short-term undertaking; it is, rather, for a

stage of work in His management plan. The appearance of God is always meaningful and always bears some relation to His management plan. What is called appearance here is completely different from the kind of "appearance" in which God guides, leads, and enlightens man. God carries out a stage of His great work each time He reveals Himself. This work is different from that of any other age. It is unimaginable to man, and has never been experienced by man. It is work that starts a new age and concludes the old age, and it is a new and improved form of work for the salvation of mankind; moreover, it is work that brings mankind into the new age. This is what the appearance of God signifies.

Once you have understood what the appearance of God means, how should you seek God's footprints? This question is not hard to explain: Wherever God appears, there you will find His footsteps. Such an explanation sounds straightforward, but is not so easy in practice, for many people do not know where God appears, much less where He is willing to, or where He should, appear. Some impulsively believe that wherever the Holy Spirit is at work, there God appears. Or else they believe that wherever there are spiritual figures, there God appears. Or else they believe that wherever there are people of high reputation, there God appears. For the moment, let us leave aside whether such beliefs are right or wrong. To explain such a question, we must first have a clear objective: We are searching for the footprints of God. We are not seeking spiritual figures, much less are we pursuing figures of renown; we are pursuing the footprints of God. For this reason, since we are searching for the footprints of God, it behooves us to search for God's will, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God

appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the truth, the way, and the life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, which should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and obey.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

Daily Words of God Excerpt 72

Regardless of whether you are American, British, or any other nationality, you should step outside the confines of your own nationality, transcending your own self, and view the work of God from the station of a created being. In this way, you will not place limitations on the footprints of God. This is because, nowadays, many people conceive it to be impossible

that God will appear in a particular nation or among a certain people. How profound is the significance of God's work, and how important is the appearance of God! How can man's notions and thinking possibly take their measure? And so I say, you should break through notions of nationality and ethnicity in order to seek the appearance of God. Only thus will you not be constrained by your own notions; only thus will you be qualified to welcome the appearance of God. Otherwise, you will remain in eternal darkness, and never gain the approval of God.

God is the God of the entire human race. He does not consider Himself the private property of any nation or people, but goes about doing His work as He has planned it, without being confined to any form, nation, or people. Perhaps you have never imagined this form, or perhaps your attitude to this form is one of denial, or perhaps the nation where God reveals Himself and the people among whom He reveals Himself just happen to be discriminated against by everyone and just happen to be the most backward on earth. Yet God has His wisdom. With His great power, and by means of His truth and His disposition, He has truly gained a group of people who are of one mind with Him, and a group of people that He wished to make complete—a group, conquered by Him, who, having endured all manner of trials and tribulations and all manner of persecution, can follow Him to the very end. The aim of God's appearance, which is not limited to any form or nation, is to enable Him to complete His work as He has planned it. This is just as when God became flesh in Judea: His aim was to complete the work of the crucifixion in redeeming the entire human race. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis on which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have

committed a similar error. They proclaim with all their might the imminent appearance of God, yet at the same time condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people break into wild and raucous laughter after coming upon the words of God. But is this laughter any different from the condemnation and blasphemy of the Jews? You are not reverent in the presence of the truth, still less do you possess an attitude of yearning. All you do is study indiscriminately and wait with blithe unconcern. What can you gain from studying and waiting like this? Do you think you will receive personal guidance from God? If you cannot discern God's utterances, in what way are you qualified to witness the appearance of God? Wherever God appears, there the truth is expressed, and there the voice of God will be. Only those who can accept the truth will be able to hear the voice of God, and only such people are qualified to witness the appearance of God. Let go of your notions! Quiet yourself and give these words a careful reading. If you yearn for the truth, God will enlighten you and you will understand His will and His words. Let go of your opinions about the "impossible"! The more that people believe something is impossible, the more likely it is to occur, because the wisdom of God soars higher than the heavens, God's thoughts are higher than man's thoughts, and the work of God transcends the limits of man's thinking and notions. The more that something is impossible, the more it has truth that can be sought; the more something lies beyond man's notions and imagination, the more it contains the will of God. This is because, no matter where He reveals Himself, God is still God, and His essence will never change on account of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are, and no matter where the footprints of God are, He is the God of all mankind, just as the

Lord Jesus is not only the God of the Israelites, but is also the God of all the people of Asia, Europe, and America, and even more than that, He is the one and only God in the entire universe. So let us seek God's will and discover His appearance in His utterances, and keep pace with His footsteps! God is the truth, the way, and the life. His words and His appearance exist concurrently, and His disposition and footprints are open to mankind at all times. Dear brothers and sisters, I hope that you can see the appearance of God in these words, begin following His footsteps as you stride forward into a new age, and enter into the beautiful new heaven and earth that God has prepared for those who await His appearance!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

Daily Words of God Excerpt 73

God is silent, and has never appeared to us, yet His work has never stopped. He surveys the whole earth, and commands all things, and beholds all the words and deeds of man. He conducts His management with measured steps and according to His plan, silently and without dramatic effect, yet His footsteps advance, one by one, ever closer to mankind, and His judgment seat is deployed in the universe at the speed of lightning, following which His throne immediately descends into our midst. What a majestic scene that is, what a stately and solemn tableau! Like a dove, and like a roaring lion, the Spirit comes into our midst. He is wisdom, He is righteousness and majesty, and He comes surreptitiously into our midst, wielding authority and filled with love and mercy. No one is aware of His arrival, no one welcomes His arrival, and, what is more, no one knows all that He is about to do. Man's life goes on as before, his heart no different, and the days go by as usual. God lives among us, a man like other men, as one of the most insignificant of the followers and an ordinary believer. He

has His own pursuits, His own goals; and, what is more, He has divinity not possessed by ordinary men. No one has noticed the existence of His divinity, and no one has perceived the difference between His essence and that of man. We live together with Him, unconstrained and unafraid, for in our eyes He is but an insignificant believer. He watches our every move, and all of our thoughts and ideas are laid bare before Him. No one takes an interest in His existence, no one imagines anything about His function, and, what is more, no one has the faintest suspicion about His identity. All we do is carry on our pursuits, as if He has nothing to do with us …

By chance, the Holy Spirit expresses a passage of words "through" Him, and even though it feels very unexpected, we nevertheless recognize it as an utterance coming from God and readily accept it from God. That is because, regardless of who expresses these words, as long as they come from the Holy Spirit, we should accept them and may not deny them. The next utterance could come through me, or through you, or through someone else. Whoever it is, all is the grace of God. Yet no matter who it is, we may not worship this person, for no matter what, this person cannot possibly be God, nor would we by any means choose an ordinary person like this to be our God. Our God is so great and honorable; how could such an insignificant person stand in His place? What is more, we are waiting for God to come and take us back to the kingdom of heaven, so how could someone so insignificant be up to such an important and arduous task? If the Lord comes again, it must be upon a white cloud, so that all the multitudes may see. How glorious that will be! How is it possible that He can hide surreptitiously among a group of ordinary people?

And yet it is this ordinary person, hidden in the midst of people, who is doing the new work of saving us. He offers us no explanations, nor does He tell us why He has come, but simply does the work He intends to do with

measured steps and according to His plan. His words and utterances become ever more frequent. From consoling, exhorting, reminding, and warning, to reproaching and disciplining; from a tone that is gentle and mild, to words that are fierce and majestic—all of it confers mercy on man and instills trepidation in him. Everything that He says hits home at the secrets hidden deep within us; His words sting our hearts, sting our spirits, and leave us filled with unbearable shame, hardly knowing where to hide ourselves. We begin to wonder whether the God in this person's heart truly loves us and what exactly He is up to. Perhaps we can only be raptured after enduring these sufferings? In our heads, we are calculating … about the destination to come and about our future fate. Still, as before, none of us believes that God has already assumed flesh to work in our midst. Even though He has accompanied us for such a long time, even though He has already spoken so many words face-to-face with us, we remain unwilling to accept such an ordinary man as the God of our future, and still less are we willing to entrust control of our future and our fate to this insignificant person. From Him we enjoy an unending supply of living water, and through Him we live face-to-face with God. But we are only thankful for the grace of the Lord Jesus in heaven, and have never paid any heed to the feelings of this ordinary person who is possessed of divinity. Still, as before, He does His work humbly hidden in the flesh, giving expression to His inmost heart, as though insensible to mankind's rejection of Him, as though eternally forgiving of man's childishness and ignorance, and forever tolerant of man's irreverent attitude toward Him.

Unbeknownst to us, this insignificant man has led us into one step after another of God's work. We undergo countless trials, bear innumerable chastenings, and are tested by death. We learn of God's righteous and majestic disposition, enjoy, too, His love and mercy, come to appreciate

God's great power and wisdom, witness the loveliness of God, and behold God's eager desire to save man. In the words of this ordinary person, we come to know the disposition and essence of God, to understand God's will, to know the nature and essence of man, and see the way to salvation and perfection. His words cause us to "die," and they cause us to be "reborn"; His words bring us comfort, yet also leave us wracked with guilt and a sense of indebtedness; His words bring us joy and peace, but also infinite pain. Sometimes we are as lambs to the slaughter in His hands; sometimes we are like the apple of His eye, and enjoy His tender love; sometimes we are like His enemy, and under His gaze are turned to ashes by His wrath. We are the human race saved by Him, we are the maggots in His eyes, and we are the lost lambs that, day and night, He is bent on finding. He is merciful toward us, He despises us, He raises us up, He comforts and exhorts us, He guides us, He enlightens us, He chastens and disciplines us, and He even curses us. Night and day, He never ceases to worry about us, and protects and cares for us, night and day, never leaving our side, but spills His heart's blood for our sake and pays any price for us. Within the utterances of this small and ordinary body of flesh, we have enjoyed the entirety of God and beheld the destination that God has bestowed upon us. Notwithstanding this, vanity still stirs up trouble within our hearts, and we are still unwilling actively to accept a person like this as our God. Though He has given us so much manna, so much to enjoy, none of this can take the Lord's place in our hearts. We honor this person's special identity and status only with great reluctance. As long as He does not open His mouth to ask us to acknowledge that He is God, we will never take it upon ourselves to acknowledge Him as the God that is soon to arrive and yet has long been working in our midst.

God continues His utterances, employing various methods and perspectives to admonish us about what we should do while, at the same time, giving voice to His heart. His words carry life power, show us the way we should walk, and enable us to understand what the truth is. We begin to be drawn by His words, we begin to focus on the tone and manner of His speaking, and subconsciously we begin to take an interest in the innermost feelings of this unremarkable person. He spits up His heart's blood in working on our behalf, loses sleep and appetite on our account, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and our numbness and rebelliousness draw tears and blood from His heart. This way of being and of having belongs to no ordinary person, nor can it be possessed or attained by any corrupted human being. He shows tolerance and patience possessed by no ordinary person, and His love is not something with which any created being is endowed. No one apart from Him can know all of our thoughts, or have such a clear and complete grasp of our nature and essence, or judge the rebelliousness and corruption of mankind, or speak to us and work on us like this on behalf of God in heaven. No one apart from Him is endowed with the authority, wisdom, and dignity of God; the disposition of God and what God has and is are brought forth, in their entirety, in Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries that God has not disclosed since creation until today. No one apart from Him can save us from Satan's bondage and our own corrupt disposition. He represents God. He expresses the inmost heart of God, the exhortations of God, and God's words of judgment toward all mankind. He has begun a new age, a new era, and ushered in a new heaven and earth and new work, and He has brought us hope, ending the life we led in vagueness and enabling our whole being to behold, in total clarity, the

path to salvation. He has conquered our whole being and gained our hearts. From that moment onward, our minds have become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is this not the Lord Jesus, who is ever in our thoughts, waking or dreaming, and for whom we long night and day? It is He! It really is He! He is our God! He is the truth, the way, and the life! He has enabled us to live again and to see the light and has stopped our hearts from wandering. We have returned to the home of God, we have returned before His throne, we are face-to-face with Him, we have witnessed His countenance, and we have seen the road that lies ahead. At this time, our hearts are completely conquered by Him; we no longer doubt who He is, no longer oppose His work and His word, and we fall down prostrate before Him. We wish for nothing more than to follow the footprints of God for the rest of our lives, and to be made perfect by Him, and to repay His grace, and repay His love for us, and to obey His orchestrations and arrangements, and to cooperate with His work, and to do everything we can to complete what He entrusts to us.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 4: Beholding the Appearance of God in His Judgment and Chastisement

Daily Words of God Excerpt 74

God and man cannot be spoken of on equal terms. His essence and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the will of God. And so, even those who have devoted their entire lives to God would not be able to receive His approval. If God does not set to work, then however well man does, it will all be for naught, because God’s thoughts will always be higher than the thoughts of man, and God’s wisdom is beyond man’s comprehension. And

so I say that those who claim to "fully understand" God and His work are an inept lot; they are all overweening and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is as insignificant as an ant; so how can man fathom God's work? Those who like to spout, "God does not work in this or that way," or "God is like this or that"—are they not speaking arrogantly? We should all know that man, who is of the flesh, has been corrupted by Satan. Mankind's very nature is to oppose God. Mankind cannot be on par with God, much less can mankind hope to advise the work of God. As for how God guides man, this is the work of God Himself. It is fitting that man should submit, without professing this or that view, for man is but dust. Since it is our intent to seek God, we should not superimpose our notions onto His work for God's consideration, still less should we employ our corrupt disposition to its utmost to deliberately oppose the work of God. Would that not make us antichrists? How could such people believe in God? Since we believe that there is a God, and since we wish to satisfy Him and to see Him, we should seek the way of truth, and should look for a way to be compatible with God. We should not stand in stiff-necked opposition to Him. What good could possibly come of such actions?

Today, God has done new work. You may not be able to accept these words, and they may seem odd to you, but I would advise you not to expose your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by Him. Results are obtained by seeking the truth with sober tranquility, not with quarrel and contention. When I say that "today, God has done new work," I am referring to the matter of God's returning to the flesh. Perhaps these words do not bother you; perhaps you despise them; or even perhaps they are of great interest to

you. Whatever the case, I hope that all those who truly yearn for God to appear can face this fact and give it their careful scrutiny, rather than jump to conclusions about it; that is what a wise person should do.

It is not difficult to inquire into such a thing, but it requires each of us to know this one truth: He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His countenance and dress unable to provide any clues as to His true identity? Did not the earliest Pharisees oppose Jesus precisely because they merely looked at His external appearance, and did not take to heart the words in His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You

should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the practical work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to do His will. It is better to think upon more practical matters!

—The Word, Vol. 1. The Appearance and Work of God. Preface

Daily Words of God Excerpt 75

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not pursue the truth of life. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging to the mere name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter

how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Is this belief not preposterous and ridiculous? I ask you further: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of rejecting Him and reviling Him. Moreover, they are capable of seeing the return of Jesus as the deceit of Satan, and more people shall condemn Jesus returned to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not receive the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the category that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never received the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then speak your confession, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the years of work with which you exalt yourselves? What will

you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not obey any truth?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Daily Words of God Excerpt 76

Your loyalty is in word only, your knowledge is merely intellectual and conceptual, your labors are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to revere Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the deceptions of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your obedience? Where is your loyalty? Where is your desire to seek the truth? Where is your reverence for God? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of receiving the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God’s management plan and it will be when God rewards the good and punishes the wicked. For the judgment of

God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false Christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should be humble and reverential. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to

be humble, to not be over-confident, and to not exalt yourself too highly. With your heart holding such meager reverence for God, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, “This is nothing more than some enlightenment of the Holy Spirit,” or, “This is a false Christ come to deceive people.” Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false Christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you fear deception. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God’s salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Judgment in the Last Days

Daily Words of God Excerpt 77

Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man

leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Revolt against the old Satan! Revolt against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 78

At the mention of the word "judgment," you are likely to think of the words that Jehovah spoke to instruct the people in every region and the words that Jesus spoke to rebuke the Pharisees. For all their severity, these words were not God's judgment of man; they were but words spoken by

God within different environments, that is, in different contexts. These words are unlike the words spoken by Christ of the last days as He judges man. Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should obey God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes, deals with, and prunes over the long term. All these different methods of exposure, dealing, and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these truths as important, if you think of nothing but how to avoid

them, or how to find a new way out that does not involve them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the will of God, nor love the way that brings you closer to God, then I say that you are one who is trying to evade judgment, and that you are a puppet and a traitor who flees from the great white throne. God will not spare any of the rebellious who escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged, and have moreover been purified, shall forever live in the kingdom of God. Of course, this is something that belongs to the future.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Daily Words of God Excerpt 79

The work of judgment is God's own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, Christ of the last days shall use the truth to teach people across the world and make all truths known to them. This is God's work of judgment. Many have a bad feeling about the second incarnation of God, for people find it difficult to believe that God would become flesh to do the work of judgment. Nevertheless, I must tell you that the work of God often goes far beyond the expectations of man, and is difficult for human minds to accept. For people are but maggots upon the earth, while God is the supreme One who fills the universe; the mind of man is like a pit of foul water that breeds only maggots, whereas each stage of the work directed by the thoughts of God is the distillation of God's wisdom. People are always trying to contend with God, to which I say it is self-evident who will lose out in the end. I exhort you all not to think yourselves more valuable than

gold. If others can accept the judgment of God, why can't you? How much higher do you stand above others? If others can bow their heads before the truth, why can't you, too? God's work has an unstoppable momentum. He will not repeat the work of judgment again just because of the "contribution" you have made, and you will be overcome with regret at letting such a good opportunity slip by. If you do not believe My words, then just wait for that great white throne in the sky to pass judgment upon you! You must know that all of the Israelites spurned and denied Jesus, and yet the fact of Jesus' redemption of mankind still extended throughout the universe and to the ends of the earth. Isn't this a reality that God made long ago? If you are still waiting for Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.[a] Jesus will not acknowledge a false believer such as you, who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

Daily Words of God Excerpt 80

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be detested and rejected by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to do service

shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of wicked deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the wicked, so that they fall into cahoots with the wicked and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those who render service that is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the

distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the unbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Daily Words of God Excerpt 81

God does not duplicate the work in any age. Since the last days have arrived, He will do the work that He does in the last days and reveal the entire disposition that is His in the last days. In speaking of the last days, this refers to a separate age, one in which Jesus said you will surely encounter disaster, and encounter earthquakes, famines, and plagues, which will show that this is a new age, and is no longer the old Age of Grace. Supposing that, as people say, God is forever unchanging, His disposition is always compassionate and loving, that He loves man as Himself, and He offers every man salvation and never hates man, would His work ever be able to come to an end? When Jesus came and was nailed to the cross, sacrificing Himself for all sinners and offering Himself upon the altar, He had already completed the work of redemption and brought the Age of Grace to an end. So what would be the point of repeating the work of that age in the last days? Would doing the same thing not be a denial of the work of Jesus? If God did not do the work of crucifixion when He came in this stage, but remained loving and compassionate, then would He be able to bring the age to an end? Would a loving and compassionate God be able to bring the age to an end? In His final work of concluding the age, God's

disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their disobedience and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people become subject to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his disobedience become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance,

patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Daily Words of God Excerpt 82

His work in the flesh is of the utmost significance, which is spoken with regard to the work, and the One who ultimately concludes the work is the incarnate God, and not the Spirit. Some believe that God may at some unknown time come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being left out. Those who think in this way do not know this stage of work of the incarnation. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to

represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's irreverence toward Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment of all mankind—not only for the sake of the chosen people of China, nor for the sake of a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God performs His work by appearing in His incarnate identity, and

God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work of judgment is the God who judges mankind during the last days. This is defined based on His work, and it is not defined according to His external appearance or several other factors. Although man harbors notions about these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of what man thinks of it, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is nonsense, for this work can be done by no one except God in the flesh. Since this work has already been completed, following this work the work of God's judgment of man shall not appear for a second time; God in His second incarnation has already concluded all of the work of the entire management, and there shall not be a fourth stage of God's work. Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual world, but among man.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 83

No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the

same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's disobedience and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the

flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded in the flesh, and they must be concluded by the incarnate God. The most important and most crucial work is done in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feels that God in the flesh seems unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 84

Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous and in accordance with His disposition and the requirements of His work, that He works in accordance with His plan for man's salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and disobedient, but do not know that God wishes to make plain His salvation through the

judgment and chastisement that He does in you today, then you have no way of gaining experience, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before He reveals the outcome of each category of man—God's work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them into submission under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to accept God's salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curses; salvation must contain love, compassion, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of salvation is done by striking a deal. Only when God grants them a hundredfold will man come to submit before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation involved showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your

salvation is not love or compassion, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of teaching, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or heartless refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each is classified according to kind or the categories of man are laid bare, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to cleanse them; harsh words or chastening are both done to purify and are for the sake of salvation. Thus, today's method of salvation is unlike that of the past. Today, you are brought salvation through righteous judgment, and this is a good tool for classifying you each according to kind. Moreover, ruthless chastisement serves as your utmost salvation—and what have you to say in the face of such chastisement and judgment? Have you not always enjoyed salvation, from start to finish? You have seen God incarnate and realized His omnipotence and wisdom; in addition, you have experienced repeated smiting and discipline. However, have you not also received supreme grace? Are your blessings not greater than those of anyone else? Your graces are more bounteous even than the glory and riches enjoyed by Solomon! Think about it: If My intention in coming were to condemn and punish you rather than save you, could your days have lasted so long? Could you sinful beings of flesh and blood have survived until today? If My goal were merely to punish you, then why would I have become flesh and

embarked upon such a great enterprise? Could punishing you mere mortals not simply be done by uttering a single word? Would I still need to destroy you after purposely condemning you? Do you still not believe these words of Mine? Could I save man merely through love and compassion? Or could I only use the crucifixion to save man? Is My righteous disposition not more conducive to making man completely obedient? Is it not more capable of thoroughly saving man?

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

Daily Words of God Excerpt 85

Though My words may be stern, they are all said for man's salvation, as I am only speaking words and not punishing man's flesh. These words cause man to live in the light, to know that the light exists, to know that the light is precious, and, even more so, to know how beneficial these words are to them, as well as to know that God is salvation. Though I have uttered many words of chastisement and judgment, what they represent has not been done unto you in deed. I have come to do My work and to speak My words, and though My words may be strict, they are spoken in judgment of your corruption and your rebelliousness. The purpose of My doing this remains to save man from Satan's domain; I am using My words to save man. My purpose is not to harm man with My words. My words are stern in order to achieve results in My work. Only through such work can man come to know themselves and break away from their rebellious disposition. The greatest significance of the work of words is allowing people to put the truth into practice after having understood it, to achieve changes in their disposition, and to gain knowledge of themselves and of the work of God. Only doing the work by way of speaking words can make possible the communication between God and man, and only words can explain the

truth. Working in this way is the best means of conquering man; apart from the utterance of words, no other method is capable of giving people a clearer understanding of the truth and the work of God. Thus, in His final stage of work, God speaks to man in order to unlock for them all the truths and mysteries that they do not yet understand, allowing them to gain from God the true way and the life, thereby meeting His will. The purpose of God's work on man is to enable them to meet God's will, and it is done to bring them salvation. Therefore, during the time of His salvation of man, He does not do the work of punishing them. While bringing salvation to man, God does not punish evil or reward good, nor does He reveal the destinations of various kinds of people. Rather, only after the final stage of His work is complete will He do the work of punishing evil and rewarding good, and only then will He reveal the ends of all the different sorts of people. Those who are punished will be those who are actually unable to be saved, while those who are saved will be those who have obtained God's salvation during the time of His salvation of man. While God's work of salvation is being done, every single person who can be saved will be saved as far as possible, and none of them discarded, for the purpose of God's work is to save man. All those who, during the time of God's salvation of man, are unable to achieve a change in their disposition—as well as all those who are unable to submit to God completely—will become objects for punishment. This stage of work—the work of words—will unlock for people all of the ways and mysteries that they do not understand, so that they can understand the will of God and God's requirements of them, and so that they can have the prerequisites to put God's words into practice and achieve changes in their disposition. God uses only words to do His work and does not punish people for being a little rebellious; this is because now is the time of the work of salvation. If anyone who acts rebelliously were

punished, then no one would have the opportunity to be saved; everyone would be punished and fall into Hades. The purpose of words that judge man is to allow them to know themselves and submit to God; it is not to punish them with such judgment. During the time of the work of words, many people will expose their rebelliousness and defiance, as well as their disobedience toward the incarnate God. Nevertheless, He will not punish all these people as a result, but instead will only cast aside those who are corrupt to the core and who cannot be saved. He will give their flesh to Satan, and, in a few cases, terminate their flesh. Those remaining will continue to follow and experience being dealt with and pruned. If, while following, these people still are unable to accept being dealt with and pruned, and become more and more degenerate, then they will have lost their chance for salvation. Each person who has submitted to being conquered by God's words will have ample opportunity for salvation; God's salvation of each of these people will show His utmost leniency. In other words, they will be shown the utmost tolerance. As long as people turn back from the wrong path, and as long as they can repent, God will give them opportunities to obtain His salvation. When humans first rebel against God, He has no desire to put them to death; rather, He does all He can to save them. If someone really has no room for salvation, then God will cast them aside. The reason God is slow to punish certain people is that He wishes to save everyone who can be saved. He judges, enlightens, and guides people only with words, and does not use a rod to put them to death. Employing words to bring humans salvation is the purpose and significance of the final stage of work.

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

Daily Words of God Excerpt 86

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to be after God's heart. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him, to know His practical and normal work, to obey all of His words and work which do not accord with the notions of man, and to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the

praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Daily Words of God Excerpt 87

By what means is God's perfection of man accomplished? It is accomplished by means of His righteous disposition. God's disposition primarily consists of righteousness, wrath, majesty, judgment, and curse, and He perfects man primarily by means of His judgment. Some people do not understand, and ask why it is that God is only able to make man perfect through judgment and curse. They say, "If God were to curse man, wouldn't man die? If God were to judge man, wouldn't man be condemned? Then how can he still be made perfect?" Such are the words of people who do not know the work of God. What God curses is the disobedience of man, and what He judges are the sins of man. Although He speaks harshly and relentlessly, He reveals all that is within man, revealing through these stern words that which is substantive within man, yet through such judgment, He gives man a profound knowledge of the substance of the flesh, and thus man submits before God. The flesh of man is of sin and of Satan, it is disobedient, and it is the object of God's chastisement. Thus, in order to allow man to know himself, the words of God's judgment must befall him and there must be employed every kind of refinement; only then can God's work be effective.

From the words spoken by God it can be seen that He has already condemned the flesh of man. Are these words, then, not words of cursing?

The words spoken by God reveal man's true colors, and through such revelation he is judged, and when he sees that he is unable to satisfy God's will, inside he feels grief and remorse, he feels that he is so indebted to God, and cannot attain to God's will. There are times when the Holy Spirit disciplines you from within, and this discipline comes from God's judgment; there are times when God reproaches you and hides His face from you, when He pays you no heed and does not work within you, soundlessly chastising you in order to refine you. God's work in man is primarily in order to make plain His righteous disposition. What testimony does man ultimately bear to God? Man testifies that God is the righteous God, that His disposition is righteousness, wrath, chastisement, and judgment; man testifies to the righteous disposition of God. God uses His judgment to make man perfect, He has loved man, and saved man—but how much is contained within His love? There is judgment, majesty, wrath, and curse. Though God cursed man in the past, He did not completely cast man into the bottomless pit, but used that means to refine man's faith; He did not put man to death, but acted in order to make man perfect. The substance of the flesh is that which is of Satan—God said it exactly right—but the facts carried out by God are not completed according to His words. He curses you so that you might love Him, and so that you might know the substance of the flesh; He chastises you so that you might be awakened, to allow you to know the deficiencies within you, and to know man's utter unworthiness. Thus, God's curses, His judgment, and His majesty and wrath—they are all in order to make man perfect. All that God does today, and the righteous disposition that He makes plain within you—it is all in order to make man perfect. Such is the love of God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Daily Words of God Excerpt 88

In man's traditional notions, he believes that God's love is His grace, mercy, and sympathy for the weakness of man. Although these things are also the love of God, they are too one-sided, and are not the primary means by which God makes man perfect. Some people begin to believe in God because of illness. This illness is God's grace for you; without it, you would not believe in God, and if you did not believe in God then you would not have come this far—and thus even this grace is the love of God. In the time of belief in Jesus, people did much that was unbeloved by God because they did not understand the truth, yet God has love and mercy, and He has brought man this far, and although man understands nothing, still God allows man to follow Him, and, furthermore, He has led man into today. Is this not the love of God? That which is manifested in God's disposition is the love of God—this is absolutely right! When the building of the church reached its peak, God did the step of work of the service-doers and cast man into the bottomless pit. The words of the time of the service-doers were all curses: the curses of your flesh, the curses of your corrupt satanic disposition, and the curses of the things about you that do not satisfy God's will. The work done by God in that step was manifested as majesty, soon after which God carried out the step of the work of chastisement, and there came the trial of death. In such work, man saw the wrath, majesty, judgment, and chastisement of God, yet he also saw God's grace, His love and His mercy. All that God did, and all that was manifested as His disposition, was God's love for man, and all that God did was able to fulfill the needs of man. He did it in order to make man perfect, and He provided for man according to his stature. If God had not done this, man would be incapable of coming before God and would have no way of knowing the true face of God. From the time when man first began to believe in God

until today, God has gradually provided for man in accordance with man's stature, so that, inside, man has gradually come to know Him. Only having come to today does man realize just how wonderful is the judgment of God. The step of work of the service-doers was the first incidence of the work of cursing from the time of creation until today. Man was cursed into the bottomless pit. If God had not done that, today man would not have a true knowledge of God; it was only through the curse of God that man officially encountered His disposition. Man was revealed through the trial of the service-doers. He saw that his loyalty was unacceptable, that his stature was too small, that he was incapable of satisfying God's will, and that his claims of satisfying God at all times were nothing more than words. Although God cursed man in the step of the work of the service-doers, looking back now, that step of God's work was wonderful: It brought a great turning point for man, and caused a great change in his life disposition. Before the time of the service-doers, man understood nothing of the pursuit of life, what it means to believe in God, or the wisdom of God's work, and nor did he understand that God's work can test man. From the time of the service-doers through to today, man sees how wondrous is the work of God—it is unfathomable to man. Man is unable to imagine how God works by using his brain, and he also sees how small his stature is and that too much about him is disobedient. When God cursed man, it was in order to achieve an effect, and He did not put man to death. Although He cursed man, He did so through words, and His curses did not actually befall man, for what God cursed was the disobedience of man, and so the words of His curses were also spoken in order to make man perfect. Whether God judges man or curses him, both make man perfect: Both are done in order to make perfect that which is impure within man. Through this means man is refined, and that which is lacking within man is made perfect through His words and

work. Every step of God's work—whether it be harsh words, or judgment, or chastisement—makes man perfect, and is absolutely appropriate. Never throughout the ages has God done work such as this; today, He works within you so that you appreciate His wisdom. Although you have suffered some pain within you, your hearts feel steadfast and at peace; it is your blessing to be able to enjoy this stage of the work of God. Regardless of what you are able to gain in the future, all that you see of God's work in you today is love. If man does not experience God's judgment and refinement, his actions and fervor will always remain at surface level, and his disposition will always remain unchanged. Does this count as having been gained by God? Today, although there is still much within man that is arrogant and conceited, man's disposition is much more stable than before. God's dealing with you is done in order to save you, and although you may feel some pain at the time, the day will come when there occurs a change in your disposition. At that time, you will look back and see how wise the work of God is, and at that time you will be able to truly understand God's will. Today, there are some people who say they understand God's will, but that is none too realistic. In fact, they are speaking falsehoods, because at present they have yet to understand whether the will of God is to save man or to curse man. Perhaps you cannot see it clearly now, but the day will come when you see that the day God gains glory has arrived, and you will see how meaningful it is to love God, so that you will come to know the human life and your flesh will live in the world of loving God, so that your spirit will be set free, your life will be full of joy, and you will always be close to God and look to Him. At that time, you will truly know how valuable the work of God today is.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Daily Words of God Excerpt 89

The work being done now is to cause people to forsake Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, know God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more man receives this kind of chastisement and judgment, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades, because their hearts long ago died and their spirits long ago

were trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

Daily Words of God Excerpt 90

God became flesh in the most backward and filthy place of all, and it is only in this way that God is able to clearly show the entirety of His holy and righteous disposition. And through what is His righteous disposition shown? It is shown when He judges man's sins, when He judges Satan, when He abhors sin, and when He despises the enemies that oppose and rebel against Him. The words I speak today are to judge man's sins, to judge man's unrighteousness, to curse man's disobedience. Man's crookedness and deceitfulness, man's words and deeds—all that is at odds with God's will must be subjected to judgment, and all of man's disobedience denounced as sin. His words revolve around the principles of judgment; He uses judgment of man's unrighteousness, the curse of man's rebelliousness, and exposure of man's ugly faces to make manifest His own righteous disposition. Holiness is a representation of His righteous disposition, and in fact God's holiness actually is His righteous disposition. Your corrupt dispositions are the context of today's words—I use them to speak and to judge, and to carry out the work of conquest. This alone is the real work, and this alone fully makes God's holiness shine. If there is no trace of a corrupt disposition in you, then God will not judge you, nor will He show you His righteous disposition. Since you have a corrupt disposition, God will not let you off, and it is through this that His holiness is shown. If God were to see that man's filthiness and rebelliousness were too great but He did not speak or judge you, nor chastise you for your

unrighteousness, then this would prove that He is not God, for He would have no hatred of sin; He would be just as filthy as man. Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity, like swine that live in dirty places. It is because of your filth and corruption that you are judged and that I unleash My wrath upon you. It is precisely because of the judgment of these words that you have been able to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and unleashes His wrath upon you; it is precisely because He sees the rebelliousness of mankind that He reveals His righteous disposition. Mankind's filth and corruption makes manifest His holiness. This is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth. If a person wallows in the mire with others, and there is nothing holy about him, and he has no righteous disposition, then he is not qualified to judge man's iniquity, nor is he fit to carry out the judgment of man. How could people who are equally filthy as one another be qualified to judge those who are alike to them? Only the holy God Himself is able to judge the whole of filthy mankind. How could man judge man's sins? How could man see the sins of man, and how could man be qualified to condemn these sins? If God were not qualified to judge the sins of man, then how could He be the righteous God Himself? It is because people reveal corrupt dispositions that God speaks in order to judge them, and only then can they see that He is a holy God. As He judges and chastises man for his sins, all the while exposing the sins of man, no person or thing can escape this judgment; all that is filthy is judged

by Him, and it is only thus that His disposition is revealed to be righteous. If it were otherwise, how could it be said that you are foils in both name and fact?

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

Daily Words of God Excerpt 91

There is a great difference between the work done in Israel and the work of today. Jehovah guided the Israelites' lives, and there was not so much chastisement and judgment, because at the time, people understood too little of the world and had few corrupt dispositions. Back then, the Israelites obeyed Jehovah implicitly. When He told them to build altars, they quickly built altars; when He told them to wear the robes of priests, they obeyed. In those days, Jehovah was like a shepherd tending a flock of sheep, with the sheep following the shepherd's guidance and eating grass in the pasture; Jehovah guided their lives, leading them in how they ate, dressed, dwelled, and traveled. That was not the time of making plain God's disposition, for the mankind of that time was newborn; there were few who were rebellious and antagonistic, there was not much filth among mankind, and so people could not act as a foil to God's disposition. It is through people who come from the land of filth that God's holiness is shown; today, He uses the filth displayed in these people of the land of filth, and He judges, and thus is what He is revealed amidst judgment. Why does He judge? He is able to speak the words of judgment because He despises sin; how could He be so angry if He did not abhor the rebelliousness of mankind? If there were no disgust within Him, no revulsion, if He paid no heed to people's rebelliousness, then that would prove Him as filthy as man. That He can judge and chastise man is because He abhors filth, and what He abhors is absent in Him. If there were also opposition and rebelliousness

in Him, He would not despise those who are antagonistic and rebellious. If the work of the last days were being carried out in Israel, there would be no meaning in it. Why is the work of the last days being done in China, the darkest and most backward place of all? It is in order to display His holiness and righteousness. In short, the darker the place, the more clearly the holiness of God can be shown. In fact, all of this is for the sake of God's work. Only today do you realize that God has descended from heaven to stand among you, shown forth by your filth and rebelliousness, and only now do you know God. Is this not the greatest exaltation? In fact, you are a group of people in China who were chosen. And because you were chosen and have enjoyed God's grace, and because you are not fit to enjoy such great grace, this proves that all of this is the supreme exaltation of you. God has appeared to you, and shown you His holy disposition in its entirety, and He has given all of that unto you, and caused you to enjoy all of the blessings that you could possibly enjoy. Not only have you tasted the righteous disposition of God, but, moreover, you have tasted the salvation of God, the redemption of God and the limitless, infinite love of God. You, the filthiest of all, have enjoyed such great grace—are you not blessed? Is this not God lifting you up? You people have the lowest statuses of all; you are inherently unworthy of enjoying such a great blessing, yet God has made an exception by uplifting you. Do you not feel ashamed? If you are incapable of performing your duty, then you will ultimately be ashamed of yourself, and you will punish yourself. Today, you are not disciplined, nor are you punished; your flesh is safe and sound—but ultimately, these words will bring you to shame. To date, I have yet to openly chastise anyone; My words may be severe, but how do I act toward people? I comfort them, and exhort them, and remind them. I do this for no other reason than to save you. Do you really not understand My will? You should understand what I

say, and be inspired by it. Only now are there many people who understand. Is this not the blessing of being a foil? Is being a foil not the most blessed thing? Ultimately, when you go to spread the gospel, you will say this: “We are typical foils.” They will ask you, “What does it mean that you are a typical foil?” And you will say: “We are a foil to God’s work, and to His great power. The entirety of God’s righteous disposition is brought to light by our rebelliousness; we are the serving objects of God’s work of the last days, we are His work’s appendages, and also its tools.” When they hear that, they will be intrigued. Next, you will say: “We are the specimens and the models for God’s completion of the work of the entire universe, and for His conquest of all mankind. Whether we are holy or filthy, in sum, we are still more blessed than you, for we have seen God, and through the chance of His conquering of us, God’s great power is shown; it is only because we are filthy and corrupt that His righteous disposition has been set off. Are you capable of testifying thus to God’s work of the last days? You are not qualified! This is nothing but God’s exaltation of us! Though we may not be arrogant, we can proudly praise God, for no one can inherit such a great promise, and no one can enjoy such a great blessing. We feel so grateful that we, who are so filthy, can work as foils during God’s management.” And when they ask, “What are specimens and models?” you say, “We are the most rebellious and filthiest of humankind; we have been most profoundly corrupted by Satan, and we are the most backward and lowly of the flesh. We are classic examples of those who have been used by Satan. Today, we have been chosen by God as the first among mankind to be conquered, and we have beheld the righteous disposition of God and inherited His promise; we are being used to conquer more people, thus we are the specimens and models of those who are conquered among

mankind.” There is no better testimony than these words, and this is your best experience.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

Daily Words of God Excerpt 92

The work of conquest done on you people is of the deepest significance: In one regard, the purpose of this work is to perfect a group of people, which is to say, to perfect them, that they may become a group of overcomers—as the first group of people made complete, meaning the firstfruits. In another regard, it is to let created beings enjoy God’s love, receive God’s full and greatest salvation, to let man enjoy not only mercy and lovingkindness, but more importantly chastisement and judgment. From the creation of the world until now, all that God has done in His work is love, without any hatred for man. Even the chastisement and judgment you have seen are also love, a truer and more real love, a love that leads people onto the right path of human life. In yet another regard, it is to bear testimony before Satan. And in still another, it is to lay a foundation for spreading future gospel work. All the work He has done is for the purpose of leading people onto the right path of human life, so that they may live as normal people, for people do not know how to live, and without this guidance, you will only live empty lives; your life will be devoid of value or meaning, and you will be utterly incapable of being a normal person. This is the deepest significance of conquering man. You are all descendants of Moab; when the work of conquest is carried out in you, it is great salvation. All of you live in a land of sin and licentiousness, and you are all licentious and sinful. Today you are not just able to look upon God, but more importantly, you have received chastisement and judgment, you have received truly profound salvation, which is to say, you have received God’s

greatest love. In all that He does, God is truly loving toward you. He has no ill intention. It is because of your sins that He judges you, so that you will examine yourselves and receive this tremendous salvation. All this is done for the purpose of making man complete. From beginning to end, God has been doing His utmost to save man, and has no desire to completely destroy the men He created with His own hands. Today, He has come among you to work; is this not salvation all the more? If He hated you, would He still do work of such magnitude in order to personally guide you? Why should He suffer so? God does not hate you or have any ill intentions toward you. You should know that God's love is the truest love. It is only because people are disobedient that He has to save them through judgment; if not for this, saving them would be impossible. Because you do not know how to live and are not even aware of how to live, and because you live in this licentious and sinful land and are yourselves licentious and filthy devils, He cannot bear to let you become even more depraved, He cannot bear to see you living in this filthy land as you do now, trampled on by Satan at will, and He cannot bear to let you fall into Hades. He only wants to gain this group of people and thoroughly save you. This is the main purpose of doing the work of conquest on you—it is just for salvation. If you cannot see that everything done on you is love and salvation, if you think it is just a method, a way to torment man, and something untrustworthy, then you might as well go back to your world to suffer pain and hardship! If you are willing to be in this stream, and to enjoy this judgment and this immense salvation, to enjoy all of these blessings, blessings that cannot be found anywhere in the human world, and to enjoy this love, then be good: Stay in this stream to accept the work of conquest so you can be made perfect. Today, you may suffer a little pain and refinement because of God's judgment, but there is value and meaning to suffering this pain. Though

people are refined and mercilessly exposed by God's chastisement and judgment—the aim being to punish them for their sins, to punish their flesh—none of this work is intended to condemn their flesh to destruction. The severe disclosures by the word are all for the purpose of leading you onto the right path. You have personally experienced so much of this work and, clearly, it has not led you onto an evil path! It is all in order to make you live out normal humanity, and it is all achievable by your normal humanity. Every step of God's work is based upon your needs, according to your weaknesses, and according to your actual stature, and no unbearable burden is placed on you. This is not clear to you today, and you feel as if I am being hard on you, and indeed you always believe that the reason I chastise, judge and reproach you every day is because I hate you. But although what you suffer is chastisement and judgment, this is actually love for you, and it is the greatest protection. If you cannot grasp the deeper meaning of this work, it will be impossible for you to continue experiencing. This salvation should bring you comfort. Do not refuse to come to your senses. Having come this far, the significance of the work of conquest should be clear to you, and you should no longer hold opinions about it one way or another!

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

Daily Words of God Excerpt 93

Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement

and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; without such cleansing, none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those disobedient elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are wicked, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once rendered service to God. However, when the final day comes, they will still be cast out and destroyed due to their wickedness and as a result of their disobedience and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless

of what era they are in, all those who commit evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or been disobedient toward God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the wicked only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. Rather, this task will be done only when His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management. If God did not destroy the wicked, but instead allowed them to remain, then every human would still be unable to enter into rest, and God would not be able to bring all of humanity into a better realm. Such work would not be complete. When His work is finished, the whole of humanity will be entirely holy; only in this way will God be able to live in rest peacefully.

Daily Words of God Excerpt 94

My footsteps tread across the universe and to the ends of the earth, My eyes are examining every single person constantly, and, moreover, I watch the universe as a whole. My words are actually at work in every corner of the universe. Whosoever dares not render service for Me, whosoever dares be disloyal to Me, whosoever dares render judgment upon My name, and whosoever dares revile and slander My sons—those truly capable of such things must undergo severe judgment. My judgment will befall in its totality, which means that now is the era of judgment, and, through careful observation, you will find that My judgment extends throughout the universe world. Of course, My house will not be exempt; judgment will come to those whose thoughts, words, or actions do not conform to My will. Understand this! My judgment is directed at the entire universe world, not only at one group of people or things. Have you come to realize this? If, deep down, you are conflicted in your thoughts about Me, then you will be judged internally at once.

My judgment comes in all shapes and forms. Know this! I am the unique and wise God of the universe world! Nothing is beyond My power. My judgments are all revealed to you: If you are conflicted about Me in your thoughts, I will enlighten you, as a warning. If you do not listen, I will abandon you immediately (in this I am referring not to doubting My name, but to outward behaviors that relate to carnal pleasures). If your thoughts toward Me are defiant, if you complain to Me, if you repeatedly accept the ideas of Satan, and if you do not follow the feelings of life, then your spirit will be in darkness and your flesh will suffer pain. You must be closer to Me. You cannot possibly restore your normal condition in only one or two

days, and your life will fall far behind visibly. As for those who are dissolute in speech, I shall discipline your mouths and tongues, and subject your tongues to being dealt with. Those who are unrestrainedly dissolute in deed, I shall warn you in your spirits, and I will severely chastise those who do not listen. Those who openly judge and defy Me, being those who display disobedience in word or deed, I shall utterly cast out and abandon them, causing them to perish and to lose the highest blessings; these are the ones who will be cast out after being chosen. Those who are ignorant, being those whose visions are not clear, I will yet enlighten them and save them; however, those who understand the truth yet do not practice it will be administered according to the aforesaid rules, whether they are ignorant or not. As for those people who have had errant intentions from the start, I shall make them forever unable to grasp reality, and, eventually, they shall gradually be cast out, one by one. Not one will remain, though they remain now by My arrangement (for I do not do things hastily, but in an orderly fashion).

My judgment is completely revealed; it addresses various people, who must all take their proper places. I will administer and judge people according to which rules they have broken. As for those who are not in this name and do not accept Christ of the last days, only one rule applies: I shall immediately take the spirits, souls, and bodies of any who defy Me and cast them into Hades; whoever does not defy Me, I shall wait for you to mature before carrying out a second judgment. My words explain everything with absolute clarity, and nothing is hidden. I hope only that you are able to keep them in mind at all times!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 67

Daily Words of God Excerpt 95

The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The work of classification that is done among you is the start of such work in the entire universe. After this, those of all lands and all peoples will also be subjected to the work of conquest. This means every person in creation will be classified according to kind, submitting before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, nor is any person or thing not classified by kind; every person will be classed, for the end of all things draws near, and all heaven and earth has reached its conclusion. How could man escape the final days of human existence? And thus, how much longer can your acts of disobedience continue for? Do you not see that your last days are imminent? How can those who revere God and long for Him to appear not see the day of the appearance of God's righteousness? How can they not receive the final reward for goodness? Are you one who does good, or one who does evil? Are you one who accepts righteous judgment and then obeys, or are you one who accepts righteous judgment and then is cursed? Do you live before the seat of judgment in light, or do you live in Hades amidst the darkness? Are you yourself not the one who knows most clearly whether your end will be one of reward, or one of punishment? Are you not the one who knows most clearly and understands most deeply that God is righteous? So just what are your conduct and heart like? As I conquer you today, do you really need Me to spell out for you whether your behavior is good or evil? How much have you given up for Me? How deeply do you worship Me? Do you yourself not know most clearly how you behave toward Me? You should know better than anyone what end you will ultimately meet! Truly, I tell you: I

only created mankind, and I created you, but I did not hand you to Satan; neither did I intentionally make you rebel against or resist Me and therefore be punished by Me. Are all these calamities and afflictions not because your hearts are too hard and your conduct too despicable? So is the end you will meet not determined by you yourselves? Do you not know better than anyone, in your hearts how you will end? The reason I conquer people is to reveal them, and the better to bring you salvation. It is not to make you commit evil, nor is it to deliberately make you walk into the hell of destruction. When the time comes, all your great suffering, your weeping and gnashing of teeth—will it not all be because of your sins? Thus, is not your own goodness or your own evil the best judgment of you? Is it not the best proof of what your end will be?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

Daily Words of God Excerpt 96

A thunderous voice issues forth, shaking the entire universe. It is so deafening that people cannot dodge out of the way in time. Some are killed, some are destroyed, and some are judged. It truly is a spectacle, the likes of which no one has ever seen. Listen closely: The peals of thunder are accompanied by the sound of weeping, and this sound comes from Hades; it comes from hell. It is the bitter sound of those sons of rebellion who have been judged by Me. Those who have not listened to what I say and who have not put My words into practice have been severely judged and received the curse of My wrath. My voice is judgment and wrath; I treat no one gently and show mercy to no one, for I am the righteous God Himself, and I am possessed of wrath; I am possessed of burning, of cleansing, and of destruction. In Me, nothing is hidden or emotional, but on the contrary, everything is open, righteous, and impartial. Because My firstborn sons are

already with Me upon the throne, ruling over all nations and all peoples, those things and people that are unjust and unrighteous are now beginning to be judged. I will probe them one by one, missing nothing and revealing them completely. For My judgment has been fully revealed and opened up fully, and I have not kept back anything at all; I will throw out everything that does not accord with My will, and let it perish to all eternity in the bottomless pit. There I will allow it to burn forever. This is My righteousness, and this is My uprightness. No one can change this, and all must be under My command.

Most people ignore My utterances, thinking that words are just words and that facts are facts. They are blind! Do they not know that I am the faithful God Himself? My words and facts occur simultaneously. Is this not genuinely the case? People simply do not comprehend My words, and only those who have been enlightened can truly understand. This is a fact. As soon as people see My words, they become frightened out of their wits and scurry all over the place to hide. This is even more the case when My judgment falls. When I created all things, when I destroy the world, and when I make complete the firstborn sons—all these things are accomplished by a single word from My mouth. This is because My word itself is the authority; it is the judgment. It can be said that the person that I am is the judgment and the majesty; this is an unalterable fact. This is one aspect of My administrative decrees; it is but one way in which I judge people. In My eyes, everything—including all people, all affairs, and all things—is in My hands and under My judgment. No one and nothing dares to behave wildly or willfully, and all must be accomplished in accordance with the words I utter. From within human notions, everyone believes the words of the person that I am. When My Spirit gives voice, everyone is dubious. People do not have the slightest knowledge of My omnipotence, and they even

make imputations against Me. I tell you now, whosoever doubts My words, and whosoever slights My words, these are the ones who shall be destroyed; they are the perpetual sons of perdition. From this it can be seen that there are very few who are firstborn sons, because this is how I work. As I have said before, I accomplish everything without moving a finger; I use only My words. This, then, is where My omnipotence lies. In My words, no one can find the source and the purpose of what I say. People cannot achieve this, and they can only act while following My lead and do everything in conformance with My will according to My righteousness, causing My family to have righteousness and peace, to live forever, and to be eternally firm and unwavering.

My judgment comes to everyone, My administrative decrees touch everyone, and My words and My person are revealed to everyone. This is the time for the great work of My Spirit (at this time, those who will be blessed and those who will suffer misfortune are distinguished from one another). As soon as My words issue forth, I have distinguished those who will be blessed, as well as those who will suffer misfortune. This is all crystal clear, and I can see it all at a glance. (I am saying this with regard to My humanity; therefore, these words do not contradict My predestination and selection.) I roam about the mountains and rivers and among all things, across the spaces of the universe, observing and cleansing every place so that those unclean locations and those promiscuous lands will all cease to exist and be incinerated into nothingness as a result of My words. For Me, everything is easy. If now were the time I had predetermined for the world's destruction, I could swallow it up with the utterance of a single word. However, now is not the time. All must be ready before I will do this work so that My plan is not disturbed and My management is not interrupted. I know how to do this reasonably: I have My wisdom, and I have My own

arrangements. People must not move one finger; be careful not to be killed at My hand. This has already touched upon My administrative decrees. From this one can see the harshness of My administrative decrees, as well as the principles behind them, which have two sides to them: On the one hand, I kill all who are not in line with My will and who violate My administrative decrees; on the other hand, in My wrath I curse all who violate My administrative decrees. These two aspects are indispensable, and are the executive principles behind My administrative decrees. Everyone is handled according to these two principles, without emotion, regardless of how loyal a person might be. This is enough to show My righteousness, My majesty, and My wrath, which will incinerate all earthly things, all worldly things, and all things that are not in line with My will. In My words are mysteries that remain hidden, and also in My words, there are mysteries that have been revealed. Thus, according to human notions, and in the human mind, My words are forever incomprehensible, and My heart is forever unfathomable. That is, I must cast humans out of their notions and thinking. This is the most important item of My management plan. I must do it this way in order to gain My firstborn sons and to accomplish the things I want to do.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 103

Daily Words of God Excerpt 97

Zion! Rejoice! Zion! Sing out! I have returned in triumph, I have returned victorious! All peoples! Hurry to line up in order! All things of creation! Come now to a halt, for My person faces the whole universe and appears in the East of the world! Who dares not to kneel down in worship? Who dares not to call Me the true God? Who dares not to look up in reverence? Who dares not to give praise? Who dares not to rejoice? My

people will hear My voice, and My sons will survive in My kingdom! Mountains, rivers, and all things will cheer unendingly, and leap about without cease. At this time, none will dare to fall back, and none will dare to rise up in resistance. This is My wonderful deed, and even more than that, it is My great power! I will make everything revere Me in its heart and, beyond even this, I will have everything praise Me! This is the ultimate aim of My management plan of six thousand years, and it is what I have ordained. Not one person nor object nor event dares to rise up to resist Me or oppose Me. All My people will flow to My mountain (in other words, the world that I will later create) and they will submit before Me, because I have majesty and judgment, and I carry authority. (This refers to when I am in the body. I also have authority in the flesh, but because the limitations of time and space cannot be transcended in the flesh, it cannot be said that I have obtained complete glory. Although I obtain the firstborn sons in the flesh, it cannot be said that I have obtained glory. It is only when I return to Zion and change My appearance that I may be said to carry authority—that is, that I have obtained glory.) Nothing will be difficult for Me. By the words of My mouth, all shall be destroyed, and by the words of My mouth, all will come into being and be made complete. Such is My great power and such is My authority. Because I am full of power and replete with authority, no person could dare obstruct Me. I have already triumphed over everything, and I have already won victory over all of the sons of rebellion. I am bringing My firstborn sons together with Me to return to Zion. I am not returning to Zion alone. Therefore, all will see My firstborn sons and thus develop a heart of reverence for Me. This is My aim in obtaining the firstborn sons, and this has been My plan since the creation of the world.

When all is ready, that will be the day of My return to Zion, and this day will be commemorated by all peoples. When I return to Zion, all things

on earth will be silent, and all upon the earth will be at peace. When I return to Zion, everything will resume its original appearance. Then, I will commence My work in Zion. I will punish the wicked and reward the good, and I will bring into force My righteousness, and I will carry out My judgment. I will use My words to accomplish everything, making all people and all things experience My chastising hand, and I will make all people see My full glory, My full wisdom, and My full bounty. No person will dare to rise up in judgment, for in Me, all things are accomplished; and here, let every man see My full dignity, and taste My full victory, for in Me all things are manifested. From this, it is possible to see My great power and My authority. No one will dare offend Me, and no one will dare obstruct Me. In Me, all is made open. Who would dare hide anything? I am certain to show that person no mercy! Such wretches must receive My severe punishment, and such scum must be purged from My sight. I will rule them with an iron rod and I will use My authority to judge them, without the slightest mercy and without sparing their feelings at all, for I am God Himself, who is without emotion and majestic and cannot be offended. All should understand and see this, lest they come to be struck down and annihilated by Me "without cause or reason," for My rod will strike down all who offend Me. I do not care whether they know My administrative decrees; that will be of no consequence to Me, as My person does not tolerate being offended by anyone. This is the reason why it is said that I am a lion; whomever I touch, I strike down. That is why it is said that it is now blasphemy to say that I am the God of compassion and lovingkindness. In essence, I am not a lamb, but a lion. No one dares offend Me; whosoever offends Me, I will punish with death, immediately and without mercy. This suffices to show My disposition. Therefore, in the final age a large group of people shall withdraw, and this will be difficult for people to bear, but for

My part, I am relaxed and happy, and I do not see this as a difficult task at all. Such is My disposition.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 120

Daily Words of God Excerpt 98

In the kingdom, the myriad things of creation begin to revive and regain their life force. Due to changes in the state of the earth, the boundaries between one land and another also begin to shift. I have prophesied that when land is divided from land, and land unites with land, this will be the time I will smash all nations to pieces. At this time, I will renew all of creation and repartition the entire universe, thereby putting the universe in order and transforming the old into the new—this is My plan and these are My works. When the nations and the peoples of the world all return before My throne, I will then take all the bounty of heaven and confer it upon the human world, so that, thanks to Me, that world will brim with matchless bounty. But so long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My will, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations

upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

As My voice deepens in intensity, I also observe the state of the universe. Through My words, the myriad things of creation are all made new. Heaven changes, as does the earth. Humanity is exposed in its original form and, slowly, each person is separated according to their kind, and finds their way unawares back into the bosom of their families. This will please Me greatly. I am free from disruption and, imperceptibly, My great work is accomplished, and all the myriad things of creation are transformed. When I created the world, I fashioned all things according to their kind, placing all things with forms together with their kind. As the end of My management plan draws near, I will restore the former state of creation; I will restore everything to the way it originally was, profoundly changing everything, so that everything will return to the bosom of My plan. The time has come!

The last stage of My plan is about to be accomplished. Ah, unclean old world! You shall surely fall beneath My words! You shall surely be reduced to nothingness by My plan! Ah, the myriad things of creation! You will all gain new life within My words—you shall have your sovereign Lord! Ah, pure and unblemished new world! You shall surely revive within My glory! Ah, Mount Zion! Be silent no more—I have returned in triumph! From the midst of creation, I scrutinize the whole earth. On earth, mankind has begun a new life and has won new hope. Ah, My people! How can you not come back to life within My light? How can you not jump for joy under My guidance? The lands are shouting in jubilation, the waters are raucous with gleeful laughter! Ah, the resurrected Israel! How can you not feel pride on account of My predestination? Who has wept? Who has wailed? The Israel of old has ceased to be, and today's Israel has risen up, erect and towering in the world, and has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people! Ah, hateful Egypt! Surely you do not still stand against Me? How can you take advantage of My mercy and try to escape My chastisement? How can you not exist within My chastisement? All those I love will surely live for eternity, and all those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God and will not lightly spare men for all that they have done. I will watch over the whole earth and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I shall reveal Myself to the myriad hosts of humanity!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

The Incarnation

Daily Words of God Excerpt 99

The “incarnation” is God’s appearance in the flesh; God works among created mankind in the image of the flesh. So for God to be incarnated, He must first be flesh, flesh with normal humanity; this is the most basic prerequisite. In fact, the implication of God’s incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, sleep, shelter), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in order to sustain the normal work of His divinity, for by then His normal humanity has matured to the point of being able to perform His ministry. So, the second stage of His life is to perform His ministry in His normal humanity, when it is a life both of normal humanity and complete divinity. The reason why, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet able to maintain the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing the ministry that He ought to perform. Since He, as flesh, needs to grow and

mature, the first stage of His life is that of normal humanity—while in the second stage, because His humanity is capable of undertaking His work and performing His ministry, the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If, from the moment of His birth, the incarnate God began His ministry in earnest, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, and not at all human," is blasphemy, for this statement simply does not exist, and violates the principle of incarnation. Even after He begins to perform His ministry, He still lives in His divinity with a human outer shell when He does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. His divinity, not His humanity, is at work, yet this divinity is hidden within His humanity; in essence, His work is done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above all created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans have nothing but humanity, while God incarnate is different: In His flesh He not only has humanity but, more importantly,

divinity. His humanity can be seen in the outer appearance of His flesh and in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today, people have the utmost difficulty fathoming the true essence of the incarnate God. Even after I have spoken about it at such length, I expect it is still a mystery to most of you. In fact, this issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Daily Words of God Excerpt 100

The life that Jesus lived on earth was a normal life of the flesh. He lived in the normal humanity of His flesh. His authority—to do His work and speak His word, or to heal the sick and cast out demons, to do such extraordinary things—did not manifest itself, for the most part, until He began His ministry. His life before age twenty-nine, before He performed His ministry, was proof enough that He was just a normal fleshly body. Because of this, and because He had not yet begun to perform His ministry, people saw nothing divine in Him, saw nothing more than a normal human being, an ordinary man—just as at that time, some people believed Him to be Joseph's son. People thought that He was the son of an ordinary man, they had no way of telling that He was God's incarnate flesh; even when, in the course of performing His ministry, He performed many miracles, most people still said that He was Joseph's son, for He was Christ with the outer shell of normal humanity. His normal humanity and His work both existed in order to fulfill the significance of the first incarnation, to prove that God had entirely come into the flesh, that He had become an utterly ordinary

man. His normal humanity before He began His work was proof that He was an ordinary flesh; and that He worked afterward also proved that He was an ordinary flesh, for He performed signs and wonders, healed the sick and cast out demons in the flesh with normal humanity. The reason that He could work miracles was that His flesh bore the authority of God, was the flesh in which God's Spirit was clothed. He possessed this authority because of the Spirit of God, and it did not mean that He was not a flesh. Healing the sick and casting out demons was the work that He needed to perform in His ministry, it was an expression of His divinity hidden in His humanity, and no matter what signs He showed or how He demonstrated His authority, He still lived in normal humanity and was still a normal flesh. Up to the point that He was resurrected after dying upon the cross, He dwelt within normal flesh. Bestowing grace, healing the sick, and casting out demons were all part of His ministry, they were all work He performed in His normal flesh. Before He went to the cross, He never departed from His normal human flesh, regardless of what He was doing. He was God Himself, doing God's own work, yet because He was the incarnate flesh of God, He ate food and wore clothing, had normal human needs, had normal human reason, and a normal human mind. All of this was proof that He was a normal man, which proved that God's incarnate flesh was a flesh with normal humanity, and not supernatural. His job was to complete the work of God's first incarnation, to fulfill the ministry that the first incarnation ought to perform. The significance of incarnation is that an ordinary, normal man performs the work of God Himself; that is, that God performs His divine work in humanity and thereby vanquishes Satan. Incarnation means that God's Spirit becomes a flesh, that is, God becomes flesh; the work that the flesh does is the work of the Spirit, which is realized in the flesh, expressed by the flesh. No one except God's flesh can fulfill the ministry of the

incarnate God; that is, only God's incarnate flesh, this normal humanity—and no one else—can express the divine work. If, during His first coming, God had not possessed normal humanity before the age of twenty-nine—if as soon as He was born He could work miracles, if as soon as He learned to speak He could speak the language of heaven, if the moment He first set foot upon the earth He could apprehend all worldly matters, discern every person's thoughts and intentions—such a person could not have been called a normal man, and such flesh could not have been called human flesh. If this were the case with Christ, then the meaning and the essence of God's incarnation would be lost. That He possesses normal humanity proves that He is God incarnated in the flesh; the fact that He undergoes a normal human growth process further demonstrates that He is a normal flesh; moreover, His work is sufficient proof that He is God's Word, God's Spirit, become flesh. God becomes flesh because of the needs of His work; in other words, this stage of work must be done in the flesh, it must be performed in normal humanity. This is the prerequisite for "the Word become flesh," for "the Word's appearance in the flesh," and it is the true story behind God's two incarnations. People may believe that Jesus performed miracles throughout His life, that He showed no sign of humanity right up until His work on earth ended, that He did not have normal human needs or weaknesses or human emotions, did not require the basic necessities of life or entertain normal human thoughts. They imagine Him to only have a superhuman mind, a transcendent humanity. They believe that since He is God, He should not think and live as normal humans do, that only a normal person, a bona fide human being, can think normal human thoughts and live a normal human life. These are all human ideas and human notions, and these notions run counter to the original intentions of God's work. Normal human thinking sustains normal human

reason and normal humanity; normal humanity sustains the normal functions of the flesh; and the normal functions of the flesh enable the normal life of the flesh in its entirety. Only by working in such flesh can God fulfill the purpose of His incarnation. If the incarnate God possessed only an outer shell of the flesh, but did not think normal human thoughts, then this flesh would not possess human reason, much less bona fide humanity. How could a flesh like this, without humanity, fulfill the ministry that the incarnate God ought to perform? A normal mind sustains all aspects of human life; without a normal mind, one would not be human. In other words, a person who does not think normal thoughts is mentally ill, and a Christ who has no humanity but only divinity cannot be said to be God's incarnate flesh. So, how could God's incarnate flesh have no normal humanity? Is it not blasphemy to say that Christ has no humanity? All activities that normal humans engage in rely on the functioning of a normal human mind. Without it, humans would behave aberrantly; they would even be unable to tell the difference between black and white, good and evil; and they would have no human ethics and moral principles. Similarly, if the incarnate God did not think like a normal human, then He would not be a bona fide flesh, a normal flesh. Such non-thinking flesh would not be able to take on the divine work. He would not be able to normally engage in the activities of the normal flesh, much less live together with humans on earth. And so, the significance of God's incarnation, the very essence of God's coming into the flesh, would have been lost. The humanity of God incarnate exists to maintain the normal divine work in the flesh; His normal human thinking sustains His normal humanity and all His normal corporeal activities. One could say that His normal human thinking exists in order to sustain all the work of God in the flesh. If this flesh did not possess a normal human mind, then God could not work in the flesh, and what He

needs to do in the flesh could never be accomplished. Though the incarnate God possesses a normal human mind, His work is not adulterated by human thought; He undertakes the work in the humanity with a normal mind, under the precondition of possessing the humanity with a mind, not by the exercise of normal human thought. No matter how lofty the thoughts of His flesh are, His work is not tainted by logic or thinking. In other words, His work is not conceived by the mind of His flesh, but is a direct expression of the divine work in His humanity. All of His work is the ministry He must fulfill, and none of it is conceived by His brain. For example, healing the sick, casting out demons, and the crucifixion were not products of His human mind, and could not have been achieved by any man with a human mind. Likewise, today's work of conquest is a ministry that must be performed by the incarnate God, but it is not the work of a human will, it is the work His divinity should do, work of which no fleshly human is capable. So the incarnate God must possess a normal human mind, must possess normal humanity, because He must perform His work in the humanity with a normal mind. This is the essence of the work of the incarnate God, the very essence of the incarnate God.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Daily Words of God Excerpt 101

Before Jesus performed the work, He merely lived in His normal humanity. No one could tell that He was God, no one found out that He was the incarnate God; people just knew Him as a completely ordinary man. His utterly ordinary, normal humanity was proof that God was incarnated in the flesh, and that the Age of Grace was the age of the work of the incarnate God, not the age of the Spirit's work. It was proof that the Spirit of God was realized completely in the flesh, that in the age of God's incarnation His

flesh would perform all the work of the Spirit. The Christ with normal humanity is a flesh in which the Spirit is realized, and is possessed of normal humanity, normal sense, and human thought. “Being realized” means God becoming man, the Spirit becoming flesh; to put it more plainly, it is when God Himself inhabits a flesh with normal humanity, and through it expresses His divine work—this is what it means to be realized, or incarnated. During His first incarnation, it was necessary for God to heal the sick and cast out demons, because His work was to redeem. In order to redeem the entire human race, He needed to be compassionate and forgiving. The work that He did before He was crucified was healing the sick and casting out demons, which presaged His salvation of man from sin and filth. Because it was the Age of Grace, it was necessary for Him to heal the sick, thereby showing signs and wonders, which were representative of grace in that age—for the Age of Grace centered around the bestowal of grace, symbolized by peace, joy, and material blessings, all tokens of people’s faith in Jesus. That is to say, healing the sick, casting out demons, and bestowing grace were instinctive abilities of Jesus’ flesh in the Age of Grace, they were the work the Spirit realized in the flesh. But while He was performing such work, He was living in the flesh, and did not transcend the flesh. No matter what acts of healing He performed, He still possessed normal humanity, still lived a normal human life. The reason I say that during the age of God’s incarnation the flesh performed all the work of the Spirit, is that no matter what work He did, He did it in the flesh. But because of His work, people did not regard His flesh as having a completely corporeal essence, for this flesh could work wonders, and at certain special moments could do things that transcended the flesh. Of course, all these happenings occurred after He began His ministry, such as His being tested for forty days or being transfigured on the mountain. So with Jesus, the

meaning of God's incarnation was not completed, but only partially fulfilled. The life that He lived in the flesh before beginning His work was utterly normal in all respects. After He began the work, He retained only the outer shell of His flesh. Because His work was an expression of divinity, it exceeded the normal functions of the flesh. After all, God's incarnate flesh was different from flesh-and-blood humans. Of course, in His daily life, He required food, clothing, sleep, and shelter, He needed all the normal necessities, and had the sense of a normal human being, and thought like a normal human being. People still held Him to be a normal man, except that the work He did was supernatural. Actually, no matter what He did, He lived in an ordinary and normal humanity, and insofar as He performed the work, His sense was particularly normal, His thoughts especially lucid, more so than those of any other normal man. It was necessary for the incarnate God to have such thinking and sense, for the divine work needed to be expressed by a flesh whose sense was very much normal and whose thoughts were very lucid—only in this way could His flesh express the divine work. All throughout the thirty-three and a half years that Jesus lived on earth, He retained His normal humanity, but because of His work during His three-and-a-half-year ministry, people thought that He was very transcendent, that He was much more supernatural than before. In actuality, Jesus' normal humanity remained unchanged before and after He began His ministry; His humanity was the same throughout, but because of the difference before and after He began His ministry, two different views emerged concerning His flesh. No matter what people thought, God incarnate retained His original, normal humanity the entire time, for since God was incarnated, He lived in the flesh, the flesh that had normal humanity. Regardless of whether He was performing His ministry or not, the normal humanity of His flesh could not be erased, for humanity is the

basic essence of flesh. Before Jesus performed His ministry, His flesh remained completely normal, engaging in all ordinary human activities; He did not appear in the least bit supernatural, did not show any miraculous signs. At that time, He was simply a very common man who worshiped God, though His pursuit was more honest, more sincere than anyone's. This was how His utterly normal humanity manifested itself. Because He did no work at all before assuming His ministry, no one was aware of His identity, no one could tell that His flesh was different from all the others, for He did not work even a single miracle, did not perform one bit of God's own work. However, after He began to perform His ministry, He retained the outer shell of normal humanity and still lived with normal human reason, but because He had begun to do the work of God Himself, assume the ministry of Christ and do work that mortal beings, flesh-and-blood humans, were incapable of, people assumed that He did not have normal humanity and was not a completely normal flesh, but an incomplete flesh. Because of the work He performed, people said that He was a God in the flesh who did not have normal humanity. Such an understanding is erroneous, for people did not grasp the significance of God's incarnation. This misunderstanding arose from the fact that the work expressed by God in the flesh was the divine work, expressed in a flesh that had normal humanity. God was clothed in flesh, He dwelt within flesh, and His work in His humanity obscured the normality of His humanity. For this reason, people believed that God did not have humanity but only divinity.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Daily Words of God Excerpt 102

God in His first incarnation did not complete the work of incarnation; He only completed the first step of the work that it was necessary for God

to do in the flesh. So, in order to finish the work of incarnation, God has returned to the flesh once again, living out all the normality and reality of the flesh, that is, making God's Word manifest in an entirely normal and ordinary flesh, thereby concluding the work that He left undone in the flesh. In essence, the second incarnate flesh is like the first, but it is even more real, even more normal than the first. As a consequence, the suffering the second incarnate flesh endures is greater than that of the first, but this suffering is a result of His ministry in the flesh, which is unlike the suffering of corrupted man. It also stems from the normality and reality of His flesh. Because He performs His ministry in utterly normal and real flesh, the flesh must endure a great deal of hardship. The more normal and real this flesh is, the more He will suffer in the performance of His ministry. God's work is expressed in a very common flesh, one that is not supernatural at all. Because His flesh is normal and must also shoulder the work of saving man, He suffers in even greater measure than a supernatural flesh would—and all this suffering stems from the reality and normality of His flesh. From the suffering that the two incarnate fleshes have undergone while performing Their ministries, one can see the essence of the incarnate flesh. The more normal the flesh, the greater hardship He must endure while undertaking the work; the more real the flesh that undertakes the work, the harsher people's notions, and the more dangers are likely to befall Him. And yet, the more real the flesh is, and the more the flesh possesses the needs and complete sense of a normal human being, the more capable He is of taking on God's work in the flesh. It was Jesus' flesh that was nailed to the cross, His flesh that He gave up as a sin offering; it was by means of a flesh with normal humanity that He defeated Satan and completely saved man from the cross. And it is as a complete flesh that God in His second incarnation performs the work of conquest and defeats Satan.

Only a flesh that is completely normal and real can perform the work of conquest in its entirety and bear powerful testimony. That is to say, the conquest of man is made effective through the reality and normality of God in the flesh, not through supernatural miracles and revelations. The ministry of this incarnate God is to speak, and thereby to conquer and perfect man; in other words, the work of the Spirit realized in the flesh, the flesh's duty, is to speak and thereby conquer, reveal, perfect, and cast out man completely. And so, it is in the work of conquest that God's work in the flesh will be accomplished in full. The initial work of redemption was only the beginning of the work of incarnation; the flesh that performs the work of conquest will complete the entire work of incarnation. In gender, one is male and the other female, so completing the significance of God's incarnation, and dispelling man's notions of God: God can become both male and female, and in essence, the incarnate God is genderless. He made both man and woman, and to Him, there is no division of gender. In this stage of the work, God does not perform signs and wonders, so that the work will achieve its results by means of words. The reason for this, moreover, is because the work of God incarnate this time is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human

eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days…. He does not do the same work that Jesus did, not because, in essence, His flesh is any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His real words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation. The incarnate God you see today is entirely a flesh, and there is nothing supernatural about Him. He gets sick as others do, needs food and clothing just as others do; He is wholly a flesh. If, this time around, God incarnate performed supernatural signs and wonders, if He healed the sick, cast out demons, or could kill with one word, how could the work of conquest be carried out? How could the work be spread among the Gentile nations? Healing the sick and casting out demons was the work of the Age of Grace, it was the first step in the work of redemption, and now that God has saved man from the cross, He no longer performs that work. If, during the last days, a "God" the same as Jesus appeared, one who healed the sick, cast out demons, and was crucified for man, that "God," though identical to the description of God in the Bible and easy for man to accept, would not, in its essence, be the flesh worn by the Spirit of God, but by an evil spirit. For it is the principle of God's work never to repeat what He has already completed. And so, the work of God's second incarnation is different from the work of the first. In the last days, God realizes the work of conquest in an ordinary, normal flesh; He does not heal the sick, will not be crucified for man, but simply speaks words in the flesh, and conquers man in the flesh. Only such flesh is God's incarnate flesh; only such flesh can complete God's work in the flesh.

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Daily Words of God Excerpt 103

Whether in this stage God incarnate is enduring hardship or performing His ministry, He does so to complete the meaning of incarnation, for this is God's last incarnation. God can only be incarnated twice. There cannot be a third time. The first incarnation was male, the second female, and so the image of God's flesh is completed in man's mind; moreover, the two incarnations have already finished God's work in the flesh. The first time, God incarnate possessed normal humanity in order to complete the meaning of incarnation. This time He also possesses normal humanity, but the meaning of this incarnation is different: It is deeper, and His work is of more profound significance. The reason God has become flesh once more is to complete the meaning of incarnation. When God has wholly ended this stage of His work, the entire meaning of incarnation, that is, God's work in the flesh, will be complete, and there will be no more work to be done in the flesh. Which is to say, from now on God will never again come into the flesh to do His work. Only to save and perfect mankind does God do the work of incarnation. In other words, it is by no means usual for God to come into the flesh, except for the sake of the work. By coming into the flesh to work, He shows Satan that God is a flesh, a normal person, an ordinary person—and yet He can reign triumphant over the world, can vanquish Satan, redeem mankind, conquer mankind! The goal of Satan's work is to corrupt mankind, while the goal of God's is to save mankind. Satan traps man in a bottomless pit, while God rescues him from it. Satan makes all men worship it, while God makes them subject to His dominion, for He is the Lord of creation. All this work is achieved through God's two incarnations. In essence, His flesh is the union of humanity and divinity, and is possessed of normal humanity. So without God's incarnate flesh, God could not achieve the results of saving mankind, and without the

normal humanity of His flesh, His work in the flesh still could not achieve these results. The essence of God's incarnation is that He must possess normal humanity; for it to be otherwise would run counter to God's original intention in being incarnated.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Daily Words of God Excerpt 104

Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What Jesus did was only one part of God's work in the flesh; He only did the work of redemption, and did not do the work of completely gaining man. For this reason, God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh; it is performed by an utterly normal human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being; He is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. Human eyes see a fleshly body that is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great assembly halls. To people, the work of the second incarnate flesh seems utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the fleshes, and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a

new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshes actually come from the same source. It goes without saying that this is beyond the capacity of the human eye or the human mind. But in Their essence, They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshes arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but opens up a new path each time. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement and perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited faculties of understanding, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; moreover, how can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet. Though the work of the two incarnate fleshes is different, the essence of the fleshes, and the source of Their work, are identical; it is just that They exist to perform two different stages of the work, and arise in two different ages. No matter what, God's

incarnate fleshes share the same essence and the same origin—this is a truth no one can deny.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Daily Words of God Excerpt 105

The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is not of flesh and blood; He is the incarnation of the Spirit. He has both a normal humanity and a complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. Be it His humanity or divinity, both submit to the will of the heavenly Father. The essence of Christ is the Spirit, that is, the divinity. Therefore, His essence is that of God Himself; this essence will not interrupt His own work, and He could not possibly do anything that destroys His own work, nor would He ever utter any words that go against His own will. Therefore, the incarnate God would absolutely never do any work that interrupts His own management. This is what all people should understand. The essence of the work of the Holy Spirit is to save man, and is for the sake of God's own management. Similarly, the work of Christ is also to save man, and is for the sake of God's will. Given that God becomes flesh, He realizes His essence within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the flesh, He then finishes in the flesh the work that He ought to do. Be it the

Spirit of God or be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

Daily Words of God Excerpt 106

The very essence of God itself wields authority, but He is able to fully submit to the authority that comes from Him. Be it the work of the Spirit or the work of the flesh, neither conflicts with the other. The Spirit of God is the authority over all creation. The flesh with the essence of God is also possessed of authority, but God in the flesh can do all the work that obeys the will of the heavenly Father. This cannot be attained or conceived by any one person. God Himself is authority, but His flesh can submit to His authority. This is what is implied when it is said that "Christ obeys the will of God the Father." God is a Spirit and can do the work of salvation, as can God become man. At any rate, God Himself does His own work; He neither interrupts nor interferes, much less does He carry out work that contradicts itself, for the essence of the work done by the Spirit and the flesh is alike. Be it the Spirit or the flesh, both work to fulfill one will and to manage the same work. Though the Spirit and the flesh have two disparate qualities, their essences are the same; both have the essence of God Himself, and the identity of God Himself. God Himself possesses no elements of disobedience; His essence is good. He is the expression of all beauty and goodness, as well as all love. Even in the flesh, God does not do anything that disobeys God the Father. Even at the expense of sacrificing His life, He would be wholeheartedly willing to do so, and He would make no other choice. God possesses no elements of self-righteousness or self-importance, or those of conceit and arrogance; He possesses no elements of crookedness. Everything that disobeys God comes from Satan; Satan is the

source of all ugliness and wickedness. The reason that man has qualities similar to those of Satan is because man has been corrupted and processed by Satan. Christ has not been corrupted by Satan, hence He possesses only the characteristics of God, and none of the characteristics of Satan. No matter how arduous the work or weak the flesh, God, while He lives in the flesh, will never do anything that interrupts the work of God Himself, much less forsake the will of God the Father in disobedience. He would rather suffer pains of the flesh than go against the will of God the Father; it is just as Jesus said in prayer, "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as You will." People make their own choices, but Christ does not. Though He has the identity of God Himself, He still seeks the will of God the Father, and fulfills what is entrusted to Him by God the Father, from the perspective of the flesh. This is something that man cannot attain to. That which comes from Satan cannot have the essence of God; it can only have one that disobeys and resists God. It cannot fully obey God, much less willingly obey the will of God. All men apart from Christ may do that which resists God, and not a single man can directly undertake the work entrusted by God; not one is able to regard the management of God as their own duty to perform. The essence of Christ is submission to the will of God the Father; disobedience against God is the characteristic of Satan. These two qualities are incompatible, and any who has the qualities of Satan cannot be called Christ. The reason that man cannot do the work of God in His stead is because man does not have any of the essence of God. Man works for God for the sake of man's personal interests and future prospects, but Christ works to do the will of God the Father.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

Daily Words of God Excerpt 107

The humanity of Christ is governed by His divinity. Though He is in the flesh, His humanity is not entirely like that of a man of the flesh. He has His own unique character, and this too is governed by His divinity. His divinity has no weakness; the weakness of Christ refers to that of His humanity. To a certain degree, this weakness constrains His divinity, but such limits are within a certain scope and time, and are not boundless. When it comes time to carry out the work of His divinity, it is done regardless of His humanity. The humanity of Christ is directed entirely by His divinity. Aside from the normal life of His humanity, all other actions of His humanity are influenced, affected, and directed by His divinity. Though Christ has a humanity, it does not disrupt the work of His divinity, and this is precisely because the humanity of Christ is directed by His divinity; though His humanity is not mature in how it conducts itself with others, it does not affect the normal work of His divinity. When I say that His humanity has not been corrupted, I mean that the humanity of Christ can be directly commanded by His divinity, and that He is possessed of a higher sense than that of the ordinary man. His humanity is most suited to being directed by the divinity in His work; His humanity is most able to express the work of the divinity, and most able to submit to such work. As God works in the flesh, He never loses sight of the duty that a man in the flesh ought to fulfill; He is able to worship God in heaven with a true heart. He has the essence of God, and His identity is that of God Himself. It is only that He has come to earth and become a created being, with the exterior shell of a created being and, now possessed of a humanity that He did not have before. He is able to worship God in heaven; this is the being of God Himself and is inimitable to man. His identity is God Himself. It is from the perspective of the flesh that He worships God; therefore, the words “Christ

worships God in heaven" are not wrong. What He asks of man is precisely His own being; He has already achieved all that He asks of man prior to asking such of them. He would never make demands of others while He Himself is free from them, for this all constitutes His being. Regardless of how He carries out His work, He would not act in a manner that disobeys God. No matter what He asks of man, no demand exceeds that which is attainable by man. All that He does is that which does the will of God and is for the sake of His management. The divinity of Christ is above all men; therefore, He is the highest authority of all created beings. This authority is His divinity, that is, the disposition and being of God Himself, which determines His identity. Therefore, no matter how normal His humanity, it is undeniable that He has the identity of God Himself; no matter from which standpoint He speaks and howsoever He obeys the will of God, it cannot be said that He is not God Himself. Foolish and ignorant men often regard the normal humanity of Christ as a flaw. No matter how He expresses and reveals the being of His divinity, man is unable to acknowledge that He is Christ. And the more that Christ demonstrates His obedience and humility, the more lightly foolish men regard Christ. There are even those who adopt toward Him an attitude of exclusion and contempt, yet place those "great men" of lofty images upon the table to be worshiped. Man's resistance to and disobedience of God come from the fact that the essence of the incarnate God submits to the will of God, as well as from the normal humanity of Christ; this is the source of man's resistance to and disobedience of God. If Christ had neither the guise of His humanity nor sought the will of God the Father from the perspective of a created being, but was instead possessed of a super humanity, then there would most likely be no disobedience among man. The reason man is always willing to believe in an invisible God in heaven is because God in heaven

has no humanity, nor does He possess even a single quality of a created being. Therefore, man always regards Him with the greatest esteem, but holds an attitude of contempt toward Christ.

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Daily Words of God Excerpt 108

Though Christ on earth is able to work on behalf of God Himself, He does not come with the intention of showing all men His image in the flesh. He does not come so that all men see Him; He comes to allow man to be led by His hand, and man thereby enters into the new age. The function of Christ's flesh is for the work of God Himself, that is, for the work of God in the flesh, and not to enable man to fully understand the essence of His flesh. No matter how He works, nothing He does goes beyond that which is attainable by the flesh. No matter how He works, He does so in the flesh with a normal humanity, and does not fully reveal to man the true countenance of God. Additionally, His work in the flesh is never as supernatural or inestimable as man conceives. Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He remains hidden, humbly, within His flesh. Apart from Christ, those who falsely claim to be Christ do not possess His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false Christs, it becomes apparent what manner of flesh is truly Christ. The falser they are, the more such false Christs flaunt themselves, and the more capable they are of working signs and wonders to deceive man. False Christs do not have the qualities of God; Christ is not tainted by any element belonging to false Christs. God becomes flesh only to complete the work of the flesh, not to merely allow

men to see Him. Rather, He lets His work affirm His identity, and lets that which He reveals attest to His essence. His essence is not baseless; His identity was not seized by His hand; it is determined by His work and His essence. Though He has the essence of God Himself and is capable of doing the work of God Himself, He is still, after all, flesh, unlike the Spirit. He is not God with the qualities of the Spirit; He is God with a shell of flesh. Therefore, no matter how normal and how weak He is, and howsoever He seeks the will of God the Father, His divinity is undeniable. Within the incarnate God exists not only a normal humanity and its weaknesses; there also exists the wonderfulness and unfathomableness of His divinity, as well as all His deeds in the flesh. Therefore, both humanity and divinity exist within Christ, both actually and practically. This is not in the least something empty or supernatural. He comes to earth with the primary objective of carrying out work; it is imperative to be possessed of a normal humanity to carry out work on earth; otherwise, however great the power of His divinity, its original function cannot be put to good use. Though His humanity is of great importance, it is not His essence. His essence is the divinity; therefore, the moment He begins to perform His ministry on earth is the moment He begins to express the being of His divinity. His humanity exists solely to sustain the normal life of His flesh so that His divinity can carry out work as normal in the flesh; it is the divinity that directs His work entirely. When He completes His work, He will have fulfilled His ministry. What man ought to know is the entirety of His work, and it is through His work that He enables man to know Him. Over the course of His work, He quite fully expresses the being of His divinity, which is not a disposition tainted by humanity, or a being tainted by thought and human behavior. When the time comes when all His ministry has come to an end, He will have already perfectly and fully expressed the disposition that He ought to

express. His work is not guided by the instructions of any man; the expression of His disposition is also quite free, and is not controlled by the mind or processed by thought, but revealed naturally. This is something no man can achieve. Even if the surroundings are harsh or the conditions unfavorable, He is able to express His disposition at the appropriate time. One who is Christ expresses the being of Christ, while those who are not do not possess the disposition of Christ. Therefore, even if all resist Him or have notions of Him, none can deny on the basis of man's notions that the disposition expressed by Christ is that of God. All those who pursue Christ with a true heart or seek God with intent will admit that He is Christ based on the expression of His divinity. They would never deny Christ on the basis of any aspect of Him that does not conform to man's notions. Though man is very foolish, all know exactly what is the will of man and what originates from God. It is merely that many people deliberately resist Christ as a result of their intentions. If not for this, then not a single man would have reason to deny the existence of Christ, for the divinity expressed by Christ does indeed exist, and His work can be witnessed by the naked eye.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

Daily Words of God Excerpt 109

The work and expression of Christ determines His essence. He is able to complete with a true heart that which has been entrusted to Him. He is able to worship God in heaven with a true heart, and with a true heart seek the will of God the Father. This is all determined by His essence. And so too is His natural revelation determined by His essence; the reason I call this His "natural revelation" is because His expression is not an imitation, or the result of education by man, or the result of many years of cultivation by man. He did not learn it or adorn Himself with it; rather, it is inherent

within Him. Man may deny His work, His expression, His humanity, and the entire life of His normal humanity, but none can deny that He worships God in heaven with a true heart; none can deny that He has come to fulfill the will of the heavenly Father, and none can deny the sincerity with which He seeks God the Father. Though His image is not pleasing to the senses, His discourse not possessed of an extraordinary air, and His work not as earth-shattering or heaven-shaking as man imagines, He is indeed Christ, who fulfills the will of the heavenly Father with a true heart, completely submits to the heavenly Father, and is obedient to the death. This is because His essence is the essence of Christ. This truth is hard for man to believe, but it is a fact. When the ministry of Christ has been completely fulfilled, man will be able to see from His work that His disposition and His being represent the disposition and being of God in heaven. At that time, the summation of all His work can affirm that He is indeed the flesh which the Word becomes, and not alike that of a flesh and blood man. Every step of Christ's work on earth has its representative significance, but man who experiences the actual work of each step is unable to grasp the significance of His work. This is especially so for the several steps of work carried out by God in His second incarnation. Most of those who have only heard or seen Christ's words yet who have never seen Him have no notions of His work; those who have seen Christ and heard His words, as well as experienced His work, find it difficult to accept His work. Is this not because the appearance and the normal humanity of Christ are not to the taste of man? Those who accept His work after Christ has gone away will not have such difficulties, for they merely accept His work and do not come into contact with Christ's normal humanity. Man is unable to drop his notions of God and instead scrutinizes Him intensely; this is due to the fact that man focuses only on His appearance and is unable to recognize His

essence based on His work and His words. If man shuts his eyes to the appearance of Christ or avoids discussing the humanity of Christ, and speaks only of His divinity, whose work and words are unattainable by any man, then the notions of man will decrease by half, even to the extent that all man's difficulties will be resolved.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

Daily Words of God Excerpt 110

He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His countenance and dress unable to provide any clues as to His true identity? Did not the earliest Pharisees oppose Jesus precisely because they merely

looked at His external appearance, and did not take to heart the words in His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the practical work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to do His will. It is better to think upon more practical matters!

—The Word, Vol. 1. The Appearance and Work of God. Preface

Daily Words of God Excerpt 111

God become flesh only manifests Himself to a portion of the people who follow Him during this period when He personally carries out His work, and not to all creatures. He became flesh only to complete one stage of His work, and not for the sake of showing man His image. However, His work must be carried out by Himself, thus it is necessary for Him to do so in the flesh. When this work concludes, He will depart from the human world; He cannot remain for the long term among mankind for fear of standing in the way of the work to come. What He manifests to the multitude is only His righteous disposition and all His deeds, and not the image of when He twice became flesh, for the image of God can only be shown through His disposition, and cannot be replaced by the image of His

incarnate flesh. The image of His flesh is shown only to a limited number of people, only to those who follow Him as He works in the flesh. This is why the work being carried out now is done so in secret. In the same way, Jesus only showed Himself to the Jews when He did His work, and never publicly showed Himself to any other nation. Thus, once He had completed His work, He promptly departed from the human world and did not stay; afterward, it was not He, this image of man, who showed Himself to man, but the Holy Spirit who carried out the work directly. Once the work of God become flesh is completely finished, He will depart from the mortal world, and never again will He do any work similar to what He did when He was in flesh. After this, the work is all done directly by the Holy Spirit. During this period, man is hardly able to see the image of His fleshly body; He does not show Himself to man at all, but remains forever hidden. The time for the work of God become flesh is limited. It is carried out in a specific age, period, nation, and among specific people. This work represents only the work during the period of God's incarnation; it is representative of an age, and it represents the work of the Spirit of God in one particular age, and not the entirety of His work. Therefore, the image of God become flesh will not be shown to all peoples. What is shown to the multitude is the righteousness of God and His disposition in its entirety, rather than His image when He twice became flesh. It is neither the one single image that is shown to man, nor the two images combined. Therefore, it is imperative that God's incarnate flesh should depart the earth upon completion of the work that He needs to do, for He comes only to do the work He ought to do, and not to show people His image. Even though the significance of the incarnation has already been fulfilled by God twice becoming flesh, still He will not openly manifest Himself to any nation that has never before seen Him. Jesus will never again show Himself to the Jews as the Sun of

righteousness, nor will He stand atop the Mount of Olives and appear to all peoples; all the Jews have seen is the portrait of Jesus during His time in Judea. This is because the work of Jesus in His incarnation ended two thousand years ago; He will not return to Judea in the image of a Jew, much less show Himself in the image of a Jew to any of the Gentile nations, for the image of Jesus become flesh is merely the image of a Jew, and not the image of the Son of man that John saw. Even though Jesus promised His followers that He would come again, He will not simply show Himself in the image of a Jew to all those in Gentile nations. You ought to know that the work of God become flesh is to open up an age. This work is limited to a few years, and He cannot complete all the work of the Spirit of God, just as the image of Jesus as a Jew could represent only the image of God as He worked in Judea, and He could only do the work of crucifixion. During the period when Jesus was in the flesh, He could not do the work of bringing the age to an end or destroying mankind. Therefore, after He had been crucified and had concluded His work, He ascended to the highest height and forever concealed Himself from man. From then on, those faithful believers from the Gentile nations were unable to see the manifestation of the Lord Jesus, but only the portrait of Him that they had pasted on the wall. This portrait is but one drawn by man, and not the image of God as He shows Himself to man. God will not openly show Himself to the multitude in the image of when He twice became flesh. The work He does among mankind is to allow them to understand His disposition. All this is shown to man by means of the work of the different ages; it is accomplished through the disposition He has made known and the work that He has done, rather than through the manifestation of Jesus. That is to say, the image of God is made known to man not through the incarnate image, but rather through the work carried out by the incarnate God who has both image and form; and

through His work, His image is shown and His disposition is made known. This is the significance of the work He wishes to do in the flesh.

Once the work of God's two incarnations comes to an end, He will begin to show His righteous disposition throughout all the nations of unbelievers, allowing the multitude to see His image. He will manifest His disposition and by this means make clear the ends of the different categories of man, thereby bringing the old age entirely to an end. The reason why His work in the flesh does not extend over a great expanse (just as Jesus worked only in Judea, and today I work only among you) is because His work in the flesh has boundaries and limits. He is merely carrying out a short period of work in the image of an ordinary and normal flesh; He is not using this incarnate flesh to do the work of eternity or the work of appearing to the peoples of the nations of unbelievers. The work in the flesh can only be limited in scope (such as working only in Judea or only among you), and then, by means of the work carried out within these boundaries, its scope can then be expanded. Of course, the work of expansion is to be carried out directly by His Spirit and will then no longer be the work of His incarnate flesh. For the work in the flesh has boundaries and does not extend to all corners of the universe—this it cannot accomplish. Through the work in the flesh, His Spirit carries out the work that is to follow. Therefore, the work done in the flesh is of an inaugural nature that is carried out within certain boundaries; after this, it is His Spirit that carries on with this work, and He does so moreover in an expanded scope.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (2)

Daily Words of God Excerpt 112

God comes to work on earth only in order to guide the age; He means only to open up a new age and bring the old one to an end. He has not come

to live out the course of a man's life on earth, to experience for Himself the joys and sorrows of life of the human world, or to perfect a certain person by His hand or personally watch a certain person as he grows. This is not His work; His work is merely to begin the new age and bring an end to the old. That is, He will in person begin an age, in person bring the other to an end, and defeat Satan by carrying out His work in person. Each time He carries out His work in person, it is as if He is putting a foot onto the battleground. First, He vanquishes the world and prevails over Satan while in the flesh; He takes possession of all glory and raises the curtain on the entirety of the work of the two thousand years, making it so that all people on earth have the right path to tread and a life of peace and joy to live. However, God cannot live with man on earth for long, for God is God, and unlike man after all. He cannot live the lifetime of a normal person, that is, He cannot reside on earth as a person who is nothing out of the ordinary, for He has only a minimal part of the normal humanity of a normal person to sustain His human life. In other words, how could God start a family, have a career, and raise children on earth? Would this not be a disgrace to Him? That He is endowed with normal humanity is only for the purpose of carrying out work in a normal manner, not to enable Him to have a family and career as a normal person would. His normal sense, normal mind, and the normal feeding and clothing of His flesh are sufficient to prove that He has a normal humanity; there is no need for Him to have a family or a career in order to prove that He is furnished with a normal humanity. This would be completely unnecessary! God's coming to earth is the Word becoming flesh; He is simply allowing man to understand His word and to see His word, that is, allowing man to see the work carried out by the flesh. His intention is not for people to treat His flesh in a certain way, but only for man to be obedient to the end, that is, to obey all words that issue forth

from His mouth, and to submit to all the work that He does. He is merely working in the flesh; He is not intentionally asking for man to exalt the greatness and holiness of His flesh, but is instead showing man the wisdom of His work and all the authority He wields. Therefore, even though He has an outstanding humanity, He makes no announcements, and focuses only on the work that He should do. You should know why it is that God became flesh and yet does not publicize or testify to His normal humanity, but instead simply carries out the work that He wishes to do. Therefore, all that you can see from the incarnate God is what He divinely is; this is because He never proclaims what He humanly is for man to emulate. Only when man leads people does he speak of what he humanly is, the better to gain their admiration and conviction and thereby attain leadership of others. In contrast, God conquers man through His work alone (that is, work unattainable to man); it is immaterial whether He is admired by man or makes man adore Him. All He does is to instill in man a feeling of reverence for Him or a sense of His unfathomability. God has no need of impressing man; all He needs is for you to revere Him once you have witnessed His disposition. The work God does is His own; it cannot be done by man in His stead, nor can it be attained by man. Only God Himself can do His own work and usher in a new age to lead man into new lives. The work He does is to enable man to come into possession of a new life and enter into a new age. The rest of the work is handed over to those with normal humanity who are admired by others. Therefore, in the Age of Grace, He completed the work of two thousand years in just three and a half years out of His thirty-three years in the flesh. When God comes to earth to carry out His work, He always completes the work of two thousand years or of an entire age within the shortest span of a few years. He does not tarry, and He does not delay; He simply condenses the work of many years so that

it is completed within just a few short years. This is because the work He does in person is wholly for the sake of opening up a new way out and leading a new age.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (2)

Daily Words of God Excerpt 113

When God carries out His work, He comes not to engage in any building or movements, but to fulfill His ministry. Each time He becomes flesh, it is only to accomplish a stage of work and to launch a new age. Now the Age of Kingdom has arrived, as has the training of the kingdom. This stage of work is not the work of man, and it is not to work man to a particular degree, but is only to complete a portion of God's work. What He does is not the work of man, it is not to achieve a certain result in working man before leaving earth; it is to fulfill His ministry and finish the work that He ought to do, which is to make proper arrangements for His work on earth, and thereby gain glory. The work of the incarnate God is unlike that of the people used by the Holy Spirit. When God comes to do His work on earth, He is only concerned with the fulfillment of His ministry. As for all other matters unrelated to His ministry, He takes almost no part, even to the extent of turning a blind eye. He simply carries out the work that He ought to do, and least of all is He concerned about the work that man ought to do. The work He does is solely that which pertains to the age He is in and to the ministry that He ought to fulfill, as if all other matters lie outside His purview. He does not furnish Himself with more basic knowledge about living as one among mankind, nor does He learn more social skills, nor equip Himself with anything else that man understands. All that man ought to possess concerns Him not at all and He simply does the work that is His duty. And so, as man sees it, the incarnate God is deficient in so much that He even pays no heed to many of the things that man ought to possess, and

He has no understanding of such matters. Such things as common knowledge about life, as well as the principles governing personal conduct and interaction with others, appear to bear no relation to Him. But you simply cannot sense from the incarnate God the slightest hint of abnormality. That is to say, His humanity only maintains His life as a normal person and the normal reasoning of His brain, giving Him the ability to discern between right and wrong. However, He is not furnished with anything else, all of which is what man (created beings) alone should possess. God becomes flesh only to fulfill His own ministry. His work is directed at an entire age, not at any one person or place, but at the entire universe. This is the direction of His work and the principle by which He works. No one can alter this, and man has no way of becoming involved in it. Each time God becomes flesh, He brings with Him the work of that age, and has no intention of living alongside man for twenty, thirty, forty, or even seventy or eighty years in order that he may better understand and gain insight into Him. There is no need for that! To do so would in no way deepen the knowledge man has of God's inherent disposition; instead, it would only add to his notions and cause his notions and thoughts to become fossilized. It therefore behooves you all to understand exactly what the work of the incarnate God is. Surely you cannot fail to have understood the words I spoke to you: "It was not to experience the life of a normal human that I have come"? Have you forgotten the words: "God comes to earth not to live the life of a normal human"? You do not understand God's purpose in becoming flesh, nor do you know the meaning of "How could God come to earth with the intent of experiencing the life of a created being?" God comes to earth solely to complete His work, and so His work on earth is short-lived. He comes to earth not with the intent of causing the Spirit of God to cultivate His fleshly body into a superior human who will lead the

church. When God comes to earth, it is the Word becoming flesh; man, however, does not know of His work and forcibly attributes things to Him. But you should all realize that God is the Word become flesh, not a fleshly body that has been cultivated by the Spirit of God to assume the role of God for the moment. God Himself is not the product of cultivation, but is the Word become flesh, and today He officially carries out His work among you all. You all know, and acknowledge, that the incarnation of God is a factual truth, yet you act as though you understand it. From the work of the incarnate God to the significance and essence of His incarnation, you are unable to grasp these in the least and only follow others in glibly reciting words from memory. Do you believe the incarnate God to be as you imagine?

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (3)

Daily Words of God Excerpt 114

God becomes flesh solely to lead the age and set in motion new work. It is necessary for you to understand this point. This is much different from the function of man, and the two cannot be mentioned in the same breath. Man needs to be cultivated and perfected over a long period before he can be used to carry out work, and the kind of humanity that is needed is of an especially high order. Not only must man be able to sustain the sense of normal humanity, but he must further understand many of the principles and rules governing his conduct in relation to others, and, moreover, he must commit to studying even more about the wisdom and ethical knowledge of man. This is what man should be furnished with. However, this is not so for God become flesh, for His work neither represents man nor is the work of man; it is, rather, a direct expression of His being and a direct implementation of the work that He ought to do. (Naturally, His work is carried out at the appropriate time, not casually or at random, and it is

begun when it is time to fulfill His ministry.) He does not take part in the life of man or the work of man, that is, His humanity is not furnished with any of these (although this does not affect His work). He only fulfills His ministry when it is time for Him to do so; whatever His status, He simply forges ahead with the work that He ought to do. Whatever man knows of Him and whatever man's opinion of Him, His work is wholly unaffected. For example, when Jesus carried out His work, no one knew exactly who He was, but He simply forged ahead in His work. None of this hindered Him in carrying out the work that He ought to do. Therefore, He did not at first confess or proclaim His own identity, and merely had man follow Him. Naturally this was not only the humility of God, but was also the way in which God worked in the flesh. He could only work in this way, for man had no way of recognizing Him with the naked eye. And even if man had recognized Him, he would not have been able to help in His work. Furthermore, He did not become flesh in order to have man come to know His flesh; it was to carry out work and fulfill His ministry. For this reason, He placed no importance on making His identity public. When He had completed all the work that He ought to do, His entire identity and status naturally became clear to man. God become flesh keeps silent and never makes any proclamations. He pays mind neither to man nor to how man is getting along in following Him, but simply forges ahead in fulfilling His ministry and carrying out the work that He ought to do. No one is able to stand in the way of His work. When the time comes for Him to conclude His work, it will without fail be concluded and brought to an end, and no one is able to dictate otherwise. Only after He departs from man on completing His work will man understand the work that He does, though still not entirely clearly. And it will take a long time for man to fully understand the intent with which He first carried out His work. In other

words, the work of the age of the incarnate God is divided into two parts. One part consists of the work that the incarnate flesh of God Himself does and the words that the incarnate flesh of God Himself speaks. Once the ministry of His flesh is completely fulfilled, the other part of the work remains to be carried out by those who are used by the Holy Spirit. It is at this time that man should fulfill his function, for God has already opened up the way, and it needs to be walked by man himself. That is to say, God become flesh carries out one part of the work, and then the Holy Spirit and those used by the Holy Spirit will succeed to this work. Therefore, man should know what the work that is primarily carried out by God become flesh at this stage entails, and he must understand exactly what the significance of God becoming flesh is and what the work that He ought to do is, and not make demands of God according to the demands made upon man. Herein lie man's mistake, his notion, and even more, his disobedience.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (3)

Daily Words of God Excerpt 115

God becomes flesh not with the intention of allowing man to know His flesh, or to allow man to distinguish the differences between the flesh of God incarnate and that of man; nor does God become flesh to train man's powers of discernment, and still less does He do so with the intention of allowing man to worship the incarnate flesh of God, thereby winning great glory. None of these things is the intention of God in becoming flesh. Nor does God become flesh in order to condemn man, nor deliberately to reveal man, nor to make things difficult for him. None of these things is the intention of God. Every time God becomes flesh, it is a form of work that is unavoidable. It is for the sake of His greater work and His greater management that He acts as He does, and not for the reasons that man imagines. God comes to earth only as His work requires, and only as

necessary. He does not come to earth with the intention of simply looking around, but to carry out the work that He ought to do. Why else would He assume such a heavy burden and take such great risks to carry out this work? God becomes flesh only when He has to, and always with unique significance. If it were only for the sake of allowing people to have a look at Him and to broaden their horizons, then He would, with absolute certainty, never come among people so lightly. He comes to earth for the sake of His management and His greater work, and in order that He might obtain more of mankind. He comes to represent the age, He comes to defeat Satan, and He clothes Himself in flesh in order to defeat Satan. Even more, He comes in order to guide the entire human race in living their lives. All of this concerns His management, and it concerns the work of the whole universe. If God became flesh merely to allow man to come to know His flesh and to open up people's eyes, then why would He not travel to every nation? Would this not be an exceedingly easy matter? But He did not do so, instead choosing a suitable place in which to settle and begin the work that He ought to do. Just this flesh alone is of considerable significance. He represents an entire age, and also carries out the work of an entire age; He both brings the former age to an end and ushers in the new. All of this is an important matter that concerns God's management, and all of this is the significance of one stage of work that God comes to earth to carry out.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (3)

Daily Words of God Excerpt 116

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no

way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan. The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice has God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to guide men in leading their lives, while the other two consist of the work of salvation. Only by becoming flesh can God live alongside man,

experience the suffering of the world, and live in a normal body of flesh. Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. For, man being of flesh and blood, he has no way of seeing the Spirit of God, much less of approaching His Spirit. All that man can come into contact with is God's incarnate flesh, and only by means of this is man able to grasp all the ways and all the truths and receive full salvation. The second incarnation will be sufficient to purge away the sins of man and to fully purify him. Hence, with the second incarnation, the entirety of God's work in the flesh will be brought to a close and the significance of God's incarnation be made complete. Thenceforth, the work of God in the flesh will have entirely come to an end. After the second incarnation, He will not become flesh a third time for His work. For His entire management will have come to an end. The incarnation of the last days will have fully gained His chosen people, and humanity in the last days will all have been classed according to kind. He will no longer do the work of salvation, nor will He return to the flesh to carry out any work.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 117

What man has achieved now—his present stature, knowledge, love, loyalty, obedience, and insight—these are results attained through the judgment of the word. That you are able to have loyalty and to remain standing until this day is attained through the agency of the word. Now man sees that the work of God incarnate is indeed extraordinary, and there is much in it that cannot be attained by man, and that are mysteries and wonders. Therefore, many have submitted. Some have never submitted to any man since the day of their birth, yet when they see the words of God

this day, they fully submit without noticing they have done so, and they do not venture to scrutinize or say anything else. Humanity has fallen under the word and lies prostrate under the judgment of the word. If the Spirit of God spoke directly to man, mankind would all submit to the voice, falling down without words of revelation, much in the way that Paul fell to the ground in the light on the road to Damascus. If God continued to work in this way, man would never be able to come to know his own corruption through the judgment of the word and thereby attain salvation. Only through becoming flesh can God personally deliver His words into the ears of each and every human being, so that all who have ears may hear His words and receive His work of judgment by the word. Only this is the result achieved by His word, rather than the Spirit becoming manifest to frighten man into submission. It is only through this practical and yet extraordinary work that the old disposition of man, hidden deep within for many years, can be fully exposed, so that man may recognize it and have it changed. These things are all the practical work of God incarnate, in which, speaking and executing judgment in a practical manner, He achieves the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation. It is done to make known the authority of God incarnate, to make known the results achieved by the work of the word, and to make known that the Spirit has come in the flesh and demonstrates His authority through judging man by the word. Although His flesh is the outward form of an ordinary and normal humanity, it is the results His words achieve that show to man He is full of authority, that He is God Himself, and that His words are the expression of God Himself. By this means all humanity is shown that He is God Himself, that He is God Himself who became flesh, that He is to be offended by none, and that no one can surpass His judgment by the word, and no force of darkness can

prevail over His authority. Man submits to Him entirely because He is the Word become flesh, because of His authority, and because of His judgment by the word. The work brought by His incarnate flesh is the authority that He possesses. The reason why He becomes flesh is because the flesh can also possess authority, and He is capable of carrying out work in a practical manner among mankind, in such a way that it is visible and tangible to man. This work is much more realistic than the work done directly by the Spirit of God, who possesses all authority, and its results are also apparent. This is because God's incarnate flesh can speak and work in a practical way. The outward form of His flesh holds no authority, and can be approached by man, whereas His essence does carry authority, but His authority is visible to none. When He speaks and works, man is unable to detect the existence of His authority; this facilitates Him in doing work of a practical nature. All this practical work can achieve results. Even though no man realizes that He holds authority, or sees that He is not to be offended, or sees His wrath, He achieves the intended results of His words through His veiled authority, His hidden wrath, and the words He openly speaks. In other words, through His tone of voice, the sternness of His speech, and all the wisdom of His words, man is utterly convinced. In this way, man submits to the word of God incarnate, who seemingly has no authority, thereby fulfilling God's aim of saving man. This is another aspect of the significance of His incarnation: to speak more realistically and allow the reality of His words to have an effect upon man, so that man may witness the power of the word of God. Therefore, were this work not done by means of the incarnation, it would not achieve the slightest results and would not be able to fully save sinful people. If God did not become flesh, He would remain the Spirit who is both invisible and intangible to man. Man being a creature of flesh, he and God belong to two different worlds and are possessed of different natures.

The Spirit of God is incompatible with man, who is of flesh, and there is simply no way of establishing relations between them, not to mention that man is incapable of turning into a spirit. This being so, the Spirit of God must become a created being in order to do His original work. God can both ascend to the highest place and humble Himself to become a human creature, doing work among mankind and living in their midst, but man cannot ascend to the highest place and become a spirit, and even less can he descend to the lowest place. This is why God must become flesh to carry out His work. By the same token, during the first incarnation, only the flesh of God incarnate could redeem man through His crucifixion, whereas there would have been no way for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for him. This being so, all that is possible would be to ask God to run back and forth a few times between heaven and earth, not to have man ascend to heaven to take this salvation, for man had fallen and, moreover, man simply could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among mankind and personally do the work that simply could not be accomplished by man. Every time God becomes flesh, it is out of absolute necessity. If any of the stages could have been carried out directly by the Spirit of God, He would not have submitted to the indignity of being incarnated.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 118

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover,

because man is the object of corruption, God has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the essence and identity of God incarnate differ greatly from the essence and identity of man, yet His appearance is identical to that of man; He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though most people do not accept His normal humanity, His work can still achieve results, and these results are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or dozens of times more things than the notions that exist among man about His normal humanity, and such notions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that man has toward Him, far outweighs man’s notions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly human being; although the outer shell is identical, the essence is not the same. His flesh engenders many

notions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any person possessed of a similar outer shell. For He is not merely human, but is God with the outer shell of a human, and none can completely fathom or understand Him. An invisible and intangible God is loved and welcomed by all. If God is just a Spirit that is invisible to man, it is so easy for man to believe in God. People can give free rein to their imaginations, can choose whatever image they like as God's image to please themselves and make themselves feel happy. In this way, people may do whatever their own God most likes and wishes for them to do, without any scruples. What is more, people believe that no one is more loyal and devout than they toward God, and that all others are Gentile dogs, and disloyal to God. It can be said that this is what is sought by those whose belief in God is vague and based on doctrine; what they seek is all much the same, with little variation. It is merely that the images of God in their imaginations are different, yet their essence is actually the same.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 119

The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man, not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done

directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the actual deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to fathom, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal, and based on reality, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and real value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, it has clear will, and has clear required goals. And so man does not need to grope around, or employ his imagination, much less make guesses. This is

the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more real, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only real work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective—this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His real value to the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable

to appreciate and acknowledge. Though all mankind look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the real significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that it is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man real objectives to pursue, clear words, and a sense that He is real and normal, that He is humble and ordinary. Although man may fear Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 120

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the real deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and real

flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the proper effect. The images of the vague Gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and reality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without reality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the reality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any

human being of flesh. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and is also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and it is what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the Age of Law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of salvation. Therefore, corrupt mankind is more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemption from the incarnate God.

Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of the incarnation both today and in times past.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 121

Man has been corrupted by Satan and is the highest of all God's creatures, therefore man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of man, and the soul of man, and not the devil. Satan is the object of God's annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, so much so that it even openly opposes and denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to deal with or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbances, and it uses the flesh of man to disturb the work of God and impair the plan of God, and thus man has become Satan, and become the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and to do battle with Satan. His aim is the salvation of man, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, while at the same time He saves corrupt mankind. Thus, it is a work that achieves two aims at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the

last days will be concluded in the flesh. He will class all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Does this not mean that His entire management will have come to an end? When God concludes His work in the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now it is the work of conquering and fully gaining mankind, so that Satan will no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 122

The initial work of the three stages of God's work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire management work, the most important work is to save man from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the original reverence of God in the heart of conquered man, and allowing him to achieve a normal life, which is to say, the normal life of a creature of God. This work is crucial, and it is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the Age of Law was far from the core of the management work; it only had the slight appearance of

the work of salvation, and was not the beginning of God's work of saving man from the domain of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and man did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the domain of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and it had no great correlation to the official work of the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implicit and unfathomable, and it is deeply frightening and unapproachable to man; the Spirit is not suited to directly doing the work of salvation, and is not suited to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to take the place of the Spirit in His work, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two stages are the key phases of the management work. The two incarnations are mutually complementary and they complement each other perfectly. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that, without the work of the two incarnations of God, the entire management work would have ground to a halt, and the

work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, on the reality of mankind's depravity, and on the severity of Satan's disobedience and its disturbance of the work. The right one who is up to the task is predicated upon the nature of the work performed by the worker, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by God's Spirit, or work done by God incarnate, or work done through man—the first to be eliminated is work done through man, and, based on the nature of the work, and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and that it offers more advantages. This is God's thought at the time when He decided whether the work was to be done by the Spirit or by the flesh. There is a significance and a basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom to them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. Therefore, God's wisdom and the entirety of His being are reflected in every action, thought, and idea in His work; this is the more concrete and systematic being of God. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is done according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Each stage of His work is not only performed according to principle, but each stage also contains

many things that cannot be articulated by human language, and these are the things that are invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and He does not do insignificant work. When the Spirit works directly, it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He readily change His identity? Why else would He readily become a person who is regarded as lowly and is persecuted?

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 123

His work in the flesh is of the utmost significance, which is spoken with regard to the work, and the One who ultimately concludes the work is the incarnate God, and not the Spirit. Some believe that God may at some unknown time come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being left out. Those who think in this way do not know this stage of work of the incarnation. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the

work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's irreverence toward Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment of all mankind—not only for the sake of the chosen people of China, nor for the sake of a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God performs His work by appearing in His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work

of judgment is the God who judges mankind during the last days. This is defined based on His work, and it is not defined according to His external appearance or several other factors. Although man harbors notions about these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of what man thinks of it, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is nonsense, for this work can be done by no one except God in the flesh. Since this work has already been completed, following this work the work of God's judgment of man shall not appear for a second time; God in His second incarnation has already concluded all of the work of the entire management, and there shall not be a fourth stage of God's work. Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual world, but among man.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 124

No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness,

and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's disobedience and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the

crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded in the flesh, and they must be concluded by the incarnate God. The most important and most crucial work is done in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feels that God in the flesh seems unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 125

Every stage of God's work is implemented for the sake of all mankind and is directed at the whole of mankind. Even though it is His work in the flesh, it is still directed at all mankind; He is the God of all mankind, and He is the God of all created and non-created beings. Although His work in the flesh is within a limited scope, and the object of this work is also limited, each time He becomes flesh to do His work He chooses an object of His work that is supremely representative; He does not select a group of simple and unremarkable people on which to work, but instead picks as the object of His work a group of people capable of being the representatives for His work in the flesh. This group of people is chosen because the scope of His work in the flesh is limited, and is prepared especially for His incarnate flesh, and is chosen especially for His work in the flesh. God's

selection of the objects of His work is not baseless, but is done according to principle: The object of the work must be of benefit to the work of God in the flesh, and must be able to represent the whole of mankind. For example, the Jews were able to represent the whole of mankind in accepting the personal redemption of Jesus, and the Chinese are able to represent the whole of mankind in accepting the personal conquest of the incarnate God. There is a basis to the Jews' representation of the whole of mankind, and there is also a basis to Chinese people's representation of the whole of mankind in accepting the personal conquest of God. Nothing reveals the significance of redemption more than the work of redemption done among the Jews, and nothing reveals the thoroughness and success of the work of conquest more than the work of conquest being done among Chinese people. The work and word of God incarnate appear to only be aimed at a small group of people, but in fact, His work among this small group is the work of the entire universe, and His word is directed at the whole of mankind. After His work in the flesh comes to an end, those who follow Him shall begin to spread the work He has done among them. The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific will for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His will for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind

into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and doctrine but, more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor

will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. Having carried out His work to this stage, God's work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of His entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and never will there be any wondrous work of a third incarnation of God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 126

Each stage of work of God in the flesh represents His work of the entire age, and it does not represent a certain period, as does the work of man. And so the end of the work of His last incarnation does not mean that His work has come to a complete end, for His work in the flesh represents the entire age, and does not only represent the period in which He does His work in the flesh. It is just that He finishes His work of the entire age during the time that He is in the flesh, after which it spreads to all places. After the incarnate God fulfills His ministry, He will entrust His future work to those who follow Him. In this way, His work of the entire age will be carried on

unbroken. The work of the entire age of incarnation shall only be considered complete once it has spread throughout the entire universe. The work of God incarnate begins a new era, and those who continue His work are those who are used by Him. The work done by man is all within the ministry of God in the flesh, and it is incapable of going beyond this scope. If God incarnate had not come to do His work, man would not be able to bring the old age to an end and would not be able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible to do, and it does not represent the work of God. Only the incarnate God can come and complete the work that He should do and, besides Him, no one can do this work on His behalf. Of course, what I speak of is in regard to the work of incarnation. This incarnate God first carries out a step of work that does not conform to the notions of man, after which He does more work that does not conform to the notions of man. The aim of the work is the conquest of man. In one regard, God's incarnation does not conform to the notions of man, in addition to which He does more work that does not conform to the notions of man, and so man develops even more critical views about Him. He just does the work of conquest among people who have myriad notions about Him. Regardless of how they treat Him, once He has fulfilled His ministry, all people will have become subject to His dominion. The fact of this work is not only reflected among Chinese people, but it also represents how the whole of mankind shall be conquered. The effects that are achieved on these people are a precursor to the effects that shall be achieved on the whole of mankind, and the effects of the work that He does in the future shall increasingly exceed even the effects on these people. The work of God in the flesh does not involve great fanfare, nor is it wreathed in obscurity. It is real and actual, and it is work in which one and one equals two. It is not hidden from anyone, nor does it

deceive anyone. What people see are real and genuine things, and what man gains is real truth and knowledge. When the work ends, man shall have a new knowledge of Him, and those who truly pursue shall no longer have any notions about Him. This is not just the effect of His work on Chinese people, but it also represents the effect of His work in conquering the whole of mankind, for nothing is more beneficial to the work of conquering the whole of mankind than this flesh, and the work of this flesh, and everything of this flesh. They are beneficial to His work today, and beneficial to His work in the future. This flesh shall conquer the whole of mankind and shall gain the whole of mankind. There is no better work through which the whole of mankind shall behold God, and obey God, and know God. The work done by man only represents a limited scope, and when God does His work He does not speak to a certain person, but speaks to the whole of mankind, and all those who accept His words. The end that He proclaims is the end of all mankind, not just the end of a certain person. He does not give anyone special treatment, nor does He victimize anyone, and He works for, and speaks to, the whole of mankind. This incarnate God has therefore already classed the whole of mankind according to kind, has already judged the whole of mankind, and has arranged a suitable destination for the whole of mankind. Although God only does His work in China, in fact He has already resolved the work of the entire universe. He cannot wait until His work has spread among the whole of mankind before making His utterances and arrangements step by step. Would that not be too late? Now He is fully able to complete the future work in advance. Because the One who is working is God in the flesh, He is doing limitless work within a limited scope, and afterward He shall make man perform the duty that man should perform; this is the principle of His work. He can only live with man for a time and cannot accompany man until the work of the whole era is

concluded. It is because He is God that He foretells His future work in advance. Afterward, He shall class the whole of mankind according to kind by His words, and mankind shall enter into His step-by-step work according to His words. None shall escape, and all must practice according to this. So, in the future the age shall be guided by His words, and not guided by the Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 127

The flesh of man has been corrupted by Satan, and it has been most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God's salvation. In this way, the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and He makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, man who is disobedient to Him, and the one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity to Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for God to become a human who has the outer shell of a creation, so that He is able

to do real battle with Satan, to conquer man, who is disobedient to Him and possessed of the same outer shell as Him, and to save man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become human, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind. Although this flesh is normal and real, He is no common flesh: He is not flesh that is only human, but flesh that is both human and divine. This is the difference between Him and man, and it is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old nature of corrupted man can never be resolved, and those who are disobedient to God and oppose Him can never truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an end, and the whole of mankind will not be able to enter rest. If God cannot enter rest with all of His creatures, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and is not just a human. The reason this flesh can do the work that man cannot is

because His inner essence is unlike that of any human, and the reason He can save man is because His identity is different from that of any human. This flesh is so important to mankind because He is man and, even more so, He is God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the real value and significance of this flesh is immeasurable to any human. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and is able to save mankind. He does not directly destroy Satan, but instead becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among His creatures, and He is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator and is better able to bear testimony to Himself among His creatures.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

Daily Words of God Excerpt 128

God has come to earth to do His work among man, to personally reveal Himself to man and allow man to behold Him; is this a small matter?

It really is not simple! It is not as man imagines: that God has come so man may look upon Him, so that man may understand that God is real and not vague or hollow, and that God is lofty but also humble. Could it be that simple? It is precisely because Satan has corrupted the flesh of man, and man is the one who God intends to save, that God must assume the flesh to do battle with Satan and to personally shepherd man. Only this is beneficial to His work. The two incarnate fleshes of God have existed in order to defeat Satan, and also in order to better save man. That is because the one doing the battle with Satan can only be God, whether it be the Spirit of God or the incarnate flesh of God. In short, it cannot be the angels who are doing battle with Satan, much less can it be man, who has been corrupted by Satan. The angels are powerless to fight this battle, and man is even more impotent. As such, if God wishes to work the life of man, if He wishes to personally come to earth to save man, then He must personally become flesh—that is, He must personally assume the flesh, and with His inherent identity and the work that He must do, come among man and personally save man. If not, if it were the Spirit of God or man that did this work, then nothing would ever come of this battle, and it would never end. Only when God becomes flesh to personally go to war against Satan among man does man have a chance of salvation. Furthermore, only then is Satan shamed and left without any opportunities to exploit or any plans to execute. The work done by God incarnate is unachievable by the Spirit of God, and it would be even more impossible for any fleshly man to do it on God's behalf, for the work that He does is for the sake of the life of man, and in order to change the corrupt disposition of man. Were man to participate in this battle, he would only flee in woeful disarray, and would simply be incapable of changing his corrupt disposition. He would be incapable of saving man from the cross, or of conquering all of rebellious mankind, but

would only be able to do a little old work that does not go beyond principles, or else work that is unrelated to the defeat of Satan. So why bother? What is the significance of work that cannot gain mankind, much less defeat Satan? And so, the battle with Satan can only be carried out by God Himself, and it would simply be impossible for man to do it. Man's duty is to obey and to follow, for man is unable to do work akin to creating the heavens and earth, nor, moreover, can he carry out the work of battling Satan. Man can only satisfy the Creator under the leadership of God Himself, through which Satan is defeated; this is the only thing that man can do. And so, every time a new battle commences, which is to say, every time the work of a new age begins, this work is personally done by God Himself, through which He leads the entire age and opens up a new path for the whole of mankind. The dawn of each new age is a new start in the battle with Satan, through which man enters a newer, more beautiful realm, and a new age that is personally led by God Himself. Man is the master of all things, but those who have been gained will become the fruits of all battles with Satan. Satan is the corrupter of all things, it is the defeated at the end of all battles, and is also the one which will be punished following these battles. Among God, man and Satan, only Satan is the one which will be detested and rejected. Those who were gained by Satan but are not taken back by God, meanwhile, become the ones who will receive punishment on behalf of Satan. Of these three, only God should be worshiped by all things. Those who were corrupted by Satan but are taken back by God and who follow the way of God, meanwhile, become the ones who will receive God's promise and judge the evil ones for God. God will surely be victorious and Satan will surely be defeated, but among man there are those who will win and those who will lose. Those who win will belong with the overcomers, and those who lose will belong with the losers; this is the

classification of each according to kind, it is the final ending of all God's work. It is also the aim of all God's work, and it will never change. The core of the main work of God's management plan is focused on the salvation of man, and God becomes flesh primarily for the sake of this core, for the sake of this work, and in order to defeat Satan. The first time God became flesh was also in order to defeat Satan: He personally became flesh, and was personally nailed to the cross, in order to complete the work of the first battle, which was the work of mankind's redemption. Likewise, this stage of work is also personally done by God, who has become flesh to do His work among man, to personally speak His word and allow man to see Him. Of course, it is inevitable that He also does some other work along the way, but the main reason He carries out His work personally is in order to defeat Satan, to conquer the whole of mankind, and to gain these people. So, the work of God's incarnation really is not simple. If His purpose were only to show man that God is humble and hidden and that God is real, if it were only for the sake of doing this work, then there would be no need to become flesh. Even if God did not become flesh, He could reveal His humbleness and hiddenness, His greatness and holiness, to man directly, but such things have nothing to do with the work of managing mankind. They are incapable of saving man or making him complete, much less can they defeat Satan. If the defeat of Satan only involved the Spirit doing battle against a spirit, then such work would have even less practical value; it would be incapable of gaining man and would ruin the fate and prospects of man. As such, God's work today is of profound significance. It is not only so that man may see Him, or so that man's eyes may be opened, or in order to provide him with a little sense of feeling moved and encouraged; such work has no significance. If you can only speak of this kind of knowledge,

then it proves that you do not know the true significance of God's incarnation.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 129

Each stage of work done by God has its own practical significance. Back then, when Jesus came, He came in male form, and when God comes this time, His form is female. From this, you can see that God's creation of both men and women can be of use in His work, and with Him there is no distinction of gender. When His Spirit comes, He can take on any flesh He pleases, and that flesh can represent Him; whether male or female, it can represent God as long as it is His incarnate flesh. If Jesus had appeared as a female when He came, in other words, if an infant girl, and not a boy, had been conceived by the Holy Spirit, that stage of work would have been completed all the same. If that had been the case, then the present stage of work would have to be completed by a male instead, but the work would be completed all the same. The work done in each stage has its significance; neither stage of work is repeated, nor does it conflict with the other. At the time, Jesus, in doing His work, was called the only Son, and "Son" implies the male gender. Why is the only Son not mentioned in this current stage? Because the requirements of the work have necessitated a change in gender from that of Jesus. With God there is no distinction of gender. He does His work as He wishes, and in doing His work He is not subject to any restrictions, but is especially free. Yet every stage of work has its own practical significance. God became flesh twice, and it is self-evident that His incarnation during the last days is the final time. He has come to make known all His deeds. If in this stage He did not become flesh in order personally to do work for man to witness, man would forever cling to the

notion that God is only male, not female. Before this, all humanity believed that God could only be male and that a female could not be called God, for all humanity regarded men as having authority over women. They believed that no woman could take on authority, only men. What is more, they even said that man was the head of woman and that woman must obey man and could not surpass him. In times past, when it was said that man was woman's head, this was directed at Adam and Eve, who had been beguiled by the serpent—not at man and woman as they had been created by Jehovah in the beginning. Of course, a woman must obey and love her husband, and a husband must learn to feed and support his family. These are the laws and decrees set forth by Jehovah that humankind must abide by in their lives on earth. Jehovah said to woman, "Your desire shall be to your husband, and he shall rule over you." He spoke thus only so that humankind (that is, both man and woman) might live normal lives under the dominion of Jehovah, and so that the lives of humankind might have a structure, and not fall out of their proper order. Therefore, Jehovah made appropriate rules for how man and woman should act, though this was only in regard to all the created beings living on the earth, and bore no relation to God's incarnate flesh. How could God be the same as His created beings? His words were directed only toward the humankind of His creation; it was in order for humankind to live normal lives that He established rules for man and woman. In the beginning, when Jehovah created humankind, He made two kinds of human being, both male and female; and so there is the division of male and female in His incarnate fleshes. He did not decide His work based on the words He spoke to Adam and Eve. The two times He has become flesh have been determined entirely according to His thinking at the time He first created humankind; that is, He has completed the work of His two incarnations based on the male and the female before they were corrupted. If humanity

took the words spoken by Jehovah to Adam and Eve, who had been beguiled by the serpent, and applied them to the work of God's incarnation, would not Jesus also have to love His wife as He ought? This way, would God still be God? And this being so, would He still be able to complete His work? If it be wrong for God's incarnate flesh to be female, then would it not also have been an error of the greatest magnitude for God to have created woman? If people still believe that it would be wrong for God to be incarnated as female, then would not Jesus, who did not get married and was therefore unable to love His wife, be as much in error as the present incarnation? Since you use the words spoken to Eve by Jehovah to measure the truth of God's incarnation in the present day, then you must use Jehovah's words to Adam to judge the Lord Jesus who became flesh in the Age of Grace. Are these not one and the same? Since you take the measure of the Lord Jesus according to the male who had not been beguiled by the serpent, then you may not judge the truth of today's incarnation according to the female who had been beguiled by the serpent. This would be unfair! Measuring God in this way proves that you lack rationality. When Jehovah twice became flesh, the gender of His flesh was related to the male and the female who had not been beguiled by the serpent; it was in accordance with the male and the female who had not been beguiled by the serpent that He twice became flesh. Do not think that the maleness of Jesus was the same as that of Adam, who was beguiled by the serpent. The two are completely unrelated, they are males of two different natures. Surely it cannot be that the maleness of Jesus proves He is the head of all women but not of all men? Is He not the King of all the Jews (including both men and women)? He is God Himself, not just the head of woman but the head of man as well. He is the Lord of all creatures and the head of all creatures. How could you determine the maleness of Jesus to be the symbol of the head of woman?

Would this not be blasphemy? Jesus is a male who has not been corrupted. He is God; He is Christ; He is the Lord. How could He be a male like Adam who was corrupted? Jesus is the flesh worn by the most holy Spirit of God. How could you say He is a God who possesses the maleness of Adam? In that case, would not all of God's work have been wrong? Would Jehovah have incorporated within Jesus the maleness of Adam who was beguiled by the serpent? Is not the incarnation of the present time another instance of the work of God incarnate, who is different in gender from Jesus but like Him in nature? Do you still dare say that God incarnate could not be female, because woman was the first to be beguiled by the serpent? Do you still dare say that, as woman is the most unclean and the source of the corruption of humankind, God could not possibly become flesh as a female? Do you dare to persist in saying that "woman shall always obey man and may never manifest or directly represent God"? You did not understand in the past, but can you now go on blaspheming the work of God, especially the incarnate flesh of God? If this is not clear to you, best mind your tongue, lest your foolishness and ignorance be revealed and your ugliness exposed. Do not think that you understand everything. I tell you that all you have seen and experienced is insufficient for you to understand even a thousandth of My management plan. So why then do you act so haughty? That little bit of talent and tiny bit of knowledge you have are insufficient for Jesus to use in even a single second of His work! How much experience do you actually possess? What you have seen and all that you have heard in your lifetime and what you have imagined are less than the work I do in a single moment! You had best not nitpick and find fault. You can be as arrogant as you want, but you are nothing more than a creature not even the equal of an ant! All that you hold within your belly is less than what is in an ant's belly! Do not think, just because you have gained some

experience and seniority, that this entitles you to gesticulate wildly and talk big. Are not your experience and your seniority the product of the words I have uttered? Do you believe that they were in exchange for your own labor and toil? Today, you see that I have become flesh, and on this account alone there is in you a glut of concepts, and no end of notions therefrom. If not for My incarnation, even if you were possessed of extraordinary talents, you would not have so many concepts; and is it not from these that your notions arise? If Jesus had not become flesh that first time, would you even know of the incarnation? Is it not because the first incarnation gave you knowledge that you have the impudence to try to judge the second incarnation? Why, instead of being an obedient follower, are you subjecting it to study? When you have entered into this stream and come before the incarnate God, would He allow you to research Him? You can research your own family history, but if you try to research the "family history" of God, would the God of today allow you to conduct such a study? Are you not blind? Do you not bring contempt upon yourself?

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Daily Words of God Excerpt 130

Jesus and I come from one Spirit. Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not

born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the work that it behooves each one to do, and in different time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the wicked. Does He not do all of this Himself? Is this not the omnipotence of God?

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Daily Words of God Excerpt 131

God being the greatest throughout the universe and in the realm above, could He fully explain Himself using the image of a flesh? God clothes Himself in this flesh in order to do one stage of His work. There is no particular significance to this image of the flesh, it bears no relation to the passing of ages, nor does it have anything to do with God's disposition. Why did Jesus not allow the image of Him to remain? Why did He not let man paint His image so that it could be passed on to later generations? Why did He not allow people to acknowledge that His image was the image of God? Although the image of man was created in the image of God, would it have been possible for the appearance of man to represent the exalted image of God? When God becomes flesh, He merely descends from heaven into a particular flesh. It is His Spirit that descends into a flesh, through which He does the work of the Spirit. It is the Spirit that is expressed in the flesh, and it is the Spirit who does His work in the flesh. The work done in the flesh fully represents the Spirit, and the flesh is for the sake of the work, but that does not mean that the image of the flesh is a substitute for the true image of God Himself; this is not the purpose or the significance of God become flesh. He becomes flesh only so that the Spirit may find a place to reside that suits His working, the better to achieve His work in the flesh, so that people can see His deeds, understand His disposition, hear His words, and know the wonder of His work. His name represents His disposition, His work represents His identity, but He has never said that His appearance in the flesh represents His image; that is merely a notion of man. And so, the crucial aspects of the incarnation of God are His name, His work, His disposition, and His gender. These are used to represent His management in this age. His appearance in the flesh bears no relation to His management, being merely for the sake of His work at the time. Yet it is impossible for

God incarnate to have no particular appearance, and so He chooses the appropriate family to determine His appearance. If the appearance of God were to have representative significance, then all those who possess facial features similar to His would also represent God. Would that not be an egregious mistake? The portrait of Jesus was painted by man in order that man might worship Him. At the time, the Holy Spirit gave no special instructions, and so man passed that imagined portrait on until today. In truth, according to God's original intention, man should not have done this. It is only the zeal of man that has caused the portrait of Jesus to remain until this day. God is Spirit, and man will never be capable of encompassing what His image is in the final analysis. His image can only be represented by His disposition. As for the appearance of His nose, of His mouth, of His eyes, and of His hair, these are beyond your capacity to encompass. When revelation came to John, he beheld the image of the Son of man: Out of His mouth was a sharp double-edged sword, His eyes were like flames of fire, His head and hair were white like wool, His feet were like polished bronze, and there was a golden sash around His chest. Although his words were extremely vivid, the image of God he described was not the image of a created being. What he saw was only a vision, and not the image of a person from the material world. John had seen a vision, but he had not witnessed the true appearance of God. The image of God's incarnate flesh, being the image of a created being, is incapable of representing God's disposition in its entirety. When Jehovah created mankind, He said He did so in His own image and created male and female. At that time, He said He made male and female in the image of God. Although the image of man resembles the image of God, this cannot be construed as meaning that the appearance of man is the image of God. Nor can you use the language of

mankind to fully epitomize the image of God, for God is so exalted, so great, so wondrous and unfathomable!

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Daily Words of God Excerpt 132

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the will of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing compassion for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on

earth, and to enable man to know, obey, revere, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, heaven and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a state where you beg for life without being able to live and pray for death without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a chance at salvation; and were it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

Daily Words of God Excerpt 133

The work of God is something that you cannot comprehend. If you can neither fully grasp whether your choice is correct, nor can you know

whether the work of God can succeed, then why not try your luck and see whether this ordinary man may be of great help to you, and whether God has indeed done great work? However, I must tell you that in the time of Noah, men had been eating and drinking, marrying and giving in marriage to such an extent that it was unbearable for God to witness, so He sent down a great flood to destroy mankind, sparing only Noah's family of eight and all kinds of birds and beasts. In the last days, however, those spared by God are all those who have been loyal to Him until the end. Though both ages were times of great corruption unbearable for God to witness, and mankind in both ages became so corrupt and denied that God was their Lord, God destroyed only the people in the time of Noah. Mankind in both ages caused God great distress, yet God has remained patient with the men of the last days until now. Why is this? Have you never wondered why? If you truly do not know, then let Me tell you. The reason that God is able to accord grace to people in the last days is not that they are less corrupt than people in the time of Noah, or that they have shown repentance to God, much less is it that technology in the last days is so advanced that God cannot bring Himself to destroy them. Rather, it is that God has work to do in a group of people in the last days, and that God will do this work Himself in His incarnation. Furthermore, God will choose a part of this group to become the objects of His salvation and the fruit of His management plan, and bring these people into the next age. Therefore, no matter what, this price paid by God has entirely been in preparation for the work His incarnated flesh will do in the last days. The fact that you have arrived at today is thanks to this flesh. It is because God lives in the flesh that you have the chance to survive. All this good fortune has been gained on account of this ordinary man. Not only this, but in the end, every nation shall worship this ordinary man, as well as give thanks to and obey this

insignificant man, because it is the truth, the life, and the way He brought that has saved all mankind, eased the conflict between man and God, shortened the distance between them, and opened up a connection between the thoughts of God and man. It is also He who has obtained even greater glory for God. Is such an ordinary man unworthy of your trust and adoration? Is such an ordinary flesh unfit to be called Christ? Can such an ordinary man not become the expression of God among men? Does such a man, who has spared mankind from disaster, not deserve your love and your desire to hold on to Him? If you reject the truths expressed from His mouth and detest His existence among you, then what will become of you in the end?

All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to be: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He brings is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to cast Him away and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces of God's work within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed. Because of the coming of the second incarnation

of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

Daily Words of God Excerpt 134

What should you know about the practical God? The Spirit, the Person, and the Word make up the practical God Himself, and this is the true meaning of the practical God Himself. If you only know the Person—if you know His habits and personality—but do not know the work of the Spirit, or what the Spirit does in the flesh, and if you only pay attention to the Spirit, and the Word, and only pray before the Spirit, but do not know the work of God's Spirit in the practical God, then this yet proves that you do not know the practical God. Knowledge of the practical God includes knowing and experiencing His words, and grasping the rules and principles of the work of the Holy Spirit and how the Spirit of God works in the flesh. It also includes knowing that every action of God in the flesh is governed by the Spirit, and that the words He speaks are the direct expression of the Spirit. Thus, to know the practical God, it is paramount to know how God works in humanity and in divinity; this, in turn, concerns the expressions of the Spirit, with which all people engage.

What are the aspects of the expressions of the Spirit? Sometimes God works in humanity, and sometimes in divinity—but in both cases the Spirit is in command. Whatever the spirit within people, thus is their external expression. The Spirit works normally, but there are two parts to His direction by the Spirit: One part is His work in humanity, and the other is His work through divinity. You should know this clearly. The Spirit's work

varies according to circumstances: When His human work is required, the Spirit directs this human work, and when His divine work is required, the divinity appears directly to carry it out. Because God works in the flesh and appears in the flesh, He works both in humanity and in divinity. His work in humanity is directed by the Spirit and done in order to satisfy people's fleshly needs, to facilitate their engagement with Him, to allow them to behold the reality and normality of God, and to allow them to see that the Spirit of God has come in the flesh and is among man, lives together with man, and engages with man. His work in divinity is done in order to provide for people's lives and to guide people in everything from the positive side, changing people's dispositions and allowing them truly to behold the Spirit's appearance in the flesh. In the main, the growth in man's life is directly achieved through God's work and words in divinity. Only if people accept God's work in divinity can they achieve changes in their disposition, and only then can they be sated in their spirit; only if, added to this, there is the work in humanity—God's shepherding, support, and provision in humanity—can the results of God's work be achieved fully. The practical God Himself who is spoken of today works both in humanity and in divinity. Through the appearance of the practical God, His normal human work and life and His completely divine work are achieved. His humanity and divinity are combined as one, and the work of both is accomplished through words; whether in humanity or divinity, He utters words. When God works in humanity, He speaks the language of humanity, so that people may engage and understand. His words are spoken plainly and are easy to understand, such that they can be provided to all people; regardless of whether people are possessed of knowledge or poorly educated, they can all receive God's words. God's work in divinity is also carried out through words, but it is full of provision, it is full of life, it is

untainted by human ideas, it does not involve human preferences, and it is without human limits, it is outside the bounds of any normal humanity; it is carried out in the flesh, but it is the direct expression of the Spirit. If people only accept God's work in humanity, then they will confine themselves to a certain scope, and so will require perennial dealing, pruning, and discipline in order for there to be even a slight change in them. Without the work or presence of the Holy Spirit, though, they will always resort to their old ways; it is only through the work of divinity that these maladies and deficiencies can be rectified, and only then can people be made complete. Instead of sustained dealing and pruning, what is required is positive provision, using words to make up for all shortcomings, using words to reveal people's every state, using words to direct their lives, their every utterance, their every action, to lay bare their intentions and motivations. This is the real work of the practical God. Thus, in your attitude to the practical God, you should submit before His humanity at once, recognizing and acknowledging Him, and you should furthermore accept and obey His divine work and words. God's appearance in the flesh means that all of the work and words of the Spirit of God are done through His normal humanity and through His incarnate flesh. In other words, God's Spirit at once directs His human work and carries out the work of divinity in the flesh, and in God incarnate you can see both God's work in humanity and His completely divine work. This is the actual significance of the practical God's appearance in the flesh. If you can see this clearly, you will be able to connect all the different parts of God; you will cease to attach undue importance on His work in divinity, and you will cease to view His work in humanity with undue dismissiveness, and you will not go to extremes, nor take any detours. Overall, the meaning of the practical God is that the work of His humanity and of His divinity, as directed by the Spirit, is expressed

through His flesh, so that people can see that He is vivid and lifelike, real and true.

The work of God's Spirit in humanity has transitional phases. By perfecting humanity, He enables His humanity to receive the direction of the Spirit, after which His humanity is able to provide and shepherd the churches. This is one expression of God's normal work. Thus, if you can see clearly the principles of God's work in humanity, then you will be unlikely to harbor notions about God's work in humanity. Regardless of anything else, the Spirit of God cannot be wrong. He is right and without error; He does not do anything incorrectly. Divine work is the direct expression of the will of God, without the interference of humanity. It does not undergo perfection, but comes directly from the Spirit. However, the fact that He can work in divinity is due to His normal humanity; it is not in the least supernatural, and it seems to be carried out by a normal person. God came from heaven to earth primarily in order to express the words of God through the flesh, to complete the work of the Spirit of God by means of the flesh.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know That the Practical God Is God Himself

Daily Words of God Excerpt 135

Today, people's knowledge of the practical God remains too one-sided, and their understanding of the significance of the incarnation is still too meager. With God's flesh, people see through His work and words that God's Spirit includes so much, that He is so rich. Yet no matter what, God's testimony ultimately comes from the Spirit of God: what God does in the flesh, which principles He works by, what He does in humanity, and what He does in divinity. People must have knowledge of this. Today, you are able to worship this person, while in essence you are worshiping the Spirit,

and that is the very least that people should achieve in their knowledge of God incarnate: knowing the essence of the Spirit through the flesh, knowing the Spirit's divine work in the flesh and human work in the flesh, accepting all the Spirit's words and utterances in the flesh, and seeing how the Spirit of God directs the flesh and demonstrates His power in the flesh. This is to say that man comes to know the Spirit in heaven through the flesh; the appearance of the practical God Himself among man has dispelled the vague God in people's notions. People's worship of the practical God Himself has increased their obedience to God, and, through the Spirit of God's divine work in the flesh and His human work in the flesh, man receives revelation and is shepherded, and changes are achieved in man's life disposition. This is the actual meaning of the Spirit's arrival in the flesh, the primary purpose of which is that people may engage with God, rely on God, and arrive at knowledge of God.

In the main, what attitude should people have toward the practical God? What do you know of the incarnation, of the Word's appearance in the flesh, of God's appearance in the flesh, of the deeds of the practical God? What are the main topics of discussion today? The incarnation, the Word's arrival in the flesh, and God's appearance in the flesh are all issues that must be understood. You must come gradually to understand these issues and to have a clear knowledge of them in your life experience, based on your stature and based on the era. The process by which people experience God's words is the same as the process by which they know the appearance of God's words in the flesh. The more people experience God's words, the more they know the Spirit of God; through experiencing God's words, people grasp the principles of the Spirit's work and come to know the practical God Himself. In fact, when God makes people perfect and gains them, He is letting them know the deeds of the practical God; He is using

the work of the practical God to show people the actual significance of the incarnation, to show them that the Spirit of God has actually appeared before man. When people are gained and made perfect by God, the expressions of the practical God have conquered them; the words of the practical God have changed them and worked His own life into them, filling them with what He is (whether it be what He is in His humanity or what He is in His divinity), filling them with the essence of His words, and making people live out His words. When God gains people, He does so primarily by using the words and utterances of the practical God as a way to deal with people's deficiencies and to judge and reveal their rebellious disposition, causing them to gain what they need and showing them that God has come among man. Most important of all, the work done by the practical God is that of saving every person from the influence of Satan, taking them away from the land of filth, and dispelling their corrupt disposition. The most profound significance of being gained by the practical God is being able to live out normal humanity with the practical God as an exemplar and a model, being able to practice according to the words and requirements of the practical God without the slightest deviation or departure, practicing in whatever way He says, and being able to achieve whatever He asks. In this way, you will have been gained by God. When you are gained by God, you do not only possess the work of the Holy Spirit; principally, you are able to live out the requirements of the practical God. Merely having the work of the Holy Spirit does not mean you have life. The crux is whether you are able to act according to the practical God's requirements of you, which relates to whether you are able to be gained by God. These are the greatest meaning of the practical God's work in the flesh. This is to say that God gains a group of people by really and actually appearing in the flesh and being vivid and lifelike, being seen by people, actually doing the work of

the Spirit in the flesh, and by acting as an exemplar for people in the flesh. God's arrival in the flesh is primarily meant to enable people to see the real deeds of God, to give fleshly form to the formless Spirit, and to allow people to see and touch Him. In this way, those who are made complete by Him will live Him out, will be gained by Him, and will be after His heart. If God only spoke in heaven and had not actually come onto the earth, then people would yet be incapable of knowing God; they would only be able to preach God's deeds using empty theory and would not have God's words as reality. God has come onto the earth primarily to act as an exemplar and a model for those whom He is to gain; only thus can people actually know God, touch God, and see Him, and only then can they truly be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know That the Practical God Is God Himself

Daily Words of God Excerpt 136

The work of God incarnate includes two parts. When He became flesh for the first time, people did not believe in Him or know Him, and they nailed Jesus to the cross. Then, when He became flesh for the second time, people still did not believe in Him, much less know Him, and once again they nailed Christ to the cross. Is man not the enemy of God? If man does not know Him, how could man be the intimate of God? How could he be qualified to bear testimony to God? Are man's claims of loving God, serving God, and glorifying God not all deceitful lies? If you devote your life to these unrealistic, impractical things, do you not labor in vain? How could you be God's intimate when you do not even know who God is? Is such a pursuit not vague and abstract? Is it not deceitful? How can one be an intimate of God? What is the practical significance of being an intimate of God? Can you be an intimate of God's Spirit? Can you see how great and

exalted the Spirit is? To be the intimate of an invisible, intangible God—is that not vague and abstract? What is the practical significance of such a pursuit? Is it not all a deceitful lie? What you pursue is to become God's intimate, yet in fact you are Satan's lapdog, for you do not know God, and you pursue the non-existent "God of all things," which is invisible, intangible, and a product of your own notions. Vaguely speaking, such a "God" is Satan, and practically speaking, it is you yourself. You seek to be your own intimate, yet still say you pursue to become the intimate of God—is that not blasphemy? What is the value of such a pursuit? If the Spirit of God does not become flesh, then the essence of God is merely an invisible, intangible Spirit of life, formless and amorphous, of the nonmaterial kind, unapproachable and incomprehensible to man. How could man be the intimate of an incorporeal, wondrous, unfathomable Spirit such as this? Is this not a joke? Such absurd reasoning is invalid and impractical. Created man is of an inherently different kind to the Spirit of God, so how could the two of them be intimates? If the Spirit of God were not realized in the flesh, if God did not become flesh and humble Himself by becoming a created being, then created man would be both unqualified and unable to be His intimate, and apart from those godly believers who may have the chance to be God's intimates after their souls have entered into heaven, most people would be unable to become the intimates of God's Spirit. And if people wish to become the intimates of God in heaven under the guidance of God incarnate, are they not astonishingly foolish non-humans? People merely pursue "faithfulness" to an invisible God, and pay not the slightest attention to the God that can be seen, for it is so easy to pursue an invisible God. People may do this however they like, but the pursuit of the visible God is not so easy. The person that seeks a vague God is absolutely unable to gain God, for things that are vague and abstract are all imagined by man, and

incapable of being gained by man. If the God that came among you were a lofty and exalted God who was inaccessible to you, then how could you grasp His will? And how could you know and understand Him? If He only did His work, and had no normal contact with man, or was possessed of no normal humanity and unapproachable to mere mortals, then, even if He did much work for you but you had no contact with Him, and were unable to see Him, how could you know Him? If it were not for this flesh possessed of normal humanity, man would have no way of knowing God; it is only because of God's incarnation that man is qualified to be the intimate of God in the flesh. People become God's intimates because they come into contact with Him, because they live together with Him and keep Him company, and so gradually come to know Him. If it were not thus, would man's pursuit not be in vain? That is to say, it is not all because of God's work that man is able to be God's intimate, but because of the reality and normality of God incarnate. It is only because God becomes flesh that people have the chance to perform their duty, and the chance to worship the true God. Is this not the most real and practical truth? Now, do you still wish to be the intimate of God in heaven? Only when God humbles Himself to a certain point, which is to say, only when God becomes flesh, can man be His intimate and confidant. God is of the Spirit: How are people qualified to be the intimates of this Spirit, who is so exalted and unfathomable? Only when the Spirit of God descends into the flesh, and becomes a creature with the same exterior as man, can people understand His will and actually be gained by Him. He speaks and works in the flesh, shares in the joys, sorrows, and tribulations of humankind, lives in the same world as humankind, protects humankind, and guides them, and through this He cleanses people and allows them to gain His salvation and His blessing. Having gained these things, people truly understand God's will, and only then can they be the intimates of God.

Only this is practical. If God were invisible and intangible to people, how then could they be His intimates? Is this not empty doctrine?

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

Daily Words of God Excerpt 137

When God comes to the earth, He does only His work within divinity, which is what the heavenly Spirit has entrusted to the incarnate God. When He comes, He but speaks across the land, to give voice to His utterances by different means and from different perspectives. He chiefly takes supplying man and teaching man as His goals and working principle, and does not concern Himself with such things as interpersonal relationships or the details of people's lives. His main ministry is to speak for the Spirit. That is, when God's Spirit appears tangibly in the flesh, He only provides for man's life and releases the truth. He does not involve Himself in man's work, which is to say, He does not partake in the work of humanity. Humans cannot do divine work, and God does not partake in human work. In all the years since God came to this earth to perform His work, He has always done it through people. These people, however, cannot be considered God incarnate—only those who are used by God. The God of today, meanwhile, can speak directly from the perspective of divinity, sending forth the Spirit's voice and working on behalf of the Spirit. All those whom God has used throughout the ages are, likewise, instances of God's Spirit working within a fleshly body—so why can't they be called God? But today's God is also God's Spirit working directly in the flesh, and Jesus too was God's Spirit working in the flesh; both of Them are called God. So what's the difference? The people that God has used throughout the ages have all been capable of normal thought and reason. They have all understood the principles of human conduct. They have had normal human ideas, and have

been possessed of all the things that normal people should possess. Most of them have had exceptional talent and innate intelligence. In working upon these people, God's Spirit harnesses their talents, which are their God-given gifts. God's Spirit brings their talents into play, using their strengths in God's service. Yet the essence of God is without ideas or thought, unadulterated with human intentions, and even lacks what normal humans possess. Which is to say, He is not even conversant with the principles of human conduct. This is how it is when today's God comes to the earth. His work and His words are unadulterated with human intentions or human thought, but they are a direct manifestation of the intentions of the Spirit, and He works directly on God's behalf. This means that the Spirit directly speaks, that is, the divinity directly does the work, without mixing in even one bit of man's intentions. In other words, the incarnate God embodies divinity directly, is without human thought or ideas, and has no understanding of the principles of human conduct. If only divinity were at work (meaning if only God Himself were at work), there would be no way for God's work to be carried out on earth. So when God comes to earth, He must have a small number of people He uses to work within humanity in conjunction with the work that God does in divinity. In other words, He uses human work to uphold His divine work. If not, there would be no way for man to directly engage with the divine work. This is how it was with Jesus and His disciples. During His time in the world, Jesus abolished the old laws and established new commandments. He also spoke many words. All this work was done in divinity. The others, such as Peter, Paul, and John, all rested their subsequent work on the foundation of Jesus' words. Which is to say, God launched His work in that age, ushering in the beginning of the Age of Grace; that is, He ushered in a new era, abolishing the old, and also fulfilling the words, "God is the Beginning and the End."

In other words, man must perform human work upon the foundation of divine work. Once Jesus had said all He needed to say and finished His work on earth, He left man. After this, all people, in working, did so according to the principles expressed in His words, and practiced according to the truths of which He spoke. All of these people worked for Jesus. If it had been Jesus alone doing the work, no matter how many words He spoke, people would have had no means of engaging with His words, because He was working in divinity and could only speak words of divinity, and He could not have explained things to the point where normal people could understand His words. And so He had to have the apostles and prophets who came after Him supplement His work. This is the principle of how God incarnate does His work—using the incarnate flesh to speak and to work so as to complete the work of divinity, and then using a few, or perhaps more, people after God's own heart to supplement His work. That is, God uses people after His heart to do the work of shepherding and watering in humanity so that God's chosen people may enter the reality of the truth.

If, when He came to the flesh, God only did the work of divinity, and there were no people after His heart to work in concert with Him, then man would be incapable of understanding God's will or engaging with God. God must use normal people who are after His heart to complete this work, to watch over and shepherd the churches, so that the level that man's cognitive processes, his brain, are capable of imagining can be achieved. In other words, God uses a small number of people who are after His heart to "translate" the work that He does within His divinity, so that it can be opened up—to transform divine language into human language, so that people can comprehend and understand it. If God did not do so, no one would understand God's divine language, because the people after God's heart are, after all, a small minority, and man's ability to comprehend is

weak. That is why God chooses this method only when working in the incarnate flesh. If there were only divine work, there would be no way for man to know or engage with God, because man does not understand God's language. Man is able to understand this language only through the agency of the people after God's heart, who clarify His words. However, if there were only such people working within humanity, that could only maintain man's normal life; it could not transform man's disposition. God's work could not have a new starting point; there would only be the same old songs, the same old platitudes. Only through the agency of the incarnate God, who says all that needs to be said and does all that needs to be done during the period of His incarnation, after which people work and experience according to His words, only thus will their life disposition be able to change, and only thus will they be able to flow with the times. He who works within divinity represents God, while those who work within humanity are people used by God. Which is to say, the incarnate God is essentially different from the people used by God. The incarnate God is able to do the work of divinity, whereas the people used by God are not. At the beginning of each age, God's Spirit speaks personally and launches the new era to bring man into a new beginning. When He has finished speaking, this signifies that God's work within His divinity is done. Thereafter, people all follow the lead of those used by God to enter into their life experience. By the same token, this is also the stage in which God brings man into the new age and gives people a new starting point—at which time God's work in the flesh concludes.

—The Word, Vol. 1. The Appearance and Work of God. The Essential Difference Between the Incarnate God and the People Used by God

Daily Words of God Excerpt 138

God does not come to the earth to perfect His normal humanity, nor to perform the work of normal humanity. He comes only to do the work of divinity in normal humanity. What God speaks of normal humanity is not as people imagine. Man defines "normal humanity" as having a wife, or a husband, and sons and daughters, which are proof that one is a normal person; God, however, does not see it this way. He sees normal humanity as having normal human thoughts, normal human lives, and being born of normal people. But His normality does not include having a wife, or a husband, and children in the way that man speaks about normality. That is, to man, the normal humanity that God speaks of is what man would consider the absence of humanity, almost lacking in emotion and seemingly devoid of fleshly needs, just like Jesus, who had only the exterior of a normal person and took on the appearance of a normal person, but in essence did not entirely possess all that a normal person should possess. From this it can be seen that the incarnate God's essence does not encompass the entirety of normal humanity, but only a portion of the things which people should possess, in order to support the routines of normal human life and sustain normal human powers of reason. But these things have nothing to do with what man considers normal humanity. They are what God incarnate should possess. There are those who maintain, however, that God incarnate can be said to possess normal humanity only if He has a wife, sons and daughters, a family; without these things, they say, He is not a normal person. I ask you then, "Does God have a wife? Is it possible for God to have a husband? Can God have children?" Are these not fallacies? Yet the incarnate God cannot spring from a crack between rocks or fall down from the sky. He can only be born into a normal human family. That is why He has parents and sisters. These are the things that the normal humanity of the incarnate God should have. Such was the case with Jesus;

Jesus had a father and mother, sisters and brothers, and all this was normal. But if He had had a wife and sons and daughters, then His would not have been the normal humanity that God intended for the God incarnate to possess. If this were the case, He would not have been able to work on behalf of divinity. It was precisely because He did not have a wife or children, and yet was born of normal people into a normal family, that He was able to do the work of divinity. To clarify this further, what God considers a normal person is a person born into a normal family. Only such a person is qualified to do divine work. If, on the other hand, the person had a wife, children, or a husband, that person would not be able to do divine work, because they would possess only the normal humanity that humans require but not the normal humanity that God requires. That which is deemed by God, and what people understand, are often hugely different, leagues apart. In this stage of God's work there is much that runs counter to and vastly differs from people's notions. One could say that this stage of God's work consists entirely of divinity working hands-on, with humanity playing a supporting role. Because God comes to the earth to perform His work Himself, rather than allowing man to put his hand to it, He incarnates Himself in the flesh (in an incomplete, normal person) to do His work. He uses this incarnation to present mankind with a new age, to tell mankind of the next step in His work, and to ask people to practice in accordance with the path described in His words. Thus is God's work in the flesh concluded; He is about to depart mankind, no longer residing in the flesh of normal humanity, but rather moving away from man to proceed upon another part of His work. Then, using people after His own heart, He continues His work on earth among this group of people, but in their humanity.

—The Word, Vol. 1. The Appearance and Work of God. The Essential Difference Between the Incarnate God and the People Used by God

Daily Words of God Excerpt 139

The incarnate God cannot stay with man forever because God has a lot more other work to do. He cannot be bound to the flesh; He has to shed the flesh to do the work He must do, even though He does that work in the image of the flesh. When God comes to the earth, He does not wait until He has reached the form that a normal person ought to attain before dying and leaving mankind. No matter how old His flesh is, when His work is finished, He goes and leaves man. There is no such thing as age for Him, He does not count His days according to the human lifespan; instead, He ends His life in the flesh in accordance with the steps of His work. There may be those who feel that God, in coming into the flesh, must age to a certain extent, must grow into an adult, reach old age, and leave only when that body fails. This is man's imagination; God does not work thus. He comes into the flesh only to do the work He is supposed to do, and not to live a normal man's life of being born to parents, growing up, forming a family and starting a career, having and raising children, or experiencing life's ups and downs—all the activities of a normal man. When God comes to earth, this is God's Spirit putting on the flesh, coming into the flesh, but God does not live the life of a normal person. He only comes to accomplish one part in His management plan. After that He will leave mankind. When He comes into the flesh, God's Spirit does not perfect the normal humanity of the flesh. Rather, at a time that God has predetermined, the divinity goes to work directly. Then, after doing all that He needs to do and fully completing His ministry, the work of God's Spirit in this stage is done, at which point the life of the incarnate God also ends, regardless of whether His fleshly body has lived out its span of longevity. That is to say, whatever stage of life the fleshly body reaches, however long it lives on earth, everything is decided by the work of the Spirit. It has nothing to do with

what man considers to be normal humanity. Take Jesus as an example. He lived in the flesh for thirty-three and a half years. In terms of the lifespan of a human body, He should not have died at that age, and He should not have left. But this was of no concern to God's Spirit. His work being finished, at that point the body was taken away, disappearing along with the Spirit. This is the principle by which God works in the flesh. And so, strictly speaking, the humanity of God incarnate is not of primary importance. To reiterate, He comes to the earth not to live the life of a normal human being. He does not first establish a normal human life and then begin working. Rather, as long as He is born into a normal human family, He is able to do divine work, work that is unblemished by man's intentions, that is not fleshly, that certainly does not adopt the ways of society or involve man's thoughts or notions, and, moreover, that does not involve man's philosophies for living. This is the work that God incarnate intends to do, and it is also the practical significance of His incarnation. God comes into the flesh primarily to do a stage of the work that needs to be done in the flesh, without undergoing other trivial processes, and, as for the experiences of a normal man, He does not have them. The work that God's incarnate flesh needs to do does not include normal human experiences. So God comes into the flesh for the sake of accomplishing the work He needs to accomplish in the flesh. The rest has nothing to do with Him; He does not go through so many trivial processes. Once His work is done, the significance of His incarnation also ends. Finishing this stage means the work that He needs to do in the flesh has concluded, and the ministry of His flesh is complete. But He cannot keep working in the flesh indefinitely. He has to move on to another place to work, a place outside of the flesh. Only thus can His work be performed fully, and advance to greater effect. God works according to His original plan. What work He needs to do and what work He has concluded, He

knows as clearly as the palm of His hand. God leads every individual to walk a path that He has already predetermined. No one can escape this. Only those who follow the guidance of God's Spirit will be able to enter into rest. It may be that, in later work, it will not be God speaking in the flesh to guide man, but a Spirit with tangible form guiding man's life. Only then will man be able concretely to touch God, look upon God, and better enter into the reality God requires, so as to become perfected by the practical God. This is the work that God intends to accomplish, and what He planned long ago. From this, you should all see the path you should take!

—The Word, Vol. 1. The Appearance and Work of God. The Essential Difference Between the Incarnate God and the People Used by God

Daily Words of God Excerpt 140

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves Christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but also the particular flesh assumed by God as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those who impersonate Christ will all fall, for although they claim to be Christ, they possess none of the essence of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself. In this way, if you truly wish to seek the way of life, you must first acknowledge it is by coming to earth that God performs the work of bestowing the way of life

unto man, and you must acknowledge it is during the last days that He comes to earth to bestow the way of life unto man. This is not the past; it is happening today.

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are letters that can provide but temporary solace, not truths that are capable of giving life. The scriptures you read can only enrich your tongue and are not words of philosophy that can help you

know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be loathed by God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You cannot only think of gaining blessings while being incapable of receiving the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution

to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Knowing God's Work

Knowing God's Work I

Daily Words of God Excerpt 141

To know God's work in these times is, for the most part, to know what the principal ministry of God incarnate is in the last days, and what He has come to do on earth. I have previously mentioned in My words that God has come to earth (during the last days) to set an exemplar before departing. How does God set this exemplar? He does so by speaking words, and by working and speaking throughout the land. This is God's work during the last days; He only speaks, to make the earth a world of words, so that every person is provided for and enlightened by His words, and so that man's spirit is awakened and he gains clarity about the visions. During the last days, God incarnate has come to earth chiefly in order to speak words. When Jesus came, He spread the gospel of the kingdom of heaven, and He accomplished the work of redemption of the crucifixion. He brought an end to the Age of Law and abolished all that was old. The arrival of Jesus ended the Age of Law and ushered in the Age of Grace; the arrival of God incarnate of the last days has brought an end to the Age of Grace. He has come chiefly to speak His words, to use words to make man perfect, to illuminate and enlighten man, and to remove the place of the vague God within man's heart. This is not the stage of work that Jesus did when He came. When Jesus came, He performed many miracles, He healed the sick and cast out demons, and He did the work of redemption of the crucifixion. As a consequence, in people's notions, they believe that this is how God should be. For when Jesus came, He did not do the work of removing the image of the vague God from man's heart; when He came, He was crucified, He healed the sick and cast out demons, and He spread the gospel of the kingdom of heaven. In one regard, the incarnation of God during the

last days removes the place held by the vague God in the notions of man, so that there is no longer the image of the vague God in man's heart. Through His actual words and actual work, His movement across all lands, and the exceptionally real and normal work that He does among man, He causes man to know the reality of God, and removes the place of the vague God in man's heart. In another regard, God uses the words spoken by His flesh to make man complete, and to accomplish all things. This is the work that God will accomplish during the last days.

What you must know:

1. The work of God is not supernatural, and you should not harbor notions about it.

2. You must understand the principal work that God incarnate has come to do this time.

He has not come to heal the sick, or to cast out demons, or to perform miracles, and He has not come to spread the gospel of repentance, or to grant man redemption. That is because Jesus has already done this work, and God does not repeat the same work. Today, God has come to bring an end to the Age of Grace and cast out all the practices of the Age of Grace. The practical God has come chiefly to show that He is real. When Jesus came, He spoke few words; He primarily displayed miracles, performed signs and wonders, and healed the sick and cast out demons, or else He spoke prophecies in order to convince people and make them see that He really was God, and that He was a dispassionate God. Ultimately, He completed the work of the crucifixion. The God of today does not display signs and wonders, nor does He heal the sick and cast out demons. When Jesus came, the work He did represented one part of God, but this time God has come to do the stage of work that is due, for God does not repeat the

same work; He is the God that is always new and never old, and so all that you see today is the words and work of the practical God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

Daily Words of God Excerpt 142

God incarnate of the last days has come chiefly in order to speak His words, to explain all that is necessary to the life of man, to point out that which man should enter into, to show man the deeds of God, and to show man the wisdom, omnipotence, and wondrousness of God. Through the many ways in which God speaks, man beholds the supremacy of God, the magnitude of God, and, moreover, the humility and hiddenness of God. Man sees that God is supreme, but that He is humble and hidden, and can become the least of all. Some of His words are spoken directly from the perspective of the Spirit, some directly from the perspective of man, and some from a third person perspective. In this, it can be seen that the manner of God's work varies greatly, and it is through words that He allows man to see it. God's work during the last days is both normal and real, and thus the group of people in the last days is subjected to the greatest of all trials. Because of the normality and reality of God, all people have entered amid such trials; that man has descended into the trials of God is because of the normality and reality of God. During the age of Jesus, there were no notions or trials. Because most of the work done by Jesus accorded with man's notions, people followed Him, and they had no notions about Him. The trials of today are the greatest ever faced by man, and when it is said that these people have come out of the great tribulation, this is the tribulation that is referred to. Today, God speaks to engender faith, love, acceptance of suffering, and obedience in these people. The words spoken by God incarnate of the last days are spoken in accordance with the nature and essence of man, the behavior of man, and that which man should enter into

today. His words are both real and normal: He does not speak of tomorrow, nor does He look back on yesterday; He speaks only of that which should be entered into, put into practice, and understood today. If, during the present day, there is to emerge a person who is able to display signs and wonders, cast out demons, heal the sick, and perform many miracles, and if this person claims that they are Jesus who has come, then this would be a counterfeit produced by evil spirits which imitate Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the notions of man; for example, the Old Testament foretold the coming of a Messiah, and the result of this prophecy was Jesus' coming. This having already happened, it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name contains a characterization of that age. In the notions of man, God must always display signs and wonders, must always heal the sick and cast out demons, and must always be just like Jesus. Yet this time, God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed the sick—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method. Once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about this. Why is the work of God today different to the work of Jesus? Why does God today not display signs and wonders, not cast out demons, and not heal the sick? If Jesus' work were the same as the work

done during the Age of Law, could He have represented the God of the Age of Grace? Could He have completed the work of the crucifixion? If, as in the Age of Law, Jesus had entered into the temple and kept the Sabbath, then He would have been persecuted by none and embraced by all. If that were so, could He have been crucified? Could He have completed the work of redemption? What would be the point if God incarnate of the last days displayed signs and wonders, like Jesus did? Only if God does another part of His work during the last days, one that represents part of His management plan, can man gain a deeper knowledge of God, and only then can God's management plan be completed.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

Daily Words of God Excerpt 143

During the last days, God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from a third person perspective; He speaks in different ways, using one way for a period of time, and He uses the method of speaking to change the notions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal the sick, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work —the work of chastisement and judgment—in order to remove such things from the notions of man, so that man may know the reality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man becomes old, then it becomes an idol. When Jesus came and carried out that stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified. He represented one part of God. He could not represent all that is of God, but

rather He represented God in doing one part of God's work. That is because God is so great, and so wondrous, and He is unfathomable, and because God only does one part of His work in every age. The work done by God during this age is chiefly the provision of the words for the life of man, the exposure of man's nature, essence, and his corrupt disposition, and the elimination of religious notions, feudal thinking, and outdated thinking; the knowledge and culture of man must be cleansed through being exposed by God's words. In the last days, God uses words, not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, and so that through the words of God, man beholds the deeds of God. During the Age of Law, Jehovah led Moses out of Egypt with His words, and spoke some words to the Israelites; at that time, part of the deeds of God were made plain, but because the caliber of man was limited and nothing could make his knowledge complete, God continued to speak and work. In the Age of Grace, man once more saw part of the deeds of God. Jesus was able to show signs and wonders, to heal the sick and cast out demons, and be crucified, three days after which He was resurrected and appeared in the flesh before man. Of God, man knew no more than this. Man knows as much as is shown to him by God, and if God were to show nothing more to man, then such would be the extent of man's delimitation of God. Thus, God continues to work, so that man's knowledge of Him may become deeper, and so that man may gradually come to know the essence of God. In the last days, God uses His words to make man perfect. Your corrupt disposition is disclosed by the words of God, and your religious notions are replaced by the reality of God. God incarnate of the last days has chiefly come to fulfill the words "the Word becomes flesh, the Word

comes into the flesh, and the Word appears in the flesh," and if you do not have a thorough knowledge of this, then you will be unable to stand fast. During the last days, God primarily intends to accomplish a stage of work in which the Word appears in the flesh, and this is one part of God's management plan. Thus, your knowledge must be clear; regardless of how God works, God does not allow man to delimit Him. If God did not do this work during the last days, then man's knowledge of Him could go no further. You would only know that God can be crucified and can destroy Sodom, and that Jesus can be raised from the dead and appear to Peter…. But you would never say that God's words can accomplish all, and can conquer man. Only through experiencing God's words can you speak of such knowledge, and the more of God's work that you experience, the more thorough your knowledge of Him will become. Only then will you cease to delimit God within your own notions. Man comes to know God by experiencing His work; there is no other correct way to know God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

Daily Words of God Excerpt 144

Today, it should be clear to all of you that, in the last days, it is principally the fact of "the Word becomes flesh" that is accomplished by God. Through His actual work on earth, He causes man to know Him and to engage with Him, and to see His actual deeds. He causes man to clearly see that He is able to display signs and wonders and that there are also times when He is unable to do so; this depends on the age. From this, you can see that God is not incapable of displaying signs and wonders, but instead changes His way of working according to the work to be done and according to the age. In the current stage of work, He does not show signs and wonders; that He showed some signs and wonders in the age of Jesus was because His work in that age was different. God does not do that work

today, and some people believe Him incapable of displaying signs and wonders, or else they think that if He does not display signs and wonders, then He is not God. Is that not a fallacy? God is able to display signs and wonders, but He is working in a different age, and so He does not do such work. Because this is a different age, and because this is a different stage of God's work, the deeds made plain by God are also different. Man's belief in God is not the belief in signs and wonders, nor the belief in miracles, but the belief in His real work during the new age. Man comes to know God through the manner in which God works, and this knowledge produces in man the belief in God, which is to say, the belief in the work and deeds of God. In this stage of work, God mainly speaks. Do not wait to see signs and wonders; you will not see any! This is because you were not born during the Age of Grace. If you had been, you could have seen signs and wonders, but you were born during the last days, and so you can see only the reality and normality of God. Do not expect to see the supernatural Jesus during the last days. You are only able to see the practical God incarnate, who is no different from any normal human being. In each age, God makes plain different deeds. In each age, He makes plain part of the deeds of God, and the work of each age represents one part of the disposition of God, and one part of the deeds of God. The deeds that He makes plain vary with the age in which He works, but they all give man a knowledge of God that is deeper, a belief in God that is truer and more down-to-earth. Man believes in God because of all of the deeds of God, because God is so wondrous, so great, because He is almighty and unfathomable. If you believe in God because He is able to perform signs and wonders and can heal the sick and cast out demons, then your view is wrong, and some people will say to you, "Are not evil spirits also able to do such things?" Does this not constitute confusing the image of God with the image of Satan? Today, man's belief in

God is because of His many deeds and the great amount of work He does and the many ways in which He speaks. God uses His utterances to conquer man and make him perfect. Man believes in God because of His many deeds, not because He is able to show signs and wonders; people only get to know God by witnessing His deeds. Only by knowing the actual deeds of God, how He works, what wise methods He uses, how He speaks, and how He makes man perfect—only by knowing these aspects—can you comprehend the reality of God and understand His disposition, knowing what He likes, what He loathes, and how He works upon man. By understanding the likes and dislikes of God, you can differentiate between that which is positive and negative, and through your knowledge of God there is progress in your life. In short, you must gain a knowledge of God's work, and you must put straight your views about believing in God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

Daily Words of God Excerpt 145

Regardless of how you pursue, you must, above all else, understand the work that God does today, and you must know the significance of this work. You must understand and know what work God brings when He comes in the last days, what disposition He brings, and what will be made complete in man. If you do not know or understand the work that He has come to do in the flesh, then how can you grasp His will, and how can you become His intimate? In fact, being the intimate of God is not complicated, but neither is it simple. If people can understand it thoroughly and put it into practice, then it becomes uncomplicated; if people cannot understand it thoroughly, then it becomes a lot harder, and, furthermore, they become prone to having their pursuit lead them into vagueness. If, in the pursuit of God, people do not have their own position to stand by, and do not know what truth they should hold to, then this means that they have no

foundation, and so it becomes difficult for them to stand firm. Today, there are so many who do not understand the truth, who cannot distinguish between good and evil or tell what to love or hate. Such people can hardly stand firm. Key to the belief in God is being able to put the truth into practice, to care for God's will, to know God's work on man when He comes in the flesh and the principles by which He speaks. Do not follow the masses. You must have principles in what you should enter into, and you must hold to them. Holding firm to those things within you that are brought by God's enlightenment will be of help to you. If you do not, today you will veer one way, tomorrow you will veer the other, and you will never gain anything real. To be like this is of no benefit to your own life. Those who do not understand the truth always follow others: If people say that this is the work of the Holy Spirit, then you, too, say it is the work of the Holy Spirit; if people say it is the work of an evil spirit, then you, too, become doubtful, or also say it is the work of an evil spirit. You always parrot the words of others, and are incapable of distinguishing anything by yourself, nor are you able to think for yourself. This is someone without a position, who is unable to differentiate—such a person is a worthless wretch! You always repeat the words of others: Today it is said that this is the work of the Holy Spirit, but there is a probability that one day someone will say it is not the work of the Holy Spirit, and that it is in fact nothing but the deeds of man—yet you cannot discern this, and when you witness it being said by others, you say the same thing. It is actually the work of the Holy Spirit, but you say it is the work of man; have you not become one of those who blaspheme against the work of the Holy Spirit? In this, have you not opposed God because you cannot differentiate? Perhaps one day some fool will appear who says that "this is the work of an evil spirit," and when you hear these words you will be at a loss, and once again you will be bound up by the words of others.

Every time someone stirs up disturbance, you are incapable of standing by your position, and this is all because you do not possess the truth. Believing in God and seeking to know God is no simple matter. These things cannot be achieved simply by gathering together and listening to preaching, and you cannot be perfected by passion alone. You must experience, and know, and be principled in your actions, and gain the work of the Holy Spirit. When you have undergone experiences, you will be able to discern many things—you will be able to distinguish between good and evil, between righteousness and wickedness, between what is of flesh and blood and what is of the truth. You should be able to distinguish between all these things, and in so doing, no matter the circumstances, you will never be lost. Only this is your real stature.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

Daily Words of God Excerpt 146

Knowing the work of God is no simple matter. You should have standards and an objective in your pursuit, you should know how to seek the true way, how to measure whether or not it is the true way, and whether or not it is the work of God. What is the most basic principle in seeking the true way? You have to look at whether or not there is the work of the Holy Spirit in this way, whether or not these words are the expression of the truth, who is testified to, and what it can bring you. Distinguishing between the true way and the false way requires several aspects of basic knowledge, the most fundamental of which is to tell whether or not the work of the Holy Spirit is present therein. For the essence of people's belief in God is the belief in the Spirit of God, and even their belief in God incarnate is because this flesh is the embodiment of the Spirit of God, which means that such belief is still belief in the Spirit. There are differences between the

Spirit and the flesh, but because this flesh comes from the Spirit, and is the Word become flesh, thus what man believes in is still the inherent essence of God. So, in distinguishing whether or not it is the true way, above all you must look at whether or not it has the work of the Holy Spirit, after which you must look at whether or not there is truth in this way. The truth is the life disposition of normal humanity, which is to say, that which was required of man when God created him in the beginning, namely, normal humanity in its entirety (including human sense, insight, wisdom, and the basic knowledge of being man). That is, you need to look at whether or not this way can lead people into a life of normal humanity, whether or not the truth that is spoken of is required according to the reality of normal humanity, whether or not this truth is practical and real, and whether or not it is most timely. If there is truth, then it is able to lead people into normal and real experiences; people, furthermore, become ever more normal, their human sense becomes ever more complete, their life in the flesh and the spiritual life become ever more orderly, and their emotions become ever more normal. This is the second principle. There is one other principle, which is whether or not people have an increasing knowledge of God, and whether or not experiencing such work and truth can inspire a love of God in them and bring them ever closer to God. In this it can be measured whether or not this way is the true way. Most fundamental is whether this way is realistic rather than supernatural, and whether or not it is able to provide for the life of man. If it conforms to these principles, the conclusion can be drawn that this way is the true way. I say these words not to make you accept other ways in your future experiences, nor as a prediction that there will be the work of another new age in the future. I say them so that you may be certain that the way of today is the true way, so that you will not only be partially sure in your belief in the work of today and unable to

gain insight into it. There are even many who, despite being certain, still follow in confusion; such certainty has no principle to it, and such people must be cast out sooner or later. Even those who are especially ardent in their following are three parts sure and five parts unsure, which shows that they have no foundation. Because your caliber is too poor and your foundation too shallow, you have no understanding of differentiation. God does not repeat His work, He does not do work that is not realistic, He does not make excessive requirements of man, and He does not do work that is beyond the sense of man. All the work He does is within the scope of man's normal sense, and does not exceed the sense of normal humanity, and His work is done according to man's normal requirements. If it is the work of the Holy Spirit, people become ever more normal, and their humanity becomes ever more normal. People gain an increasing knowledge of their corrupt satanic disposition, and of the substance of man, and they also gain an ever greater longing for the truth. That is to say, the life of man grows and grows, and the corrupt disposition of man becomes more and more capable of change—all of which is the meaning of God becoming the life of man. If a way is incapable of revealing those things that are the substance of man, is incapable of changing the disposition of man, and, moreover, is incapable of bringing people before God or giving them a true understanding of God, and even causes their humanity to become ever more lowly and their sense ever more abnormal, then this way must not be the true way, and it may be the work of an evil spirit, or the old way. In short, it cannot be the present work of the Holy Spirit. You have believed in God for all these years, yet you have no inkling of the principles for differentiating between the true way and the false way, or for seeking the true way. Most people are not even interested in these matters; they merely go where the majority go, and repeat what the majority say. How is this someone who

seeks the true way? And how can such people find the true way? If you grasp these several key principles, then whatever happens, you will not be deceived. Today, it is crucial that people be able to make distinctions; this is what should be possessed by normal humanity, and this is what people must possess in their experience. If, even today, people still distinguish nothing in the process of following, and if their human sense still has not grown, then people are too foolish, and their pursuit is mistaken and deviated. There is not the slightest differentiation in your pursuit today, and while it is true, as you say, that you have found the true way, have you gained it? Have you been able to distinguish anything? What is the essence of the true way? In the true way, you have not gained the true way; you have not gained anything of the truth. This is to say, you have not achieved that which God requires of you, and thus there has been no change in your corruption. If you continue to pursue in this way, you will ultimately be cast out. Having followed to this day, you should be certain that the way that you have taken is the right way, and should have no further doubts. Many people are always uncertain and stop pursuing the truth because of some small matters. Such people are those who have no knowledge of God's work; they are those who follow God in confusion. People who do not know God's work are incapable of being His intimates, or of bearing testimony to Him. I advise those who only seek blessings and only pursue that which is vague and abstract to pursue the truth as soon as possible, so that their life may have meaning. Do not fool yourselves anymore!

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

Daily Words of God Excerpt 147

The entirety of the work carried out over six thousand years has gradually changed as different eras have come and gone. The shifts in this

work have been based on the world's overall situation and on the developmental trends of humanity as a whole; the work of management has only gradually changed accordingly. It was not all planned out from the beginning of creation. Before the world was created, or very soon thereafter, Jehovah had not yet planned the first stage of work, that of law; the second stage of work, that of grace; or the third stage of work, that of conquest, in which He would first begin with some of the descendants of Moab, and through this conquer the entire universe. After creating the world, He never spoke these words, nor did He ever speak them after Moab; indeed, prior to Lot, He never uttered them. All of God's work is done spontaneously. This is exactly how His entire six-thousand-year work of management has developed; by no means had He, before creating the world, written out such a plan in the form of something like a "Summary Chart for Humanity's Development." In God's work, He expresses what He is directly; He does not rack His brains to formulate a plan. Of course, quite a few prophets have spoken a great many prophecies, but it still cannot be said that God's work has always been one of precise planning; those prophecies were made according to God's work at that time. All the work He does is the most actual work. He carries it out in accordance with the development of each era, and bases it on how things change. For Him, carrying out work is akin to suiting the medicine to the illness; while doing His work, He observes, and continues His work according to His observations. In every stage of His work, God is capable of expressing His ample wisdom and ability; He reveals His abundant wisdom and authority according to the work of any particular age, and allows all of those people brought back by Him during that age to see His entire disposition. He provides for people's needs in accordance with the work that needs to be done in each age, doing whatever work He should do. He supplies people

with what they need based on the degree to which Satan has corrupted them. It is like how, when Jehovah initially created Adam and Eve, He did it to enable them to manifest God upon the earth and so that they could bear God's witness among creation. However, Eve sinned after being tempted by the serpent, and Adam did the same; in the garden, they both ate the fruit of the tree of the knowledge of good and evil. Thus, Jehovah had additional work to perform on them. Seeing their nakedness, He covered their bodies with clothing made from animal hides. Afterward, He said to Adam, "Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake … till you return to the ground; for out of it were you taken: for dust you are, and to dust shall you return." To the woman He said, "I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you." From then on, He banished them from the Garden of Eden and made them live outside of it, just as modern man now lives upon the earth. When God created man in the very beginning, it was not His plan to let man be tempted by the serpent after being created and then to curse man and the serpent. He had not actually had such a plan; it was simply the way things developed that gave Him new work to do among His creation. After Jehovah had carried out this work among Adam and Eve upon the earth, humanity continued to develop for several thousand years, until "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart. … But Noah found grace in the eyes of Jehovah." At this time Jehovah had more new work to do, for the humanity He had created had grown too sinful after being tempted by the serpent. Given these

circumstances, among all of humanity, Jehovah selected Noah's family to be spared, and then He carried out His work of destroying the world with a flood. Humanity has continued to develop in this manner to this very day, growing increasingly corrupt, and when the time comes that human development reaches its pinnacle, it will spell humanity's end. From the very beginning right up until the end of the world, the inside truth of His work has always been and always will be this way. It is the same as how people will be classed according to their kind; it is far from the case that each and every person is predestined in the very beginning to belong to a certain category; rather, everyone is gradually categorized only after undergoing a process of development. In the end, anyone who cannot be brought complete salvation will be returned to their "ancestors." None of God's work among humanity had already been prepared upon the creation of the world; rather, it is the development of things that has allowed God to perform His work among humanity step by step and in a more realistic and practical manner. For example, Jehovah God did not create the serpent in order to tempt the woman; that was not His specific plan, nor was it something that He had intentionally predestined. One could say that this was an unexpected occurrence. Thus, it was because of this that Jehovah expelled Adam and Eve from the Garden of Eden and vowed to never again create man. However, people only discover God's wisdom upon this foundation. It is just as I said earlier: "I exercise My wisdom based upon Satan's plots." No matter how corrupt humanity grows or how the serpent tempts them, Jehovah still has His wisdom; as such, He has been engaged in new work ever since He created the world, and none of the steps of this work has ever been repeated. Satan has continuously put plots into motion, humanity has constantly been corrupted by Satan, and Jehovah God has unceasingly carried out His wise work. He has never failed, nor has He ever

stopped working, ever since the world was created. After humans were corrupted by Satan, He has kept working amongst them to defeat it, the enemy that was the source of their corruption. This battle has raged since the beginning, and will continue until the world's end. In doing all this work, Jehovah God has not only allowed humans, who have been corrupted by Satan, to receive His great salvation, but also allowed them to see His wisdom, almightiness, and authority. Furthermore, in the end, He will let them see His righteous disposition—punishing the wicked and rewarding the good. He has battled Satan to this very day and has never been defeated. This is because He is a wise God, and He exercises His wisdom based upon Satan's plots. Therefore, God not only makes everything in heaven submit to His authority, but He also has everything upon earth rest below His footstool and, not least, He makes the wicked who invade and harass humanity fall within His chastisement. The results of all this work are brought about because of His wisdom. He had never revealed His wisdom prior to the existence of humanity, for He had no enemies in heaven, upon earth, or anywhere in the entire universe, and there were no dark forces invading anything among nature. After the archangel betrayed Him, He created humanity upon the earth, and it was because of humanity that He formally began His millennia-long war with Satan, the archangel—a war that grows more heated with every successive stage. His almightiness and wisdom are present in each of these stages. Only then has everything in heaven and upon earth witnessed God's wisdom, almightiness, and, in particular, God's reality. He still carries out His work in this same realistic manner to this day; in addition, as He carries out His work, He also reveals His wisdom and almightiness. He allows you to see the inside truth of each stage of work, to see exactly how to explain God's almightiness, and, moreover, to see a definitive explanation of God's reality.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

Daily Words of God Excerpt 148

The Holy Spirit's work is always done spontaneously; He can plan His work at any time, and carry it out at any time. Why do I always say that the work of the Holy Spirit is realistic, and that it is always new, never old, and always fresh to the highest degree? His work had not already been planned when the world was created; that is not at all what happened! Every step of work attains its proper effect for its respective time, and the steps do not interfere with one another. A lot of the time, the plans you might have in mind are simply no match for the Holy Spirit's latest work. His work is not as simple as man reasons it to be, nor is it as complex as man imagines—it consists of supplying people at any time and any place in accordance with their needs at the time. No one is clearer about the essence of humans than He is, and it is precisely for this reason that nothing can suit people's realistic needs as well as His work does. Therefore, from a human perspective, His work seems to have been planned several millennia in advance. As He works among you now, all the while working and speaking as He watches the states you are in, He has just the right words to say upon encountering each and every sort of state, speaking words that are precisely what people need. Take the first step of His work: the time of chastisement. After that, God conducted His work based on what people manifested, their rebelliousness, the positive states that emerged from them and the negative states, as well as the lowest limit to which people could fall when those negative states reached a certain point; and He seized upon these things to achieve a much better result from His work. That is, He does sustaining work among people based on whatever their current state is at any given time; He carries out every step of His work according to people's actual

states. All of creation is in His hands; how could He not know them? God carries out the next step of work that should be done, anytime and anywhere, in accordance with people's states. By no means was this work planned thousands of years beforehand; that is a human notion! He works as He observes the effects of His work, and His work continuously deepens and develops; each time, after observing the results of His work, He implements the next step of His work. He uses many things to transition gradually and to make His new work visible to people over time. This manner of working can provide for people's needs, for God knows people all too well. This is how He carries out His work from heaven. Likewise, God incarnate does His work in the same way, making arrangements and working among humans according to actual circumstances. None of His work had been arranged before the world was created, nor had it been meticulously planned beforehand. Two thousand years after the world was created, Jehovah saw that humanity had become so corrupt that He used the mouth of the prophet Isaiah to foretell that, after the Age of Law had ended, Jehovah would carry out His work of redeeming humanity in the Age of Grace. This was Jehovah's plan, of course, but this plan was also made according to the circumstances He was observing at the time; He certainly did not think of it immediately after having created Adam. Isaiah merely voiced a prophecy, but Jehovah had not made advance preparations for this work during the Age of Law; rather, He put it into motion at the beginning of the Age of Grace, when the messenger appeared in Joseph's dream to enlighten him with the message that God would become flesh, and only then did His work of incarnation begin. God had not, as people imagine, prepared for His work of incarnation right after creating the world; it was only decided based on the degree to which humanity had developed and the status of His war against Satan.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

Daily Words of God Excerpt 149

When God becomes flesh, His Spirit descends upon a man; in other words, the Spirit of God clothes Himself with a physical body. He comes to do His work upon the earth not to bring with Him certain limited steps; His work is absolutely unlimited. The work that the Holy Spirit does in the flesh is still determined by the results of His work, and He uses such things to determine the length of time for which He will do work while in the flesh. The Holy Spirit directly reveals each step of His work, examining His work as He goes along; this work is nothing so supernatural as to stretch the limits of the human imagination. This is like Jehovah's work in creating the heavens and earth and all things; He planned and worked simultaneously. He separated the light from the darkness, and morning and evening came into being—this took one day. On the second day, He created the sky, and that also took one day; He then created the earth, the seas, and all the creatures that populated them, which required yet another day. This continued until the sixth day, when God created man and let him manage all the things upon the earth. Then, on the seventh day, when He had finished creating all things, He rested. God blessed the seventh day and designated it as a holy day. He only decided to establish this holy day after He had already created all things, not before creating them. This work was also carried out spontaneously; before creating all things, He had not decided to create the world in six days and then rest on the seventh; such is not at all in line with the facts. He had not voiced such a thing, nor had He planned it. By no means had He said that the creation of all things would be completed on the sixth day and that He would rest on the seventh; rather, He created according to what seemed good to Him at the time. Once He had finished

creating everything, it was already the sixth day. If it had been the fifth day when He finished creating everything, He would therefore have designated the sixth day as a holy day. However, He did in fact finish creating everything on the sixth day, and thus the seventh day became a holy day, which has been passed down to this very day. Therefore, His current work is being carried out in this same manner. He speaks and provides for your needs in accordance with your situations. That is, the Spirit speaks and works according to people's circumstances; He keeps watch over all and works at any time and any place. That which I do, say, place upon you, and bestow upon you is, without exception, that which you need. Thus, none of My work is separate from reality; it is all real, for you all know that "God's Spirit keeps watch over all." If this had all been decided ahead of time, would it not have been too cut-and-dried? You think that God worked out plans for six whole millennia and then predestined humanity to be rebellious, resistant, crooked and deceitful, and to possess the corruption of the flesh, a satanic disposition, the lust of the eyes, and individual indulgences. None of that was predestined by God, but rather it all happened as a result of Satan's corruption. Some might say, "Was Satan not also within God's grasp? God had predestined that Satan would corrupt man in this manner, and after that, God carried out His work among man." Would God actually predestine Satan to corrupt humanity? God is only too eager to allow humanity to live normally, so would He really interfere with their lives? If so, would not defeating Satan and saving humanity be a futile effort? How could humanity's rebelliousness have been predestined? It is something that has happened due to Satan's interference, so how could it have been predestined by God? The Satan within God's grasp of which you conceive is very different from the Satan within God's grasp of which I speak. According to your statements that "God is almighty, and Satan is

within His hands," Satan could never betray Him. Did you not say that God is almighty? Your knowledge is too abstract, and is not in touch with reality; man can never fathom God's thoughts, nor can man ever comprehend His wisdom! God is almighty; this is not a falsehood at all. The archangel betrayed God because God initially gave it a share of authority. Of course, this was an unexpected event, just as when Eve succumbed to the serpent's temptation. However, no matter how Satan carries out its betrayal, it still is not as almighty as God. As you have said, Satan is merely mighty; no matter what it does, God's authority will always defeat it. This is the true meaning behind the saying, "God is almighty, and Satan is within His hands." Therefore, the war with Satan must be carried out one step at a time. Moreover, God plans His work in response to Satan's ruses—that is, He brings salvation to humanity and reveals His almightiness and wisdom in a manner befitting the age. Likewise, the work of the last days was not predestined early on, before the Age of Grace; predestinations are not made in such an orderly manner as this: first, making man's external disposition change; second, subjecting man to His chastisement and trials; third, causing man to undergo the trial of death; fourth, having man experience the time of loving God and express the resolution of a created being; fifth, allowing man to see God's will and know Him completely, and finally completing man. He did not plan all these things during the Age of Grace; rather, He began planning them in the present age. Satan is at work, as is God. Satan expresses its corrupt disposition, whereas God speaks straightforwardly and reveals some essential things. This is the work being done today, and there is the same working principle that was used long ago, after the creation of the world.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

Daily Words of God Excerpt 150

First God created Adam and Eve, and He also created a serpent. Of all things, this serpent was the most poisonous; its body contained venom, which Satan utilized to take advantage of it. It was the serpent that tempted Eve to sin. Adam sinned after Eve did, and the two of them were then able to distinguish between good and evil. If Jehovah had known that the serpent would tempt Eve and that Eve would tempt Adam, then why did He place them all inside a garden? If He had been able to predict these things, then why did He create a serpent and place it within the Garden of Eden? Why did the Garden of Eden contain fruit of the tree of the knowledge of good and evil? Had He meant for them to eat the fruit? When Jehovah came, neither Adam nor Eve dared to confront Him, and it was only then that Jehovah knew that they had eaten the fruit of the tree of the knowledge of good and evil and fallen prey to the serpent's trickery. In the end, He cursed the serpent, and He cursed Adam and Eve as well. When the two of them ate of the fruit of the tree, Jehovah was not at all aware that they were doing it. Humanity became corrupted to the point of being evil and sexually promiscuous, going even so far that everything they harbored in their hearts was evil and unrighteous; it was all filth. Jehovah therefore regretted having creating humanity. After that, He carried out His work of destroying the world with a flood, which Noah and his sons survived. Some things are not actually as advanced and supernatural as people might imagine. Some ask, "Since God knew the archangel would betray Him, why did He create it?" These are the facts: Before the earth existed, the archangel was the greatest of heaven's angels. It had jurisdiction over all the angels in heaven; this was the authority God had granted it. With the exception of God, it was the greatest of heaven's angels. Later, after God had created humanity, down on earth the archangel carried out an even greater treachery against God. I say

it betrayed God because it wanted to manage humanity and to surpass God's authority. It was the archangel that tempted Eve into sin, and it did so because it wished to establish its kingdom upon earth and to get humans to turn their backs on God and obey the archangel instead. The archangel saw that so many things could obey it—the angels could, as could the people upon the earth. The birds and beasts, trees, forests, mountains, rivers, and all things upon the earth were under the care of humans—that is, Adam and Eve—while Adam and Eve obeyed the archangel. The archangel therefore desired to surpass God's authority and to betray God. After that, it led many angels in rebellion against God, which later became various sorts of unclean spirits. Has not humanity's development to this day been caused by the archangel's corruption? Humans are only the way they are today because the archangel betrayed God and corrupted humanity. This step-by-step work is nowhere near as abstract and simple as people might imagine. Satan carried out its betrayal for a reason, yet people are unable to comprehend such a simple fact. Why did God, who created the heavens and earth and all things, also create Satan? Since God despises Satan so much, and Satan is His enemy, why did He create Satan? By creating Satan, was He not creating an enemy? God did not actually create an enemy; rather, He created an angel, and later that angel betrayed Him. Its status had grown so great that it wished to betray God. One could say that this was a coincidence, but it was also an inevitability. It is similar to how a person will inevitably die after maturing to a certain point; things have just developed to that stage. Some absurd fools say, "Since Satan is Your enemy, why did You create it? Did You not know that the archangel would betray You? Can You not gaze from eternity to eternity? Did You not know the archangel's nature? Since You clearly knew that it would betray You, why did You make it into an archangel? Not only did it betray You, it also led so

many other angels with it and descended to the world of mortals to corrupt humanity, yet to this day, You still have been unable to complete Your six-thousand-year management plan." Are those words correct? When you think in this way, are you not putting yourself through more trouble than is necessary? There are others who say, "Had Satan not corrupted humanity through to the present day, God would not have brought humanity salvation like this. As such, God's wisdom and almightiness would have been invisible; where would His wisdom have been revealed? God therefore created a human race for Satan so that He could later reveal His almightiness—otherwise, how could man discover God's wisdom? If man did not resist God or rebel against Him, it would be unnecessary for His acts to be revealed. If all of creation were to worship Him and submit to Him, God would have no work to do." This is even further from reality, for there is nothing filthy about God, so He cannot create filth. He reveals His acts now only in order to defeat His enemy, to save the humans He created, and to defeat the demons and Satan, which hate, betray, and resist God, and which were under His dominion and belonged to Him in the very beginning. God wants to defeat these demons and, in doing so, reveal His almightiness to all things. Humanity and everything on earth are now under Satan's domain and lie under the domain of the wicked. God wants to reveal His acts to all things so that people may know Him, and thereby defeat Satan and thoroughly vanquish His enemies. The entirety of this work is accomplished through revealing His acts. All of His creation is under Satan's domain, so God wishes to reveal His almightiness to them, thereby defeating Satan. If there were no Satan, He would not need to reveal His deeds. If not for Satan's harassment, God would have created humanity and led them to live in the Garden of Eden. Why, prior to Satan's betrayal, did God never reveal all His deeds to the angels or to the

archangel? If, in the beginning, all the angels and the archangel had known God and had submitted to Him, then God would not have carried out those meaningless acts of work. Because of the existence of Satan and demons, humans, too, have resisted God, and are filled to the brim with rebellious disposition. God therefore wishes to reveal His acts. Because He wishes to do war with Satan, He must use His own authority and all His acts to defeat it; in this way, the work of salvation that He performs among humans will allow them to see His wisdom and almightiness. The work God is doing today is meaningful, and in no way resembles that to which some people refer when they say, "Is not the work You do contradictory? Is not this succession of work merely an exercise in making trouble for Yourself? You created Satan, and then allowed it to betray and resist You. You created humans, and then handed them over to Satan, allowing Adam and Eve to be tempted. Since You did all these things on purpose, why do You still detest humanity? Why do You loathe Satan? Are these not all of Your own making? What is there for You to hate?" Quite a few absurd people say such things. They wish to love God, but deep down, they complain about God. What a contradiction! You do not understand the truth, you have too many supernatural thoughts, and you even claim that God made a mistake —how absurd you are! It is you who are fiddling with the truth; it is not the case that God has made a mistake! Some people even complain over and over, "It was You who created Satan, and You who cast Satan down among humans and handed them over to it. Once humans possessed satanic disposition, You did not forgive them; on the contrary, You hated them to a certain degree. At first You loved them to a certain degree, but now You detest them. It is You who has hated humanity, yet You are also the one who has loved humanity. What exactly is going on here? Is this not a contradiction?" Regardless of how you look at it, this is what happened in

heaven; this was the manner in which the archangel betrayed God and humanity was corrupted, and this is how humans have continued to this day. Regardless of how you phrase it, that is the entire story. However, you must understand that the whole purpose behind this work God is doing today is to save you and to defeat Satan.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

Daily Words of God Excerpt 151

God uses His management of humans to defeat Satan. By corrupting people, Satan brings their fate to a close and disrupts God's work. On the other hand, God's work is the salvation of humanity. Which step of the work God does is not meant to save humanity? Which step is not meant to cleanse people, and to make them behave righteously and live out the image of ones who can be loved? Satan, however, does not do this. It corrupts humanity; it continuously carries out its work of corrupting humanity throughout the universe. Of course, God also does His own work, paying no attention to Satan. No matter how much authority Satan has, that authority was still given to it by God; God simply did not actually give it all His authority, and so no matter what Satan does, it can never surpass God and will always be within God's grasp. God did not reveal any of His acts while in heaven. He merely gave Satan a small portion of authority and allowed it to exercise control over the other angels. Therefore, no matter what Satan does, it cannot surpass God's authority, because the authority that God originally granted it is limited. As God works, Satan disrupts. In the last days, its disruptions will be finished; likewise, God's work will also be finished, and the kind of humans God wishes to complete will be completed. God directs people positively; His life is living water, immeasurable and boundless. Satan has corrupted man to a certain degree;

in the end, the living water of life will complete man, and it will be impossible for Satan to interfere and carry out its work. Thus, God will be able to gain these people completely. Even now, Satan still refuses to accept this; it continuously pits itself against God, but He pays it no attention. God has said, “I will be victorious over all of Satan’s dark forces and over all dark influences.” This is the work that is to be done in the flesh, and it is also what makes becoming flesh significant: that is, to complete the stage of work of defeating Satan in the last days, and to wipe out all things that belong to Satan. God’s victory over Satan is inevitable! Actually, Satan already failed long ago. When the gospel began to spread throughout the land of the great red dragon—that is, when God incarnate began His work and this work was set in motion—Satan was utterly defeated, for the very purpose of the incarnation was to vanquish Satan. As soon as Satan saw that God had once again become flesh and begun to carry out His work, which no force could stop, it therefore became dumbfounded at the sight of this work, and did not dare to do any further mischief. At first Satan thought that it, too, was endowed with plenty of wisdom, and it interrupted and harassed God’s work; however, it did not expect that God would once again become flesh, or that in His work, God would use Satan’s rebelliousness to serve as a revelation and judgment for humanity, thereby conquering humans and defeating Satan. God is wiser than Satan, and His work far exceeds it. Therefore, as I have previously stated, “The work that I do is carried out in response to Satan’s ruses; in the end, I will reveal My almightiness and Satan’s powerlessness.” God will do His work in the forefront, while Satan will trail behind, until, in the end, it is finally destroyed—it will not even know what hit it! It will only realize the truth once it has already been smashed and crushed, and by then, it will already

have been incinerated in the lake of fire. Will it not be completely convinced then? For Satan will then have no more schemes to employ!

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

Daily Words of God Excerpt 152

God's work among man is inseparable from man, for man is the object of this work, and the only creature made by God that can bear testimony to God. The life of man and all of man's activities are inseparable from God, and are all controlled by the hands of God, and it may even be said that no person can exist independently of God. None can deny this, for it is a fact. All that God does is for the profit of mankind and is directed against the schemes of Satan. All that man needs comes from God, and God is the source of man's life. Thus, man is simply unable to part from God. God, furthermore, has never had any intention of parting from man. The work that God does is for the sake of all mankind, and His thoughts are always kind. For man, then, the work of God and the thoughts of God (that is, God's will) are both "visions" that should be known by man. Such visions are also the management of God, and work that is incapable of being done by man. The requirements that God makes of man during His work, meanwhile, are called the "practice" of man. Visions are the work of God Himself, or they are His will for mankind or the aims and significance of His work. Visions can also be said to be a part of the management, for this management is the work of God, and is directed at man, which means that it is the work that God does among man. This work is the evidence and the path through which man comes to know God, and it is of the utmost importance for man. If, instead of paying attention to the knowledge of God's work, people only pay attention to the doctrines of belief in God, or to triflingly unimportant details, then they simply will not know God, and,

moreover, will not be after God's heart. The work of God that is exceedingly helpful to man's knowledge of God is called visions. These visions are the work of God, the will of God, and the aims and significance of God's work; they are all of benefit to man. Practice refers to that which should be done by man, that which should be done by the creatures that follow God, and it is also the duty of man. What man is supposed to do is not something that was understood by man from the very beginning, but is the requirements that God makes of man during His work. These requirements become gradually more profound and more elevated as God works. For example, during the Age of Law, man had to follow the law, and during the Age of Grace, man had to bear the cross. The Age of Kingdom is different: The requirements of man are higher than those during the Age of Law and the Age of Grace. As the visions become more elevated, the requirements of man become ever higher, and become ever clearer and more real. Likewise, the visions also become increasingly real. These many real visions are not only conducive to man's obedience to God, but are, moreover, conducive to his knowledge of God.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 153

Compared to previous ages, the work of God during the Age of Kingdom is more practical, more directed at man's essence and changes in his disposition, and more able to bear testimony to God Himself for all those that follow Him. In other words, during the Age of Kingdom, as He works, God shows more of Himself to man than at any time in the past, which means that the visions that should be known by man are higher than in any previous age. Because God's work among man has entered unprecedented territory, the visions known by man during the Age of Kingdom are the highest throughout all of the management work. God's

work has entered unprecedented territory, and so the visions to be known by man have become the highest of all visions, and the resultant practice of man is also higher than in any previous age, for the practice of man changes in step with the visions, and the perfection of the visions also marks the perfection of the requirements of man. As soon as all of God's management comes to a halt, so too does the practice of man cease, and without the work of God, man will have no choice but to keep to the doctrine of times past, or else will simply have nowhere to turn. Without new visions, there will be no new practice by man; without complete visions, there will be no perfect practice by man; without higher visions, there will be no higher practice by man. The practice of man changes along with the footsteps of God, and, likewise, the knowledge and experience of man also change along with God's work. Regardless of how capable man is, still he is inseparable from God, and if God were to stop working for just a moment, man would immediately die from His wrath. Man has nothing to boast of, for no matter how high man's knowledge today, no matter how profound his experiences, he is inseparable from God's work—for the practice of man, and that which he should seek in his belief in God, are inseparable from the visions. In every instance of God's work, there are visions that man should know, and, following these, fitting requirements are made of man. Without these visions as the foundation, man would be simply incapable of practice, nor would man be able to follow God unwaveringly. If man does not know God or understand God's will, then all that man does is in vain, and incapable of being approved by God. No matter how plentiful man's gifts, still he is inseparable from God's work and the guidance of God. No matter how good the actions of man are or how many actions man performs, still they cannot replace the work of God. And so, under no circumstance is the practice of man separable from the visions. Those who do not accept the new visions

have no new practice. Their practice bears no relation to the truth because they abide by doctrine and keep to the dead law; they have no new visions at all, and as a result, they put nothing from the new age into practice. They have lost the visions, and in doing so they have also lost the work of the Holy Spirit, and they have lost the truth. Those who are without the truth are the progeny of absurdity, they are the embodiment of Satan. No matter what kind of person someone is, they cannot be without the visions of God's work, and cannot be bereft of the presence of the Holy Spirit; as soon as one loses the visions, one instantly descends into Hades and lives among darkness. People without visions are those who follow God foolishly, they are those who are devoid of the work of the Holy Spirit, and they are living in hell. Such people do not pursue the truth, but instead hang out the name of God like a signboard. Those who do not know the work of the Holy Spirit, who do not know God incarnate, who do not know the three stages of work in the entirety of God's management—they do not know the visions, and so are without the truth. And are not those who do not possess the truth all evildoers? Those who are willing to put the truth into practice, who are willing to seek a knowledge of God, and who truly cooperate with God are people for whom the visions act as a foundation. They are approved by God because they cooperate with God, and it is this cooperation that should be put into practice by man.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 154

In the visions are contained many paths to practice. The practical demands made of man are also contained within the visions, as is the work of God that should be known by man. In the past, during the special gatherings or the grand gatherings that were held in various places, only one aspect of the path of practice was spoken of. Such practice was that which

was to be put into practice during the Age of Grace, and scarcely bore any relation to the knowledge of God, for the vision of the Age of Grace was only the vision of Jesus' crucifixion, and there were no greater visions. Man was supposed to know no more than the work of His redemption of mankind through the crucifixion, and so during the Age of Grace there were no other visions for man to know. In this way, man had only a scant knowledge of God, and apart from the knowledge of Jesus' love and compassion, there were but a few simple and pitiful things for him to put into practice, things that were a far cry from today. In the past, no matter what form his assembly took, man was incapable of speaking of a practical knowledge of God's work, much less was anyone able to clearly say which was the most suitable path of practice for man to enter upon. Man merely added a few simple details to a foundation of forbearance and patience; there was simply no change in the essence of his practice, for within the same age God did not do any newer work, and the only requirements He made of man were forbearance and patience, or bearing the cross. Apart from such practices, there were no higher visions than the crucifixion of Jesus. In the past, there was no mention of other visions because God did not do a great deal of work, and because He only made limited demands of man. In this way, regardless of what man did, he was incapable of transgressing these bounds, bounds which were but a few simple and shallow things for man to put into practice. Today I talk of other visions because today, more work has been done, work that is several times in excess of the Age of Law and the Age of Grace. The requirements of man, too, are several times higher than in ages past. If man is incapable of fully knowing such work, then it would possess no great significance; it can be said that man will have difficulty fully knowing such work if he does not devote an entire lifetime's effort to it. In the work of conquest, to talk only

of the path of practice would make the conquest of man impossible. Mere talk of the visions, without making any requirements of man, would also render the conquest of man impossible. If nothing were spoken of but the path of practice, then it would be impossible to strike at man's Achilles' heel, or to dispel the notions of man, and so too would it be impossible to completely conquer man. Visions are the main instrument of man's conquest, yet if there were no path of practice apart from the visions, then man would have no way to follow, much less would he have any means of entry. This has been the principle of God's work from beginning to end: In the visions there is that which can be put into practice, and so too are there visions in addition to practice. The degree of changes in both man's life and his disposition accompanies changes in the visions. Were man only to rely on his own efforts, then it would be impossible for him to achieve any great degree of change. The visions speak of the work of God Himself and the management of God. Practice refers to the path of man's practice, and to the way of man's existence; in all of God's management, the relationship between visions and practice is the relationship between God and man. If the visions were removed, or if they were spoken of without the talk of practice, or if there were only visions and the practice of man was eradicated, then such things could not be considered the management of God, much less could it be said that the work of God is done for the sake of mankind; in this way, not only would man's duty be removed, but it would be a denial of the purpose of God's work. If, from beginning to end, man were merely required to practice, without the involvement of God's work, and, moreover, if man were not required to know the work of God, then such work could even less be called the management of God. If man did not know God, and were ignorant of God's will, and blindly carried out his practice in a vague and abstract way, then he would never become a fully

qualified creature. And so, these two things are both indispensable. If there were only the work of God, which is to say, if there were only the visions and if there were no cooperation or practice by man, then such things could not be called the management of God. If there were only the practice and entry of man, then regardless of how high the path that man entered upon, this, too, would be unacceptable. The entry of man must gradually change in step with the work and visions; it cannot change on a whim. The principles of man's practice are not free and unrestrained but are set within certain bounds. Such principles change in step with the visions of the work. Therefore, God's management ultimately comes down to God's work and the practice of man.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 155

The management work only came about because of mankind, which means it only arose because of the existence of mankind. There was no management before mankind, or in the beginning, when the heavens and earth and all things were created. If, in all of God's work, there were no practice beneficial to man, which is to say, if God did not make fitting requirements of corrupt mankind (if, in the work done by God, there were no suitable path for man's practice), then this work could not be called God's management. If the entirety of God's work only involved telling corrupt mankind how to go about their practice, and God did not carry out any of His own enterprise, and exhibited not a shred of His omnipotence or wisdom, then no matter how high God's requirements of man, no matter how long God lived among man, man would know nothing of God's disposition; if that were the case, then work of this kind would be even less worthy of being called God's management. Simply put, the work of God's management is the work done by God, and all the work carried out under

the guidance of God by those who have been gained by God. Such work can be summarized as management. In other words, God's work among man, as well as the cooperation with Him of all those who follow Him are collectively called management. Here, the work of God is called visions, and the cooperation of man is called practice. The higher God's work (that is, the higher the visions), the more God's disposition is made plain to man, the more it is at odds with the notions of man, and the higher the practice and cooperation of man become. The higher the requirements of man, the more God's work is at odds with the notions of man, as a result of which the trials of man, and the standards that he is required to meet, also become higher. At the conclusion of this work, all visions will have been made complete, and that which man is required to put into practice will have reached the acme of perfection. This will also be the time when each is classed according to kind, for that which man is required to know will have been shown to man. So, when the visions reach their apogee, the work will accordingly approach its end, and man's practice will have also reached its zenith. The practice of man is based on the work of God, and the management of God is only fully expressed thanks to the practice and cooperation of man. Man is the showpiece of God's work, and the object of the work of all of God's management, and also the product of God's entire management. If God worked alone, without the cooperation of man, then there would be nothing that could serve as the crystallization of His entire work, and then there would not be the slightest significance to God's management. Besides God's work, only by God choosing fitting objects to express His work and prove its omnipotence and wisdom can God achieve the aim of His management, and achieve the aim of using all of this work to completely defeat Satan. Therefore, man is an indispensable part of the work of God's management, and man is the only one that can make God's

management bear fruit and achieve its ultimate aim; apart from man, no other life form can undertake such a role. If man is to become the true crystallization of God's management work, then the disobedience of corrupt mankind must be entirely dispelled. This requires that man be given practice suitable for different times, and that God carry out the corresponding work among man. Only in this way will there ultimately be gained a group of people who are the crystallization of God's management work. God's work among man cannot bear testimony to God Himself merely through the work of God alone; to be achieved, such testimony also requires living human beings that are suitable for His work. God will first work upon these people, through whom His work will then be expressed, and thus such testimony of His will be borne among the creatures, and in this, God will have achieved the aim of His work. God does not work alone to defeat Satan because He cannot bear direct testimony to Himself among all creatures. If He were to do so, it would be impossible to utterly convince man, so God must work on man in order to conquer him, and only then will He be able to gain testimony among all creatures. If it were just God who worked, without the cooperation of man, or if man were not required to cooperate, then man would never be able to know God's disposition, and would forever be unaware of God's will; God's work could then not be called the work of God's management. If only man himself were to strive, and seek, and work hard, without understanding the work of God, then man would be playing pranks. Without the work of the Holy Spirit, that which man does is of Satan, he is rebellious and an evildoer; Satan is exhibited in all that is done by corrupt mankind, and there is nothing that is compatible with God, and all man does is the manifestation of Satan. Nothing in all that has been spoken of is exclusive of visions and practice. Upon the foundation of visions, man finds practice and the path of obedience, so that

he may put aside his notions and gain those things that he has not possessed in the past. God requires that man cooperate with Him, that man completely submit to His requirements, and man asks to behold the work done by God Himself, to experience the almighty power of God, and to know God's disposition. These, in summary, are the management of God. God's union with man is the management, and it is the greatest management.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 156

That which involves visions primarily refers to the work of God Himself, and that which involves practice should be done by man and bears no relation to God whatsoever. The work of God is completed by God Himself, and the practice of man is achieved by man himself. That which should be done by God Himself does not need to be done by man, and that which should be practiced by man is unrelated to God. The work of God is His own ministry and bears no relation to man. This work does not need to be done by man, and, furthermore, man would be incapable of doing the work to be done by God. That which man is required to practice must be accomplished by man, whether it be the sacrifice of his life, or the delivery of him over to Satan to stand testimony—these must all be accomplished by man. God Himself completes all the work He is supposed to, and that which man should do is shown to man, and the remaining work is left to man to do. God does not do additional work. He does only the work that is within His ministry, and only shows man the way, and only does the work of opening the way, and does not do the work of paving the way; this should be understood by all. Putting the truth into practice means putting the words of God into practice, and all this is the duty of man, is that which should be done by man, and has nothing whatsoever to do with God. If man demands that God also suffer torment and refinement in the truth, in the same way as

man, then man is being disobedient. God's work is to perform His ministry, and the duty of man is to obey all of God's guidance, without any resistance. That which man must attain he is behooved to accomplish, regardless of the manner in which God works or lives. Only God Himself can make requirements of man, which is to say, only God Himself is fit to make requirements of man. Man should not have any choice and should do nothing but fully submit and practice; this is the sense that should be possessed by man. Once the work that should be done by God Himself is completed, man is required to experience it, step by step. If, in the end, when all of God's management has been completed, man has still not done that which is required by God, then man should be punished. If man does not fulfill the requirements of God, then this is due to the disobedience of man; it does not mean that God has not been thorough enough in His work. All those who cannot put God's words into practice, those who cannot fulfill God's requirements, and those who cannot give their loyalty and fulfill their duty shall all be punished. Today, what you are required to achieve are not additional demands, but the duty of man, and that which should be done by all people. If you are incapable of even doing your duty, or of doing it well, then are you not bringing trouble upon yourselves? Are you not courting death? How could you still expect to have a future and prospects? The work of God is done for the sake of mankind, and the cooperation of man is given for the sake of God's management. After God has done all that He is supposed to do, man is required to be unstinting in his practice, and to cooperate with God. In the work of God, man should spare no effort, should offer up his loyalty, and should not indulge in numerous notions, or sit passively and await death. God can sacrifice Himself for man, so why can man not offer his loyalty to God? God is of one heart and mind toward man, so why can man not offer a little

cooperation? God works for mankind, so why can man not perform some of his duty for the sake of God's management? God's work has come this far, yet still you see but do not act, you hear but do not move. Are not such people the objects of perdition? God has already devoted His all to man, so why, today, is man incapable of earnestly performing his duty? For God, His work is His first priority, and the work of His management is of the utmost importance. For man, putting God's words into practice and fulfilling God's requirements are his first priority. This you should all understand. The words spoken to you have reached the very core of your substance, and God's work has entered unprecedented territory. Many people still do not understand the truth or falsehood of this way; they are still waiting and seeing, and not performing their duty. Instead, they examine every word and action by God, they focus on what He eats and wears, and their notions become ever more grievous. Are such people not making a fuss about nothing? How could such people be those who seek God? And how could they be those who have the intention to submit to God? They put their loyalty and duty to the back of their minds, and instead concentrate on the whereabouts of God. They are an outrage! If man has understood all that he is supposed to understand, and has put into practice all that he is supposed to put into practice, then God will surely bestow His blessings upon man, for that which He requires of man is the duty of man, and that which should be done by man. If man is incapable of comprehending what he is supposed to understand and is incapable of putting into practice what he should put into practice, then man will be punished. Those who do not cooperate with God are in enmity to God, those who do not accept the new work are opposed to it, even if such people do nothing that is obviously in opposition to it. All those who do not put into practice the truth required by God are people who deliberately oppose

and are disobedient toward the words of God, even if such people pay special attention to the work of the Holy Spirit. People who do not obey God's words and submit to God are rebellious, and they are in opposition to God. People who do not perform their duty are those who do not cooperate with God, and people who do not cooperate with God are those who do not accept the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 157

When God's work reaches a certain point, and His management reaches a certain point, those who are after His heart are all capable of fulfilling His requirements. God makes requirements of man according to His own standards, and according to that which man is capable of achieving. Whilst talking of His management, He also points the way for man, and provides man with a path for survival. The management of God and the practice of man are both of the same stage of work and are carried out simultaneously. Talk of God's management relates to changes in man's disposition, and talk of that which should be done by man and of changes in man's disposition relates to the work of God; there is no time at which these two may be separated. The practice of man is changing, step-by-step. That is because God's requirements of man are also changing, and because God's work is always changing and progressing. If man's practice remains ensnared in doctrine, this proves that he is bereft of God's work and guidance; if man's practice never changes or goes deeper, then this proves that the practice of man is carried out according to the will of man, and is not the practice of the truth; if man has no path on which to tread, then he has already fallen into the hands of Satan, and is controlled by Satan, which means that he is controlled by evil spirits. If man's practice does not go deeper, then God's work will not develop, and if there is no change in God's

work, then man's entry will come to a halt; this is inevitable. Throughout all of God's work, if man were to always abide by the law of Jehovah, then God's work could not progress, much less would it be possible to bring the entire age to an end. If man always held to the cross and practiced patience and humility, then it would be impossible for God's work to continue progressing. Six thousand years of management simply cannot be brought to an end among people who only abide by the law, or only hold to the cross and practice patience and humility. Instead, the entire work of God's management is concluded among those of the last days, who know God, who have been recovered from the clutches of Satan, and who have fully divested themselves from the influence of Satan. This is the inevitable direction of God's work. Why is it said that the practice of those in the religious churches is outdated? It is because what they put into practice is divorced from the work of today. In the Age of Grace, what they put into practice was right, but as the age has passed and God's work has changed, their practice has gradually become outdated. It has been left behind by the new work and the new light. Based upon its original foundation, the work of the Holy Spirit has progressed several steps deeper. Yet those people still remain stuck at the original stage of God's work, and still cleave to the old practices and the old light. God's work can change greatly in three or five years, so would not even greater transformations occur over the course of 2,000 years? If man has no new light or practice, it means that he has not kept up with the work of the Holy Spirit. This is the failing of man; the existence of God's new work cannot be denied because, today, those who previously had the work of the Holy Spirit still abide by outdated practices. The work of the Holy Spirit is always moving forward, and all those who are in the stream of the Holy Spirit should also be progressing deeper and changing, step-by-step. They should not stop at a single stage. Only those

who do not know the work of the Holy Spirit would remain amongst His original work, and not accept the new work of the Holy Spirit. Only those who are disobedient would be incapable of gaining the Holy Spirit's work. If the practice of man does not keep pace with the new work of the Holy Spirit, then the practice of man is surely dissevered from the work of today and is surely incompatible with the work of today. Such outdated people as these are simply incapable of accomplishing God's will, much less could they become people who will ultimately stand testimony to God. The entire management work, furthermore, could not be concluded amongst such a group of people. For those who once held to the law of Jehovah, and those who once suffered for the cross, if they cannot accept the stage of work of the last days, then all that they did will have been in vain, and useless. The clearest expression of the Holy Spirit's work is in embracing the here and now, not clinging to the past. Those who have not kept up with the work of today, and who have become separated from the practice of today, are those who oppose and do not accept the work of the Holy Spirit. Such people defy the present work of God. Though they hold onto the light of the past, it cannot be denied that they do not know the work of the Holy Spirit. Why has there been all this talk of the changes in the practice of man, of the differences in the practice between the past and today, of how the practice was carried out during the previous age, and of how it is done today? Such divisions in the practice of man are always spoken of because the work of the Holy Spirit is constantly moving forward, and thus the practice of man is required to constantly change. If man remains stuck in one stage, then this proves that he is incapable of keeping up with God's new work and new light; it does not prove that God's plan of management has not changed. Those who are outside the stream of the Holy Spirit always think they are right, but in fact, God's work in them ceased long ago, and the

work of the Holy Spirit is absent from them. The work of God was long since transferred to another group of people, a group on whom He intends to complete His new work. Because those in religion are incapable of accepting God's new work, and hold only to the old work of the past, thus God has forsaken these people, and does His new work on the people who accept this new work. These are people who cooperate in His new work, and only in this way can His management be accomplished. The management of God is always moving forward, and the practice of man is always ascending higher. God is always working, and man is always in need, such that both reach their zenith and God and man achieve complete union. This is the expression of the accomplishment of God's work, and it is the final outcome of God's entire management.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 158

In each stage of God's work there are also corresponding requirements of man. All those who are within the stream of the Holy Spirit are possessed of the presence and discipline of the Holy Spirit, and those who are not within the stream of the Holy Spirit are under the command of Satan, and without any of the work of the Holy Spirit. People who are in the stream of the Holy Spirit are those who accept the new work of God, and who cooperate in the new work of God. If those who are within this stream are incapable of cooperating, and unable to put into practice the truth required by God during this time, then they will be disciplined, and at worst will be forsaken by the Holy Spirit. Those who accept the new work of the Holy Spirit, will live within the stream of the Holy Spirit, and they will receive the care and protection of the Holy Spirit. Those who are willing to put the truth into practice are enlightened by the Holy Spirit, and those who are unwilling to put the truth into practice are disciplined by the Holy Spirit,

and may even be punished. Regardless of what kind of person they are, provided that they are within the stream of the Holy Spirit, God will take responsibility for all those who accept His new work for the sake of His name. Those who glorify His name and are willing to put His words into practice will receive His blessings; those who disobey Him and do not put His words into practice will receive His punishment. People who are in the stream of the Holy Spirit are those who accept the new work, and since they have accepted the new work, they should cooperate appropriately with God, and should not act as rebels who do not perform their duty. This is God's only requirement of man. Not so for the people who do not accept the new work: They are outside the stream of the Holy Spirit, and the discipline and reproach of the Holy Spirit do not apply to them. All day, these people live within the flesh, they live within their minds, and all that they do is according to the doctrine produced by the analysis and research of their own brains. This is not what is required by the Holy Spirit's new work, much less is it cooperation with God. Those who do not accept the new work of God are bereft of the presence of God, and, moreover, devoid of the blessings and protection of God. Most of their words and actions hold to the past requirements of the Holy Spirit's work; they are doctrine, not truth. Such doctrine and regulation are sufficient to prove that the gathering together of these people is nothing but religion; they are not the chosen ones, or the objects of God's work. The assembly of all those among them can only be called a grand congress of religion, and cannot be called a church. This is an unalterable fact. They do not have the Holy Spirit's new work; what they do seems redolent of religion, what they live out seems replete with religion; they do not possess the presence and work of the Holy Spirit, much less are they eligible to receive the discipline or enlightenment of the Holy Spirit. These people are all lifeless corpses, and maggots that

are devoid of spirituality. They have no knowledge of man's rebelliousness and opposition, have no knowledge of all of man's evildoing, much less do they know all of God's work and God's present will. They are all ignorant, base people, and they are scum that are unfit to be called believers! Nothing they do has any bearing on the management of God, much less can it impair God's plans. Their words and actions are too disgusting, too pathetic, and simply unworthy of mention. Nothing done by those who are not within the stream of the Holy Spirit has anything to do with the new work of the Holy Spirit. Because of this, no matter what they do, they are without the discipline of the Holy Spirit, and, moreover, without the enlightenment of the Holy Spirit. For they are all people who have no love for the truth, and who have been detested and rejected by the Holy Spirit. They are called evildoers because they walk in the flesh and do whatever pleases them under the signboard of God. While God works, they are deliberately hostile to Him, and run in the opposite direction to Him. Man's failure to cooperate with God is supremely rebellious in itself, so will not those people who deliberately run counter to God particularly receive their just retribution?

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 159

You must come to know the visions of God's work and grasp the general direction of His work. This is positive entry. Once you have accurately mastered the truth of visions, your entry will be secure; no matter how God's work changes, you will remain steadfast in your heart, be clear about the visions, and have a goal for your entry and your pursuit. In this way, all the experience and knowledge within you will grow deeper and become more detailed. Once you have grasped the bigger picture in its entirety, you will suffer no losses in life, nor will you go astray. If you do not come to know these steps of work, you shall suffer loss at each step, and

it will take you more than a few days to turn things around, nor will you be able to set upon the right track in even a couple of weeks. Will this not cause delays? There is much in the way of positive entry and practice that you must master. As for the visions of God's work, you must grasp the following points: the significance of His work of conquest, the future path to being made perfect, what must be achieved through experiencing trials and tribulations, the significance of judgment and chastisement, the principles behind the work of the Holy Spirit, and the principles behind perfection and conquest. These all belong to the truth of visions. The rest are the three stages of work in the Age of Law, the Age of Grace, and the Age of Kingdom, as well as future testimony. These, too, are the truth of visions, and they are what is most fundamental as well as most crucial. At present, there is so much that you should enter into and practice, and it is now more layered and more detailed. If you have no knowledge of these truths, this proves that you have yet to achieve entry. Most of the time, people's knowledge of the truth is too shallow; they are unable to put into practice certain basic truths and do not know how to handle even trivial matters. The reason that people are unable to practice truth is because their disposition is rebellious, and because their knowledge of the work of today is too superficial and one-sided. Thus, it is no easy task for people to be made perfect. You are much too rebellious, and you retain too much of your old self; you are unable to stand on the side of truth, and you are unable to practice even the most self-evident of truths. Such people cannot be saved and are those who have not been conquered. If your entry has neither detail nor objectives, growth will be slow in coming to you. If there is not the slightest reality to your entry, then your pursuit will be in vain. If you are unaware of the essence of truth, you will remain unchanged. Growth in man's life and changes in his disposition are achieved by entering into

reality and, moreover, through entering into detailed experiences. If you have many detailed experiences during your entry, and you have much actual knowledge and entry, your disposition shall quickly change. Even if, at present, you are not completely clear about practice, you must at the very least be clear about the visions of God's work. If not, you shall be incapable of entry; entry is only possible once you have knowledge of the truth. Only if the Holy Spirit enlightens you in your experience will you gain a deeper understanding of the truth, and deeper entry. You must come to know the work of God.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Daily Words of God Excerpt 160

In the beginning, after the creation of mankind, it was the Israelites who served as the basis of God's work. The whole of Israel was the base of Jehovah's work on earth. The work of Jehovah was to lead and shepherd man directly by setting forth the laws, so that man could live a normal life and worship Jehovah in a normal manner on earth. God in the Age of Law could be neither seen nor touched by man. Because all He did was to guide the earliest people corrupted by Satan, teaching and shepherding them, His words contained nothing but laws, statutes, and the norms of human behavior, and did not provide them with the truths of life. The Israelites under His leadership had not been profoundly corrupted by Satan. His work of law was only the very first stage in the work of salvation, the very beginning of the work of salvation, and had practically nothing to do with changes in the life disposition of man. Therefore, there was no need at the beginning of the work of salvation for Him to assume flesh for His work in Israel. This is why He required a medium—a tool—through which to engage with man. Thus, there arose among created beings those who spoke

and worked on behalf of Jehovah, which is how the sons of man and prophets came to work among man. The sons of man worked among man on behalf of Jehovah. To be called “sons of man” by Jehovah means that such people set forth the laws on behalf of Jehovah. They were also priests among the people of Israel, priests who were watched over and protected by Jehovah, and in whom the Spirit of Jehovah worked; they were leaders among the people and directly served Jehovah. The prophets, on the other hand, were dedicated to speaking, on behalf of Jehovah, to the people of all lands and tribes. They also prophesied the work of Jehovah. Be they the sons of man or the prophets, all were raised up by the Spirit of Jehovah Himself and had the work of Jehovah in them. Among the people, they were the ones who directly represented Jehovah; they did their work only because they were raised up by Jehovah and not because they were the flesh in which the Holy Spirit Himself was incarnated. Therefore, though they were alike in speaking and working on behalf of God, those sons of man and prophets in the Age of Law were not the flesh of God incarnate. God’s work in the Age of Grace and the last stage was precisely the opposite, for the work of salvation and judgment of man were both done by God incarnate Himself, and so there was simply no need to raise up once more the prophets and sons of man to work on His behalf. In the eyes of man, there are no essential differences between the essence and the method of their work. And it is for this reason that people are constantly confusing the work of God incarnate with that of the prophets and sons of man. The appearance of God incarnate was basically the same as that of the prophets and sons of man. And God incarnate was even more normal and more real than the prophets. Hence, man is incapable of distinguishing between them. Man focuses solely on appearances, completely unaware that, even though the two are alike in being working and speaking, there is an essential

difference between them. Because man's ability to tell things apart is too poor, he is unable to distinguish between simple issues, much less something so complex. When the prophets and those people used by the Holy Spirit spoke and worked, this was to carry out the duties of man, it was to serve the function of a created being, and it was something that man ought to do. However, the words and the work of God incarnate were to carry out His ministry. Though His external form was that of a created being, His work was not to carry out His function but His ministry. The term "duty" is used with regard to created beings, whereas "ministry" is used with regard to the flesh of God incarnate. There is a substantive difference between the two; they are not interchangeable. The work of man is only to do his duty, whereas the work of God is to manage, and to carry out His ministry. Therefore, though many apostles were used by the Holy Spirit and many prophets were filled with Him, their work and words were merely to perform their duty as created beings. Their prophecies may have exceeded the way of life spoken of by God incarnate, and their humanity may have even transcended that of God incarnate, but they were still doing their duty, and not fulfilling a ministry. The duty of man refers to the function of man; it is what is attainable by man. However, the ministry carried out by God incarnate is related to His management, and this is unattainable by man. Whether God incarnate speaks, works, or manifests wonders, He is doing great work amidst His management, and such work cannot be done by man in His stead. The work of man is only to do his duty as a created being in a given stage of God's work of management. Without God's management, that is, if the ministry of God incarnate were to be lost, the duty of a created being would be lost. God's work in carrying out His ministry is to manage man, whereas man's performance of his duty is the fulfillment of his own obligation to meet the demands of the Creator, and

can in no way be considered the carrying out of one's ministry. To the inherent substance of God—to His Spirit—the work of God is His management, but to God incarnate, who wears the external form of a created being, His work is the carrying out of His ministry. Whatever work He does is to carry out His ministry; all that man can do is to give his best within the scope of God's management and under His guidance.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Daily Words of God Excerpt 161

In the Age of Grace, Jesus also spoke many words and did much work. How was He different from Isaiah? How was He different from Daniel? Was He a prophet? Why is it said that He is Christ? What are the differences between them? They were all men who spoke words, and their words appeared more or less the same to man. They all spoke words and did work. The prophets of the Old Testament spoke prophecies, and similarly, so could Jesus. Why is this so? The distinction here is based on the nature of the work. To discern this matter, you must not consider the nature of the flesh, nor should you consider the depth or superficiality of their words. Always you must first consider their work and the effects their work achieves in man. The prophecies spoken by the prophets at the time did not supply the life of man, and the inspirations received by those such as Isaiah and Daniel were merely prophecies, and not the way of life. If not for the direct revelation of Jehovah, none could have done that work, which is not possible for mortals. Jesus, too, spoke many words, but such words were the way of life from which man could find a path to practice. That is to say, first, He could supply the life of man, for Jesus is life; second, He could reverse the deviations of man; third, His work could succeed that of Jehovah in order to carry on the age; fourth, He could grasp the needs

within man and understand what man lacks; fifth, He could usher in a new age and conclude the old. That is why He is called God and Christ; not only is He different from Isaiah but also from all other prophets. Take Isaiah as a comparison for the work of the prophets. First, he could not supply the life of man; second, he could not usher in a new age. He was working under the leadership of Jehovah and not to usher in a new age. Third, the words he spoke were beyond him. He was receiving revelations directly from the Spirit of God, and others would not understand, even having listened to them. These few things alone are sufficient to prove that his words were no more than prophecies, no more than an aspect of work done in Jehovah's stead. He could not, however, completely represent Jehovah. He was Jehovah's servant, an instrument in Jehovah's work. He was only doing work within the Age of Law and within the scope of the work of Jehovah; he did not work beyond the Age of Law. On the contrary, the work of Jesus differed. He surpassed the scope of Jehovah's work; He worked as God incarnate and underwent crucifixion in order to redeem all mankind. That is to say, He carried out new work outside of the work done by Jehovah. This was the ushering in of a new age. In addition, He was able to speak of that which man could not achieve. His work was work within the management of God and involved the whole of mankind. He did not work in just a few men, nor was His work meant to lead a limited number of men. As for how God was incarnated as a man, how the Spirit gave revelations at that time, and how the Spirit descended upon a man to do work—these are matters that man cannot see or touch. It is utterly impossible for these truths to serve as proof that He is God incarnate. As such, distinction can only be made among the words and work of God, which are tangible to man. Only this is real. This is because matters of the Spirit are not visible to you and are known clearly only by God Himself, and not even God's incarnate flesh

knows all; you can only verify whether He is God from the work He has done. From His work, it can be seen that, first, He is able to open up a new age; second, He is able to supply the life of man and show man the way to follow. This is sufficient to establish that He is God Himself. At the very least, the work He does can fully represent the Spirit of God, and from such work it can be seen that the Spirit of God is within Him. As the work done by God incarnate was mainly to usher in a new age, lead new work, and open up a new realm, these alone are sufficient to establish that He is God Himself. This thus differentiates Him from Isaiah, Daniel, and the other great prophets. Isaiah, Daniel, and the others were all of a class of highly educated and cultured men; they were extraordinary men under the leadership of Jehovah. The flesh of God incarnate too was knowledgeable and had no lack of sense, but His humanity was particularly normal. He was an ordinary man, and the naked eye could not discern any special humanity about Him or detect anything in His humanity unlike that of others. He was not at all supernatural or unique, and He did not possess any higher education, knowledge, or theory. The life He spoke of and the path He led were not gained through theory, through knowledge, through life experience, or through family upbringing. Rather, they were the direct work of the Spirit, which is the work of the incarnate flesh. It is because man has great notions of God, and particularly because these notions are made of too many vague and supernatural elements that, in the eyes of man, a normal God with human weakness, who cannot work signs and wonders, is assuredly not God. Are these not the erroneous notions of man? If the flesh of God incarnate was not a normal man, then how could He be said to have become flesh? To be of the flesh is to be an ordinary, normal man; if He had been a transcendent being, then He would not have been of the flesh. To prove that He is of the flesh, God incarnate needed to possess normal flesh.

This was simply to complete the significance of the incarnation. However, this was not the case for the prophets and sons of man. They were gifted men used by the Holy Spirit; in the eyes of man, their humanity was particularly great, and they performed many acts that surpassed normal humanity. For this reason, man regarded them as God. Now you all must understand this clearly, for it has been the issue most easily confused by all men in ages past. Additionally, the incarnation is the most mysterious of all things, and God incarnate is the most difficult for man to accept. What I say is conducive to fulfilling your function and your understanding the mystery of the incarnation. This is all related to God's management, to the visions. Your understanding of this will be more beneficial to gaining knowledge of the visions, that is, God's work of management. In this way, you will also gain much understanding of the duty that different kinds of people ought to perform. Though these words do not directly show you the way, they are still of great help to your entry, for your lives at present are much lacking in visions, and this will become a significant obstacle preventing your entry. If you have been unable to understand these issues, then there will be no motivation driving your entry. And how can such a pursuit enable you best to fulfill your duty?

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Daily Words of God Excerpt 162

Some people will ask, "What is the difference between the work done by God incarnate and that of the prophets and apostles of times past? David was also called the Lord, and so too was Jesus; although the work they did was different, they were called the same thing. Tell me, why were their identities not the same? What John witnessed was a vision, one that also came from the Holy Spirit, and he was able to say the words that the Holy

Spirit intended to say; why was the identity of John different from that of Jesus?" The words spoken by Jesus were able to fully represent God, and they fully represented the work of God. What John saw was a vision, and he was incapable of completely representing the work of God. Why is it that John, Peter, and Paul spoke many words, as Jesus did, and yet they did not have the same identity as Jesus? It is chiefly because the work they did was different. Jesus represented the Spirit of God and was the Spirit of God working directly. He did the work of the new age, the work that no one had done before. He opened up a new way, He represented Jehovah, and He represented God Himself, whereas with Peter, Paul, and David, regardless of what they were called, they only represented the identity of a creature of God, and were sent by Jesus or Jehovah. So no matter how much work they did, no matter how great the miracles they performed, they were still just creatures of God, and incapable of representing the Spirit of God. They worked in the name of God or worked after being sent by God; furthermore, they worked in the ages begun by Jesus or Jehovah, and they did no other work. They were, after all, merely creatures of God. In the Old Testament, many prophets spoke predictions, or wrote books of prophecy. No one said that they were God, but as soon as Jesus started to work, the Spirit of God bore testimony to Him as God. Why is that? At this point you should already know! Before, the apostles and prophets wrote various epistles, and made many prophecies. Later on, people chose some of them to put in the Bible, and some were lost. Since there are people who say that everything spoken by them came from the Holy Spirit, why is some of it considered good, and some of it considered bad? And why were some chosen, and others not? If they were indeed the words spoken by the Holy Spirit, would it be necessary for people to choose them? Why are the accounts of the words spoken by Jesus and the work He did different in each of the Four

Gospels? Is this not the fault of those who recorded them? Some people will ask, “Since the epistles written by Paul and the other authors of the New Testament and the work that they did partly arose from the will of man, and were adulterated by the notions of man, then does there not exist human impurity in the words that You (God) speak today? Do they really contain none of the notions of man?” This stage of the work done by God is completely different from that done by Paul and the many apostles and prophets. Not only is there a difference in identity, but, principally, there is a difference in the work that is carried out. After Paul was struck down and fell before the Lord, he was led by the Holy Spirit to work, and he became one who had been sent. He therefore wrote epistles to the churches, and these epistles all followed the teachings of Jesus. Paul was sent by the Lord to work in the name of the Lord Jesus, but when God Himself came, He did not work in any name, and represented none but the Spirit of God in His work. God came to do His work directly: He was not perfected by man, and His work was not carried out upon the teachings of any man. In this stage of work God does not lead by talking of His personal experiences, but instead carries out His work directly, according to what He has. For example, the trial of the service-doers, the time of chastisement, the trial of death, the time of loving God…. This is all work that has never been done before, and is work that is of the present age, rather than of the experiences of man. In the words I have spoken, which are the experiences of man? Do they not all come directly from the Spirit, and are they not issued forth by the Spirit? It is just that your caliber is so poor that you are unable to see through to the truth! The practical way of life that I speak of is to guide the path, and has never been spoken by anyone before, nor has anyone ever experienced this path, or known of this reality. Before I uttered these words, no one had ever spoken them. No one had ever talked of such experiences, nor had they ever

spoken such details, and, furthermore, no one had ever pointed out such states to reveal these things. No one had ever led the path that I lead today, and if it were led by man, then it would not be a new way. Take Paul and Peter, for example. They did not have their own personal experiences before Jesus led the path. It was only after Jesus led the path that they experienced the words spoken by Jesus, and the path led by Him; from this they gained many experiences, and they wrote the epistles. And so, the experiences of man are not the same as the work of God, and the work of God is not the same as the knowledge described by the notions and experiences of man. I have said, time and again, that today I am leading a new path, and doing new work, and My work and utterances are different from those of John and all the other prophets. Never do I first gain experiences and then speak of them to you—that is not the case at all. If it was, would that not have delayed you long ago? In the past, the knowledge that many spoke of was also exalted, but all of their words were only spoken based upon those of the so-called spiritual figures. They did not guide the way, but came from their experiences, came from what they had seen, and from their knowledge. Some were of their notions, and some consisted of experience that they had summarized. Today, the nature of My work is totally different from theirs. I have not experienced being led by others, nor have I accepted being perfected by others. Furthermore, all that I have spoken and fellowshiped is unlike that of anyone else and has never been spoken by anyone else. Today, regardless of who you are, your work is carried out upon the basis of the words I speak. Without these utterances and work, who would be capable of experiencing these things (the trial of the service-doers, the time of chastisement…), and who would be able to speak of such knowledge? Are you really incapable of seeing this? Regardless of the step of work, as soon as My words are spoken, you begin to fellowship in

accordance with My words, and work according to them, and it is not a way that any one of you has thought of. Having come this far, are you incapable of seeing such a clear and simple question? It is not a way that someone has thought up, nor is it based on that of any spiritual figure. It is a new path, and even many of the words once spoken by Jesus no longer apply. What I speak is the work of opening a new epoch, and it is work that stands alone; the work that I do, and the words that I speak, are all new. Is this not the new work of today? The work of Jesus was also like this. His work was also different from that of the people in the temple, and so too did it differ from the work of the Pharisees, nor did it bear any resemblance to that done by all the people of Israel. After witnessing it, people could not make up their minds: "Was it really done by God?" Jesus did not hold to the law of Jehovah; when He came to teach man, all that He spoke was new and different to what was said by the ancient saints and prophets of the Old Testament, and because of this, people remained uncertain. This is what makes man so hard to deal with. Prior to accepting this new stage of work, the path that the majority of you walked was to practice and enter upon the foundation of that of those spiritual figures. But today, the work that I do is greatly different, and so you are unable to decide whether it is right or not. I care not what path you walked before, nor am I interested in whose "food" you ate, or whom you took as your "father." Since I have come and brought new work to guide man, all who follow Me must act in accordance with what I say. No matter how powerful the "family" you hail from, you must follow Me, you must not act according to your former practices, your "foster father" should step down, and you should come before your God to seek your rightful share. The entirety of you is in My hands, and you should not devote too much blind belief to your foster father; he cannot completely control you. The work of today stands alone. All that I say today is

obviously not based upon a foundation from the past; it is a new beginning, and if you say that it is created by the hand of man, then you are one who is so blind as to be beyond saving!

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Daily Words of God Excerpt 163

Isaiah, Ezekiel, Moses, David, Abraham, and Daniel were leaders or prophets among the chosen people of Israel. Why were they not called God? Why did the Holy Spirit not bear testimony to them? Why did the Holy Spirit bear testimony to Jesus as soon as He began His work and started to speak His words? And why did the Holy Spirit not bear testimony to others? They, men who were of flesh, were all called "Lord." Regardless of what they were called, their work represents their being and essence, and their being and essence represent their identity. Their essence is not related to their appellations; it is represented by what they expressed, and what they lived out. In the Old Testament, there was nothing out of the ordinary in being called Lord, and a person might be called in any which way, but his essence and inherent identity were immutable. Among those false Christs, false prophets, and deceivers, are there not also those who are called "God"? And why are they not God? Because they are incapable of doing the work of God. At root they are human, deceivers of people, not God, and so they do not have the identity of God. Was David not also called Lord among the twelve tribes? Jesus was also called Lord; why was Jesus alone called God incarnate? Was Jeremiah not also known as the Son of man? And was Jesus not known as the Son of man? Why was Jesus crucified on behalf of God? Is it not because His essence was different? Is it not because the work that He did was different? Does a title matter? Although Jesus was also called the Son of man, He was the first incarnation of God, He had come to assume power, and accomplish the work of redemption. This

proves that the identity and essence of Jesus were different from others who were also called the Son of man. Today, who among you dare to say that all the words spoken by those who were used by the Holy Spirit came from the Holy Spirit? Does anyone dare to say such things? If you do say such things, then why was Ezra's book of prophecy discarded, and why was the same thing done to the books of those ancient saints and prophets? If they all came from the Holy Spirit, then why do you dare to make such capricious choices? Are you qualified to choose the work of the Holy Spirit? Many stories from Israel were also discarded. And if you believe that these writings of the past all came from the Holy Spirit, then why were some of the books discarded? If they all came from the Holy Spirit, they should all have been kept, and sent to the brothers and sisters of the churches to read. They should not have been chosen or discarded by human will; it is wrong to do that. Saying that the experiences of Paul and John were mixed with their personal insights does not mean that their experiences and knowledge came from Satan, but only that they had things that came from their personal experiences and insights. Their knowledge was according to the background of their actual experiences at the time, and who could confidently say that all of it came from the Holy Spirit? If the Four Gospels all came from the Holy Spirit, then why is it that Matthew, Mark, Luke and John each said something different about the work of Jesus? If you do not believe this, then look at the accounts in the Bible of how Peter denied the Lord three times: They are all different, and they each have their own characteristics. Many who are ignorant say, "God incarnate is also a man, so can the words He speaks completely come from the Holy Spirit? If the words of Paul and John were mixed with human will, then are the words that He speaks really not mixed with human will?" People who say such things are blind and ignorant! Carefully read the Four Gospels;

read what they recorded about the things that Jesus did, and the words He spoke. Each account is quite simply different, and each has its own perspective. If what was written by the authors of these books all came from the Holy Spirit, then it should all be the same and consistent. Why then are there discrepancies? Is man not extremely foolish, to be unable to see this? If you are asked to bear testimony to God, what kind of testimony can you provide? Can such a way of knowing God bear testimony to Him? If others ask you, "If the records of John and Luke were mixed with human will, then are the words spoken by your God not mixed with human will?" would you be able to give a clear answer? After Luke and Matthew had heard the words of Jesus, and seen the work of Jesus, they spoke of their own knowledge, in the manner of reminiscences detailing some of the facts of the work done by Jesus. Can you say that their knowledge was completely revealed by the Holy Spirit? Outside of the Bible, there were many spiritual figures with a higher knowledge than them, so why were their words not taken up by later generations? Were they not also used by the Holy Spirit? Know that in the work of today, I am not speaking of My own insights based upon the foundation of Jesus' work, nor am I speaking of My own knowledge against the background of Jesus' work. What work did Jesus do at that time? And what work am I doing today? What I do and say have no precedent. The path that I walk today has never been trodden before, it has never been walked by the people of ages and generations past. Today, it has been launched, and is this not the work of the Spirit? Even though it was the work of the Holy Spirit, the leaders of the past all carried out their work upon the foundation of others; however, the work of God Himself is different. The stage of Jesus' work was the same: He opened up a new way. When He came, He preached the gospel of the kingdom of heaven, and said that man should repent and confess. After Jesus completed

His work, Peter and Paul and others began to carry on the work of Jesus. After Jesus was nailed to the cross and ascended to heaven, they were sent by the Spirit to spread the way of the cross. Even though the words of Paul were exalted, they were also based upon the foundation laid by what Jesus had said, such as patience, love, suffering, head-covering, baptism, or other doctrines to be followed. All this was spoken upon the foundation of the words of Jesus. They were incapable of opening a new way, for they were all men used by God.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Daily Words of God Excerpt 164

Jesus' utterances and work at the time did not hold to doctrine, and He did not carry out His work according to the work of the law of the Old Testament. It was carried out according to the work that should be done in the Age of Grace. He labored according to the work that He had brought forth, according to His own plan, and according to His ministry; He did not work according to the law of the Old Testament. Nothing that He did was according to the law of the Old Testament, and He did not come to work to fulfill the words of the prophets. Each stage of God's work was not performed expressly in order to fulfill the predictions of the ancient prophets, and He did not come to abide by doctrine or deliberately realize the predictions of the ancient prophets. Yet His actions did not disrupt the predictions of the ancient prophets, nor did they disturb the work that He had previously done. The salient point of His work was not abiding by any doctrine, and instead doing the work that He Himself should do. He was not a prophet or a seer, but a doer, who actually came to do the work He was supposed to do, and He came to launch His new era and carry out His new work. Of course, when Jesus came to do His work, He also fulfilled many of the words spoken by the ancient prophets in the Old Testament. So too

has the work of today fulfilled the predictions of the ancient prophets of the Old Testament. It is just that I do not hold up that "old almanac," that is all. For there is more work that I must do, there are more words that I must speak to you, and this work and these words are of far greater importance than explaining passages from the Bible, because work such as that has no great significance or value for you, and cannot help you, or change you. I intend to do new work not for the sake of fulfilling any passage from the Bible. If God only came to earth to fulfill the words of the ancient prophets of the Bible, then who is greater, God incarnate or those ancient prophets? After all, are the prophets in charge of God, or is God in charge of the prophets? How do you explain these words?

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Daily Words of God Excerpt 165

Every step of God's work follows one and the same stream, and so in God's six-thousand-year management plan, each step has been closely followed by the next, from the foundation of the world right up until today. If there were no one to pave the way, then there would be no one to come after; since there are those who come after, there are those who pave the way. In this way the work has been passed down, step-by-step. One step follows the other, and without someone to open the way, it would be impossible to begin the work, and God would have no means of taking His work forward. No step contradicts the other, and each follows the other in sequence to form a stream; this is all done by the same Spirit. But regardless of whether someone opens the way or carries on the work of another, this does not determine their identity. Is this not right? John opened the way, and Jesus carried on his work, so does this prove that the identity of Jesus is lower than that of John? Jehovah carried out His work before Jesus, so can you say that Jehovah is greater than Jesus? Whether they

paved the way or carried on the work of others is not important; what is most important is the essence of their work, and the identity that it represents. Is this not right? Since God intended to work among man, He had to raise up those who could do the work of paving the way. When John had just begun to preach, he said, “Prepare you the way of the Lord, make His paths straight.” “Repent you: for the kingdom of heaven is at hand.” He spoke thus from the very beginning, and why was he able to say these words? In terms of the order in which these words were spoken, it was John who first spoke the gospel of the kingdom of heaven, and Jesus who spoke afterward. According to the notions of man, it was John who opened up the new path, and so of course John was greater than Jesus. But John did not say he was Christ, and God did not bear testimony to him as the beloved Son of God, but merely used him to open up the way and prepare the way for the Lord. He paved the way for Jesus, but he could not work on behalf of Jesus. All the work of man was also maintained by the Holy Spirit.

In the age of the Old Testament, it was Jehovah who led the way, and the work of Jehovah represented the entire age of the Old Testament, and all of the work done in Israel. Moses merely upheld this work on earth, and his labors are considered to be the cooperation provided by man. At the time, it was Jehovah who spoke, calling to Moses, and He raised Moses up among the people of Israel, and made him lead them into the wilderness and on to Canaan. This was not the work of Moses himself, but that which was personally directed by Jehovah, and so Moses cannot be called God. Moses also set down the law, but this law was personally decreed by Jehovah. It was just that He had Moses express it. Jesus also made commandments, and He abolished the law of the Old Testament and set out the commandments for the new age. Why is Jesus God Himself? Because there is a difference. At the time, the work done by Moses did not represent the age, nor did it

open a new way; he was directed ahead by Jehovah and was merely one who was used by God. When Jesus came, John had carried out a step of work of paving the way and had begun to spread the gospel of the kingdom of heaven (the Holy Spirit had started this). When Jesus came, He directly did His own work, but there was a great difference between His work and Moses' work. Isaiah also spoke many prophecies, yet why was he not God Himself? Jesus did not speak so many prophecies, yet why was He God Himself? No one dared to say that the work of Jesus at that time all came from the Holy Spirit, nor did they dare to say it all came from the will of man, or that it was totally the work of God Himself. Man had no way of analyzing such things. It can be said that Isaiah did such work, and spoke such prophecies, and they all came from the Holy Spirit; they did not come directly from Isaiah himself, but were revelations from Jehovah. Jesus did not do a great amount of work, and did not say many words, nor did He speak many prophecies. To man, His preaching did not seem particularly exalted, yet He was God Himself, and this is inexplicable by man. No one has ever believed in John, or Isaiah, or David, nor has anyone ever called them God, or David the God, or John the God; no one has ever spoken thus, and only Jesus has ever been called Christ. This classification is made according to God's testimony, the work He undertook, and the ministry He performed. With regard to the great men of the Bible—Abraham, David, Joshua, Daniel, Isaiah, John and Jesus—through the work they did, you can tell who is God Himself, and which kinds of people are prophets, and which are apostles. Who was used by God, and who was God Himself, is differentiated and determined by the essence and kind of work they did. If you are unable to tell the difference, then this proves that you do not know what it means to believe in God. Jesus is God because He spoke so many words, and did so much work, in particular His demonstration of many

miracles. Likewise, John, too, did much work, and spoke many words, as did Moses; why were they not called God? Adam was created directly by God; why was he not called God, instead of only being called a creature? If someone says to you, “Today, God has done so much work, and spoken so many words; He is God Himself. Then, since Moses spoke so many words, he too must have been God Himself!” you should ask them in return, “At that time, why did God bear testimony to Jesus, and not John, as God Himself? Did John not come before Jesus? Which was greater, the work of John or Jesus? To man, John’s work appears greater than Jesus’, but why did the Holy Spirit bear testimony to Jesus, and not John?” The same thing is happening today! At that time, when Moses led the people of Israel, Jehovah spoke to him from amongst the clouds. Moses did not speak directly, but instead was guided directly by Jehovah. This was the work of the Israel of the Old Testament. Within Moses there was not the Spirit, nor God’s being. He could not do that work, and so there is a great difference between the work done by him and the work done by Jesus. And that is because the work they did was different! Whether someone is used by God, or is a prophet, an apostle, or God Himself, can be discerned by the nature of his work, and this will put an end to your doubts. In the Bible it is written that only the Lamb can open the seven seals. Throughout the ages, there have been many expositors of the scriptures among those great figures, and so can you say that they are all the Lamb? Can you say that their explanations all come from God? They are merely expositors; they do not have the identity of the Lamb. How could they be worthy to open the seven seals? It is true that “Only the Lamb can open the seven seals,” but He does not only come to open the seven seals; there is no necessity to this work, it is done incidentally. He is perfectly clear about His own work; is it necessary for Him to spend much time interpreting the scriptures? Must

“the Age of the Lamb Interpreting the Scriptures” be added to the six thousand years of work? He comes to do new work, but He also provides some revelations about the work of times past, making people understand the truth of six thousand years of work. There is no need to explain too many passages from the Bible; it is the work of today that is key, that is important. You should know that God does not come to especially break the seven seals, but to do the work of salvation.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Daily Words of God Excerpt 166

In the Age of Grace, John paved the way for Jesus. John could not do the work of God Himself but merely fulfilled the duty of man. Though John was the forerunner of the Lord, he was unable to represent God; he was only a man used by the Holy Spirit. After Jesus was baptized, the Holy Spirit descended upon Him like a dove. He then began His work, that is, He began to perform the ministry of Christ. That is why He assumed the identity of God, for it was from God that He came. No matter what His faith was like before this—it may have been weak at times, or strong at times—that all belonged to the normal human life He led before performing His ministry. After He was baptized (that is, anointed), the power and the glory of God were immediately with Him, and so He began to perform His ministry. He could work signs and wonders, perform miracles, and He had power and authority, for He was working directly on behalf of God Himself; He was doing the work of the Spirit in His stead and expressing the voice of the Spirit. Therefore, He was God Himself; this is indisputable. John was someone who was used by the Holy Spirit. He could not represent God, nor was it possible for him to represent God. If he had wished to do so, the Holy Spirit would not have allowed it, for he was unable to do the work that God Himself intended to accomplish. Perhaps there was much in

him that was of man's will, or something that was deviant; under no circumstances could he directly represent God. His mistakes and absurdity represented only himself, but his work was representative of the Holy Spirit. Yet, you cannot say that all of him represented God. Could his deviation and erroneousness represent God as well? To be erroneous in representing man is normal, but if one is deviant in representing God, then would that not dishonor God? Would that not be blasphemy against the Holy Spirit? The Holy Spirit does not lightly allow man to stand in God's place, even if he is exalted by others. If he is not God, he would be unable to stand fast in the end. The Holy Spirit does not allow man to represent God as man pleases! For instance, it was the Holy Spirit that bore witness to John and it was also the Holy Spirit that revealed him to be the one to pave the way for Jesus, but the work done upon him by the Holy Spirit was well measured. All that was asked of John was to be the way-paver for Jesus, to prepare the way for Him. That is to say, the Holy Spirit only upheld his work in paving the way and allowed him only to do such work—he was allowed to do no other work. John represented Elijah, and he represented a prophet who paved the way. The Holy Spirit upheld him in this; as long as his work was to pave the way, the Holy Spirit upheld him. However, if he had laid claim to being God Himself and said that he had come to finish the work of redemption, the Holy Spirit would have had to discipline him. No matter how great the work of John, and even though it was upheld by the Holy Spirit, his work was not without boundaries. Granted that the Holy Spirit did indeed uphold his work, the power given him at the time was limited to his paving the way. He could not, at all, do any other work, for he was only John who paved the way, and not Jesus. Therefore, the testimony of the Holy Spirit is key, but the work that the Holy Spirit permits man to do is even more crucial. Had not John received resounding witness at the

time? Was his work not also great? But the work he did could not surpass that of Jesus, for he was no more than a man used by the Holy Spirit and could not directly represent God, and so the work he did was limited. After he finished the work of paving the way, the Holy Spirit no longer upheld his testimony, no new work followed him, and he departed as the work of God Himself began.

There are some who are possessed by evil spirits and cry out vociferously, "I am God!" Yet, in the end, they are revealed, for they are wrong in what they represent. They represent Satan, and the Holy Spirit pays them no heed. However highly you exalt yourself or however strongly you cry out, you are still a created being and one that belongs to Satan. I never cry out, "I am God, I am the beloved Son of God!" But the work I do is God's work. Need I shout? There is no need for exaltation. God does His own work Himself and does not need man to accord Him a status or give Him an honorific title: His work represents His identity and status. Prior to His baptism, was not Jesus God Himself? Was He not the incarnate flesh of God? Surely it cannot be said that it was only after receiving witness that He became the only Son of God? Long before He began His work, was there not already a man by the name of Jesus? You are unable to bring forth new paths or to represent the Spirit. You cannot express the work of the Spirit or the words that He speaks. You are unable to do the work of God Himself, and that of the Spirit you are unable to do. The wisdom, wonder, and unfathomability of God, and the entirety of the disposition by which God chastises man—all of these are beyond your capacity to express. It would therefore be useless to try to claim to be God; you would have only the name and none of the substance. God Himself has come, but no one recognizes Him, yet He continues on in His work and does so in representation of the Spirit. Whether you call Him man or God, the Lord or

Christ, or call Her sister, it does not matter. But the work He does is that of the Spirit and represents the work of God Himself. He does not care about the name by which man calls Him. Can that name determine His work? Regardless of what you call Him, as far as God is concerned, He is the incarnate flesh of the Spirit of God; He represents the Spirit and is approved by the Spirit. If you are unable to make way for a new age, or to bring the old to an end, or to usher in a new age, or to do new work, then you cannot be called God!

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

Daily Words of God Excerpt 167

Even a man who is used by the Holy Spirit cannot represent God Himself. This is not only to say that such a man cannot represent God, but also that the work he does cannot directly represent God. In other words, human experience cannot be placed directly within the management of God, and it cannot represent the management of God. The work that God Himself does is entirely the work He intends to do in His own management plan and it pertains to the great management. The work done by man consists of supplying their individual experience. It consists of finding out a new path of experience beyond that trodden by those who have gone before, and of guiding their brothers and sisters while under the guidance of the Holy Spirit. What these people supply is their individual experience or the spiritual writings of spiritual people. Although these people are used by the Holy Spirit, the work they do is unrelated to the great work of management in the six-thousand-year plan. They are merely those who have been raised up by the Holy Spirit in different periods to lead the people in the stream of the Holy Spirit, until the functions they can perform are at an end or until their lives come to an end. The work they do is only to prepare an appropriate path for God Himself or to continue a certain aspect of the

management of God Himself on earth. In themselves, these people are unable to do the greater work of His management, nor can they open up new ways out, even less can any of them bring to a conclusion all of God's work from the former age. Therefore, the work they do represents only a created being performing his function and cannot represent God Himself performing His ministry. This is because the work they do is unlike that done by God Himself. The work of ushering in a new age is not something that can be done by man in God's place. It cannot be done by any other than God Himself. All the work done by man consists of performing his duty as a created being and is done when he is moved or enlightened by the Holy Spirit. The guidance that these people provide consists entirely of showing man the path of practice in daily life and how he should act in harmony with the will of God. The work of man neither involves the management of God nor represents the work of the Spirit. As an example, the work of Witness Lee and Watchman Nee was to lead the way. Be the way new or old, the work was premised upon the principle of remaining within the Bible. Whether it was to restore the local church or build the local church, their work had to do with establishing churches. The work they did carried on the work that Jesus and His apostles had left unfinished or had not further developed in the Age of Grace. What they did in their work was to restore what Jesus had, in His work of the time, asked of the generations coming after Him, such as keeping their heads covered, receiving baptism, breaking bread, or drinking wine. It could be said that their work was to keep to the Bible and to seek paths within the Bible. They made no new advances of any kind. Therefore, one can see in their work only the discovery of new ways within the Bible, as well as better and more realistic practices. But one cannot find in their work the present will of God, much less find the new work that God in the last days plans to do. This is because

the path they walked was still an old one—there was no renewal and no advancement. They continued to hold onto the fact of the crucifixion of Jesus, to observe the practice of asking people to repent and confess their sins, to adhere to the sayings that he who endures to the end shall be saved and that man is the head of woman, and woman must obey her husband, and even more to the traditional notion that sisters cannot preach, but only obey. If such manner of leadership had continued to be observed, the Holy Spirit would never have been able to carry out new work, to set people free from rules, or to lead them into a realm of freedom and beauty. Therefore, this stage of work, which changes the age, requires that God Himself work and speak; otherwise no man can do so in His stead. Thus far, all the work of the Holy Spirit outside of this stream has come to a standstill, and those who were used by the Holy Spirit have lost their bearings. Therefore, since the work of the people used by the Holy Spirit is unlike the work done by God Himself, their identities and the subjects on behalf of whom they act are likewise different. This is because the work the Holy Spirit intends to do is different, and on this account those who alike do work are accorded different identities and statuses. The people used by the Holy Spirit may also do some work that is new and may also eliminate some work done in the former age, but what they do cannot express the disposition and the will of God in the new age. They work only to do away with the work of the former age, and not in order to do new work for the purpose of directly representing the disposition of God Himself. Thus, no matter how many outdated practices they abolish or how many new practices they introduce, they still represent man and created beings. When God Himself carries out work, however, He does not openly declare the abolishment of the practices of the old age or directly declare the commencement of a new age. He is direct and straightforward in His work. He is forthright in performing the

work He intends to do; that is, He directly expresses the work that He has brought about, directly does His work as originally intended, expressing His being and disposition. As man sees it, His disposition and so too His work differ from those in ages past. However, from the perspective of God Himself, this is merely a continuation and further development of His work. When God Himself works, He expresses His word and directly brings the new work. In contrast, when man works, it is through deliberation and study, or it is an extension of knowledge and systematization of practice founded on the work of others. That is to say, the essence of the work done by man is to follow an established order and to "walk old paths in new shoes." This means that even the path walked by the people used by the Holy Spirit is built upon that launched by God Himself. So, when all is said and done, man is still man, and God is still God.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

Daily Words of God Excerpt 168

John was born by promise, much as Isaac was born to Abraham. He paved the way for Jesus and did much work, but he was not God. Rather, he was one of the prophets, because he only paved the way for Jesus. His work was also great, and it was only after he had paved the way that Jesus officially began His work. In essence, he simply labored for Jesus, and the work he did was in service to the work of Jesus. After he had finished paving the way, Jesus began His work, work that was newer, more concrete, and more detailed. John did only the initial portion of the work; the greater part of the new work was done by Jesus. John did new work as well, but he was not the one who ushered in a new age. John was born by promise, and his name was given by the angel. At the time, some wanted to name him after his father Zechariah, but his mother spoke out, saying, "This child cannot be called by that name. He should be called John." This was all at

the behest of the Holy Spirit. Jesus was also named at the behest of the Holy Spirit, He was born of the Holy Spirit, and He was promised by the Holy Spirit. Jesus was God, Christ, and the Son of man. But, the work of John also being great, why was he not called God? Exactly what was the difference between the work done by Jesus and that done by John? Was the only reason that John was the one who paved the way for Jesus? Or because this had been predestined by God? Though John also said, "Repent you: for the kingdom of heaven is at hand," and he too preached the gospel of the kingdom of heaven, his work was not further developed and merely constituted a beginning. In contrast, Jesus ushered in a new age as well as bringing the old to an end, but He also fulfilled the law of the Old Testament. The work He did was greater than that of John, and what is more He came to redeem all mankind—He accomplished that stage of work. As for John, he simply prepared the way. Though his work was great, his words many, and those disciples who followed him numerous, his work did no more than bring to man a new beginning. Never did man receive from him life, the way, or deeper truths, nor did man gain through him an understanding of the will of God. John was a great prophet (Elijah) who opened up new ground for Jesus' work and prepared the chosen; he was the forerunner of the Age of Grace. Such matters cannot be discerned simply by observing their normal human appearances. This is all the more apt as John also did work that was quite considerable and, moreover, he was promised by the Holy Spirit, and his work was upheld by the Holy Spirit. This being so, it is only through the work that they do that one can distinguish between their respective identities, for there is no way to tell a man's essence from his outward appearance, nor is there any way for man to ascertain what is the testimony of the Holy Spirit. The work done by John and that done by Jesus were dissimilar and were of different natures. It is from this that one

may determine whether or not John was God. The work of Jesus was to initiate, to continue, to conclude, and to bring to fruition. He carried out each of these steps, whereas the work of John was no more than making a beginning. In the beginning, Jesus spread the gospel and preached the way of repentance, and then went on to baptize man, heal the sick, and cast out demons. In the end, He redeemed mankind from sin and completed His work for the entire age. He also went about in every place, preaching to man and spreading the gospel of the kingdom of heaven. In this regard He and John were alike, the difference being that Jesus ushered in a new age and brought the Age of Grace to man. From His mouth came the word on what man should practice and the way that man should follow in the Age of Grace, and in the end, He finished the work of redemption. John could never have carried out this work. And so it was Jesus who did the work of God Himself, and it is He who is God Himself, and who directly represents God. The notions of man say that all those who are born by promise, born of the Spirit, upheld by the Holy Spirit, and who open up new ways out are God. According to this reasoning, John too would be God, and Moses, Abraham, and David…, they too would all be God. Is this not a consummate joke?

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

Daily Words of God Excerpt 169

Some may wonder, "Why must the age be ushered in by God Himself? Cannot a created being stand in His stead?" You are all aware that God becomes flesh for the express purpose of ushering in a new age, and, of course, when He ushers in a new age, He will have concluded the former age at the same time. God is the Beginning and the End; it is He Himself who sets His work in motion and so it must be He Himself who concludes the former age. That is the proof of His defeat of Satan and of His conquest

of the world. Each time He Himself works among man, it is the start of a new battle. Without the beginning of new work, there would naturally be no conclusion of the old. And when there is no conclusion of the old, this is proof that the battle with Satan is yet to come to an end. Only if God Himself comes, and carries out new work among man, can man break completely free of the domain of Satan and gain a new life and a new beginning. Otherwise, man shall forever live in the old age and forever live under the old influence of Satan. With every age led by God, a part of man is set free, and thus man advances along with the work of God toward the new age. The victory of God means a victory for all those who follow Him. If the race of created human beings were charged with concluding the age, then be it from the viewpoint of man or of Satan, this would be no more than an act of opposing or betraying God, not one of obedience to God, and the work of man would become a tool for Satan. Only if man obeys and follows God in an age ushered in by God Himself can Satan be fully convinced, for that is the duty of a created being. Therefore, I say that you need only follow and obey, and no more is required of you. This is what is meant by each keeping to his duty and each performing his respective function. God does His own work and has no need for man to do it in His stead, nor does He participate in the work of created beings. Man performs his own duty and does not participate in the work of God. Only this is obedience, and proof of Satan's defeat. After God Himself has finished ushering in the new age, He no longer comes down to work in the midst of mankind Himself. It is only then that man officially steps into the new age to perform his duty and carry out his mission as a created being. These are the principles by which God works, which no one may transgress. Only working in this way is sensible and reasonable. The work of God is to be done by God Himself. It is He who sets His work in motion, and it is He

who concludes His work. It is He who plans the work, and it is He who manages it, and even more, it is He who brings the work to fruition. As stated in the Bible, "I am the Beginning and the End; I am the Sower and the Reaper." All that pertains to the work of His management is done by God Himself. He is the Ruler of the six-thousand-year management plan; no one can do His work in His stead and no one can bring His work to a close, for it is He who holds everything in His hand. Having created the world, He will lead the entire world to live in His light, and He will also conclude the entire age, thereby bringing His entire plan to fruition!

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

Daily Words of God Excerpt 170

The whole of God's disposition has been revealed in the course of the six-thousand-year management plan. It is not revealed only in the Age of Grace, nor only in the Age of Law, even less so only in this period of the last days. The work carried out in the last days represents judgment, wrath, and chastisement. The work carried out in the last days cannot replace the work of the Age of Law or that of the Age of Grace. However, the three stages, interconnecting, form one entity, and all are the work of one God. Naturally, the execution of this work is divided into separate ages. The work done in the last days brings everything to a close; that done in the Age of Law was the work of commencement; and that done in the Age of Grace was the work of redemption. As for the visions of the work in this entire six-thousand-year management plan, no one is able to gain insight or understanding, and these visions remain riddles. In the last days, only the work of the word is carried out in order to usher in the Age of Kingdom, but it is not representative of all the ages. The last days are no more than the last days and no more than the Age of Kingdom, and they do not represent the Age of Grace or the Age of Law. It is just that, during the last days, all

the work in the six-thousand-year management plan is revealed to you. This is the unveiling of the mystery. This kind of mystery is something that can be unveiled by no man. No matter how great an understanding man has of the Bible, it remains nothing more than words, for man does not understand the essence of the Bible. In reading the Bible, man may understand some truths, explain some words, or subject some famous passages and chapters to his petty scrutiny, but he will never be able to extricate the meaning contained within those words, for all man sees are dead words, not the scenes of the work of Jehovah and of Jesus, and man has no way of unraveling the mystery of this work. Therefore, the mystery of the six-thousand-year management plan is the greatest mystery, the most profoundly hidden, and wholly unfathomable to man. No one can directly grasp the will of God, unless God Himself explains and reveals it to man; otherwise, these things will forever remain riddles to man, remaining forever sealed mysteries. Never mind those in the religious world; if you had not been told today, you would not have grasped it either. This work of six thousand years is more mysterious than all the prophecies of the prophets. It is the greatest mystery from creation to the present, and no one among the prophets throughout the ages has ever been able to fathom it, for this mystery is only unveiled in the final age and has never before been revealed. If you can grasp this mystery, and if you are able to receive it in its entirety, then all religious persons will be vanquished by this mystery. Only this is the greatest of visions; it is that which man longs most keenly to grasp but it is also that which is most unclear to him. When you were in the Age of Grace, you did not know what the work done by Jesus or that done by Jehovah was about. People did not understand why Jehovah set forth laws, why He asked the multitude to keep the laws or why the temple had to be built, and still less did people understand why the Israelites were

led from Egypt into the wilderness and then on to Canaan. It was not until this day that these matters have been revealed.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

Daily Words of God Excerpt 171

No one is capable of living independently except for those who are given special direction and guidance by the Holy Spirit, for they require the ministry and shepherding of those who are used by God. Thus, in each age God raises up different people who rush busily about shepherding the churches for the sake of His work. Which is to say, God's work must be done through those whom He looks favorably upon and approves of; the Holy Spirit must use the part within them that is worthy of use in order for the Holy Spirit to work, and they are made fit for use by God through being made perfect by the Holy Spirit. Because man's ability to understand is too lacking, he must be shepherded by those who are used by God; it was the same with God's use of Moses, in whom He found much that was suitable for use at the time, and which He used to do God's work during that stage. In this stage, God uses a man whilst also taking advantage of the part of him that can be used by the Holy Spirit in order to work, and the Holy Spirit both directs him and simultaneously makes perfect the remaining, unusable part.

The work carried out by the one who is used by God is in order to cooperate with the work of Christ or the Holy Spirit. This man is raised up among man by God, he is there to lead all of God's chosen ones, and he is also raised up by God in order to do the work of human cooperation. With someone such as this, who is able to do the work of human cooperation, more of God's requirements toward man and the work that the Holy Spirit must do among man can be achieved through him. Another way of putting

it is like this: God's aim in using this man is so that all those who follow God can better understand God's will, and can attain more of God's requirements. Because people are incapable of directly understanding God's words or God's will, God has raised someone up who is used to carry out such work. This person who is used by God can also be described as a medium through which God guides people, as the "translator" who communicates between God and man. Thus, such a man is unlike any of those who work in God's household or who are His apostles. Like them, he can be said to be someone who serves God, yet in the essence of his work and the background of his use by God he differs greatly from the other workers and apostles. In terms of the essence of his work and the background of his use, the man who is used by God is raised up by Him, he is prepared by God for God's work, and he cooperates in the work of God Himself. No person could ever do his work in his stead—this is human cooperation that is indispensable alongside the divine work. The work carried out by other workers or apostles, meanwhile, is but the conveyance and implementation of the many aspects of the arrangements for the churches during each period, or else the work of some simple provision of life in order to maintain the church life. These workers and apostles are not appointed by God, much less can they be called those who are used by the Holy Spirit. They are selected from among the churches and, after they have been trained and cultivated for a period of time, those who are fit are kept on, while those who are unfit are sent back to where they came from. Because these people are selected from among the churches, some show their true colors after becoming leaders, and some even do many bad things and end up being cast out. The man who is used by God, on the other hand, is someone who has been prepared by God, and who possesses a certain caliber, and has humanity. He has been prepared and made perfect in

advance by the Holy Spirit, and is completely led by the Holy Spirit, and, particularly when it comes to his work, he is directed and commanded by the Holy Spirit—as a result of this there is no deviation on the path of leading God's chosen ones, for God surely takes responsibility for His own work, and God does His own work at all times.

—The Word, Vol. 1. The Appearance and Work of God. Concerning God's Use of Man

Daily Words of God Excerpt 172

The work in the stream of the Holy Spirit, whether it is God's own work or the work of people being used, is the work of the Holy Spirit. The essence of God Himself is the Spirit, which can be called the Holy Spirit or the sevenfold intensified Spirit. All in all, They are the Spirit of God, though the Spirit of God has been called different names in different eras. Their essence is still one. Therefore, the work of God Himself is the work of the Holy Spirit, while the work of the incarnate God is nothing less than the Holy Spirit at work. The work of people who are used is also the work of the Holy Spirit. Yet the work of God is the complete expression of the Holy Spirit, which is absolutely true, whereas the work of people being used is mixed with many human things, and is not the direct expression of the Holy Spirit, let alone His complete expression. The work of the Holy Spirit is varied and not limited by any conditions. The work of the Holy Spirit varies in different people; it manifests different essences, and it differs by era, as well as by country. Of course, although the Holy Spirit works in many different ways and according to many principles, no matter how the work is done or on what kind of people, its essence is always different; all the work done on different people has its principles, and all of it can represent the essence of its objects. This is because the work of the Holy Spirit is quite specific in scope and quite measured. The work done in the incarnate flesh is not the same as the work conducted on people, and the

work varies, too, according to the caliber of the person on whom it is conducted. Work done in the incarnate flesh is not done on people, and it is not the same work as that done on people. In brief, no matter how it is done, the work performed on different objects is never the same, and the principles by which He works differ in accordance with the states and natures of the different people on whom He works. The Holy Spirit works on different people based on their inherent essence and does not make demands on them that exceed that essence, nor does He do work on them that exceeds their inherent caliber. So, the work of the Holy Spirit on man allows people to see the essence of that work's object. The inherent essence of man does not change; his inherent caliber is limited. The Holy Spirit uses people or works on them in accordance with the limitations of their caliber, that they may benefit from it. When the Holy Spirit works on people being used, those people's talents and inherent caliber are unleashed, not withheld. Their inherent caliber is exerted in service of the work. It may be said that He uses the parts of men that can be used in His work, in order to achieve results in that work. By contrast, work done in the incarnate flesh expresses the work of the Spirit directly and is unadulterated by the human mind and thoughts; neither man's gifts, nor man's experience, nor man's innate condition can reach it. All the myriad work of the Holy Spirit is meant to benefit and edify man. However, some people can be perfected while others do not possess the conditions for perfection, which means they cannot be perfected and can hardly be saved, and though they may have had the work of the Holy Spirit, they are ultimately cast out. This is to say that though the work of the Holy Spirit is to edify people, one cannot say that all those who have had the Holy Spirit's work will be perfected completely, because the path many people follow in their pursuit is not the path to being perfected. They have only the unilateral work of the Holy Spirit, not

subjective human cooperation nor correct human pursuit. Thus, the work of the Holy Spirit on these people comes to serve those who are being perfected. The work of the Holy Spirit cannot be seen directly by people, nor can it be touched directly by people themselves. It can only be expressed by those with the gift of work, which means that the work of the Holy Spirit is provided to followers through the expressions people make.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 173

The work of the Holy Spirit is accomplished and completed through many types of people and many different conditions. Although the work of God incarnate can represent the work of an entire era, and can represent people's entry in an entire era, work on the details of people's entry still needs to be done by men who are used by the Holy Spirit, not by God incarnate. So, God's work, or God's own ministry, is the work of God's incarnate flesh, which man cannot do in His stead. The work of the Holy Spirit is completed through many different types of people; no single person can achieve it entirely, and no single person can express it completely. Those who lead the churches also cannot represent the work of the Holy Spirit completely; they can only do some leading work. The work of the Holy Spirit can thus be divided into three parts: God's own work, the work of people who are used, and the work on all those in the stream of the Holy Spirit. God's own work is to lead the entire era; the work of those who are used is, by being sent or receiving commissions after God has done His own work, to lead all God's followers, and these are the ones who cooperate with God's work; the work done by the Holy Spirit on those in the stream is to maintain all His own work, that is, to maintain His entire management and His testimony, while at once perfecting those who can be perfected. Together, these three parts are the complete work of the Holy Spirit, but

without the work of God Himself, the management work would stagnate in its entirety. The work of God Himself involves the work of all of mankind, and it also represents the work of the entire era, which means that God's own work represents every dynamic and trend of the work of the Holy Spirit, whereas the work of the apostles comes after God's own work and follows from it, and it does not lead the era, nor does it represent trends of the Holy Spirit's work in a whole era. They only do the work man ought to do, which has nothing at all to do with the management work. The work God does Himself is a project within the management work. Man's work is only the duty that people who are used fulfill, and it is unrelated to the management work. Despite the fact that they are both the work of the Holy Spirit, due to differences in identities and representations of the work, there are clear and essential differences between God's own work and the work of man. Moreover, the extent of the work done by the Holy Spirit varies on objects with different identities. These are the principles and scope of the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 174

The work of man signifies his experience and his humanity. What man provides and the work he does represent him. Man's insight, man's reasoning, man's logic, and his rich imagination are all included in his work. Man's experience is particularly able to signify his work, and a person's experiences become the components of his work. Man's work can express his experience. When some people experience negatively, most of the language of their fellowship will consist of negative elements. If their experience for a period of time is positive and they are especially possessed of a path in the positive aspect, their fellowship is very encouraging, and people can obtain positive provisions from them. If a worker becomes

negative for a period of time, his fellowship will always carry negative elements. This kind of fellowship is depressing, and others will unconsciously become depressed after his fellowship. The state of followers changes depending on that of the leader. Whatever a worker is like inside, that is what he expresses, and the work of the Holy Spirit often changes with man's state. He works according to people's experience and does not force them, but makes demands of people according to the normal course of their experience. This is to say that man's fellowship differs from the word of God. What people fellowship conveys their individual insights and experience, expressing their insights and experience on the basis of God's work. Their responsibility is to find out, after God works or speaks, what of it they ought to practice or enter into, and then to deliver it to followers. Therefore, man's work represents his entry and practice. Of course, such work is mixed with human lessons and experience or some human thoughts. However the Holy Spirit works, whether on man or in God incarnate, the workers always express what they are. Though it is the Holy Spirit who works, the work is founded on what man inherently is, because the Holy Spirit does not work without foundation. In other words, the work does not come from nothing, but is always done in accord with actual circumstances and real conditions. Only in this way can man's disposition be transformed and his old notions and old thoughts be changed. What man expresses is what he sees, experiences, and can imagine, and it is attainable by man's thinking, even if it is doctrine or notions. Man's work cannot exceed the scope of man's experience, nor what man sees, nor what man can imagine or conceive, regardless of the size of that work. All God expresses is what He Himself is, and this is unattainable by man—that is, beyond the reach of man's thinking. He expresses His work of leading all mankind, and this is unrelated to the details of human experience, but is concerned instead with

His own management. What man expresses is his experience, while what God expresses is His being, which is His inherent disposition, beyond the reach of man. Man's experience is his insight and knowledge acquired on the basis of God's expression of His being. Such insight and knowledge are called man's being, and the basis of their expression is man's inherent disposition and caliber—this is why they are also called man's being. Man is able to fellowship what he experiences and sees. No one can fellowship that which they have not experienced, have not seen, or their thinking cannot reach, those being things they do not have inside of them. If what man expresses is not from his experience, it is then his imagination or doctrine. Simply put, there is no reality in his words. Were you never to come into contact with the things of society, you would not be able to fellowship clearly the complex relationships of society. If you had no family, were others to talk about family issues, you would not understand most of what they said. So, what man fellowships and the work he does represent his inner being. If someone fellowshiped his understanding of chastisement and judgment, but you had no experience of it, you would dare not deny his knowledge, much less dare to be one hundred percent confident in it. This is because their fellowship is something that you have never experienced, something you have never known, and your mind cannot imagine it. From their knowledge, all you can take is a path to undergo chastisement and judgment in the future. But this path can only be one of doctrinal knowledge; it cannot take the place of your own understanding, much less your experience. Perhaps you think what they say is quite correct, but in your own experience, you find it impracticable in many ways. Perhaps you feel some of what you hear is completely impracticable; you harbor notions about it at the time, and although you accept it, you only do so reluctantly. But in your own experience, the

knowledge from which you derived notions becomes your way of practice, and the more you practice, the more you understand the true value and meaning of the words you heard. After having had your own experience, you can then talk about the knowledge you should have of what you experienced. In addition, you can also distinguish between those whose knowledge is real and practical and those whose knowledge is based on doctrine and worthless. So, whether the knowledge you profess accords with the truth largely depends on whether you have practical experience of it. Where there is truth in your experience, your knowledge will be practical and valuable. Through your experience, you can also gain discernment and insight, deepen your knowledge, and increase your wisdom and common sense about how you should conduct yourself. The knowledge expressed by people who do not possess the truth is doctrine, no matter how lofty it may be. This type of person may well be very intelligent when it comes to matters of the flesh but cannot make distinctions when it comes to spiritual matters. This is because such people have no experience at all of spiritual affairs. These are people who are not enlightened in spiritual affairs and do not understand spiritual matters. Whatever sort of knowledge you express, as long as it is your being, then it is your personal experience, your real knowledge. What people who speak only of doctrine—those being people who possess neither the truth nor reality—discuss can also be called their being, because they have arrived at their doctrine only through deep contemplation and it is the result of their deep rumination. Yet it is only doctrine, nothing more than imagination!

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 175

The experiences of all types of people represent the things within them. Anyone without any spiritual experience cannot speak of knowledge

of the truth, nor of correct knowledge about various spiritual things. What man expresses is what he is inside—this is certain. If one wishes to have knowledge of spiritual things and knowledge of the truth, one must have real experience. If you cannot speak clearly about common sense in human life, how much less will you be able to talk about spiritual things? Those who can lead churches, supply people with life, and be apostles to the people must have actual experience; they must have a correct understanding of spiritual things and a correct appreciation and experience of the truth. Only such people are qualified to be workers or apostles who lead the churches. Otherwise, they can only follow as the least and cannot lead, much less be apostles who are able to supply people with life. This is because the function of apostles is not to rush about or to fight; it is to do the work of ministering life and leading others in transforming their dispositions. Those who perform this function are commissioned to shoulder a heavy responsibility, one that not just anyone can shoulder. This kind of work can only be undertaken by those with life being, that is, those who have experience of the truth. It cannot be undertaken by merely anyone who can renounce, who can rush about, or who is willing to expend themselves; people who have no experience of the truth, who have not been pruned or judged, are unable to do this type of work. People with no experience, who are people without reality, are unable to see reality clearly because they themselves are without this kind of being. So, this type of person is not only unable to do leadership work, but, if they remain without the truth for a long while, they are to be cast out. The insight you express can stand as proof of the hardships you have experienced in life, the things for which you are chastised, and the issues for which you have been judged. This is also true of trials: Where one is refined, where one is weak—these are the areas in which one has experience, in which one has a path. For

example, if someone suffers frustrations in marriage, they will often fellowship, “Thank God, praise God, I must satisfy God’s heart’s desire and offer up my entire life, and I must place my marriage entirely in God’s hands. I am willing to pledge my whole life to God.” All the things within man can demonstrate what he is through fellowship. The pace of a person’s speech, whether they speak loudly or quietly—such matters are not matters of experience and cannot represent what they have and are. These things can only tell whether a person’s character is good or bad, or whether their nature is good or bad, but they cannot be equated with whether someone has experience. The ability to express oneself when speaking, or the skill or speed of speech, is just a matter of practice and cannot replace one’s experience. When you talk about your individual experiences, you fellowship that which you find important and all the things within you. My speech represents My being, but what I say is beyond the reach of man. What I say is not that which man experiences, and it is not something that man can see; it is also not something that man can touch, but is what I am. Some people acknowledge only that what I fellowship is what I have experienced, but they do not recognize that it is the direct expression of the Spirit. Of course, what I say is what I have experienced. It is I who have done the management work for six thousand years. I have experienced everything from the beginning of the creation of mankind until now; how would I be unable to discuss that? When it comes to man’s nature, I have seen clearly; I observed it long ago. How would I be unable to talk clearly about it? Since I have seen the substance of man clearly, I am qualified to chastise man and judge him, because all of man came from Me but has been corrupted by Satan. Of course, I am also qualified to assess the work I have done. Although this work is not done by My flesh, it is the direct expression of the Spirit, and this is what I have and what I am. Therefore, I am

qualified to express it and to do the work I ought to do. What people say is what they have experienced. It is what they have seen, what their minds can reach, and what their senses can detect. That is what they can fellowship. The words spoken by God's incarnate flesh are the direct expression of the Spirit and they express the work that has been done by the Spirit, which the flesh has not experienced or seen, yet He still expresses His being, for the essence of the flesh is the Spirit, and He expresses the work of the Spirit. It is work already done by the Spirit, though it is beyond the reach of the flesh. After incarnation, through the expression of the flesh, He enables people to know God's being and allows people to see God's disposition and the work that He has done. The work of man gives people greater clarity about what they should enter into and what they should understand; it involves leading people toward understanding and experiencing the truth. Man's work is to sustain people; God's work is to open up new paths and new eras for mankind, and to reveal to people that which is not known by mortals, enabling them to know His disposition. God's work is to lead all of mankind.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 176

All the work of the Holy Spirit is performed to benefit people. It is all about edifying people; there is no work that does not benefit people. No matter whether the truth is deep or shallow, and no matter the caliber of those who accept the truth, whatever the Holy Spirit does, it benefits people. But the work of the Holy Spirit cannot be done directly; it must be expressed through the people who cooperate with Him. Only thus can the results of the work of the Holy Spirit be obtained. Of course, when the Holy Spirit works directly, it is not adulterated at all; but when the Holy Spirit works through man, it becomes very tainted and is not the original work of

the Holy Spirit. This being so, the truth changes to differing degrees. Followers do not receive the original intention of the Holy Spirit but a combination of the work of the Holy Spirit and the experience and knowledge of man. The part of what followers receive that is the work of the Holy Spirit is correct, whereas the experience and the knowledge of man they receive vary because the workers are different. Workers with the enlightenment and guidance of the Holy Spirit will go on to have experiences based on this enlightenment and guidance. Within these experiences are combined man's mind and experience, as well as the being of humanity, and afterward, they gain the knowledge or insight they should have. This is man's way of practice after experiencing the truth. This way of practice is not always the same, because people experience differently and the things people experience are different. In this way, the same enlightenment of the Holy Spirit results in different knowledge and practice, because those who receive the enlightenment are different. Some people make minor mistakes during practice while some make major mistakes, and some make nothing but mistakes. This is because people differ in their ability to understand and also because their inherent calibers differ. Some people have one sort of understanding after hearing a message, and some people have another after hearing a truth. Some people deviate slightly, while some do not understand the real meaning of the truth at all. Therefore, one's understanding dictates how one will lead others; this is exactly true, because one's work is simply an expression of one's being. People led by those who have a correct understanding of the truth will also have a correct understanding of the truth. Even if there are people with errors in their understanding, there are very few of them, and not everyone will have errors. If one has errors in his understanding of the truth, those who follow him will undoubtedly also be erroneous, and these people will

be erroneous in every sense of the word. The degree to which followers understand the truth largely depends on the workers. Of course, the truth from God is correct and without error, and it is absolutely certain. The workers, however, are not completely correct and cannot be said to be completely reliable. If workers have a very practical way to put the truth into practice, then followers will also have a way to practice. If workers do not have a way to practice the truth but have only doctrine, then followers will have no reality. The caliber and nature of followers are determined by birth and are not associated with workers, but the extent to which followers understand the truth and know God depends on the workers (this is only so for some people). Whatever a worker is like, so will the followers he leads be. What a worker expresses is his own being, without reservation. The demands he makes of those who follow him are what he himself is willing or able to achieve. Most workers use what they do themselves as a basis to make demands of their followers, despite there being much their followers cannot achieve at all—and that which one cannot achieve becomes an obstacle to one's entry.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 177

There is far less deviation in the work of those who have undergone pruning, being dealt with, judgment and chastisement, and the expression of their work is much more accurate. Those who rely on their naturalness to work make quite major mistakes. The work of unperfected people expresses too much of their own naturalness, which poses a major obstacle to the work of the Holy Spirit. However good a person's caliber, they must also undergo pruning, being dealt with, and judgment before they can do the work of God's commission. If they have not undergone such judgment, their work, no matter how well done, cannot accord with the principles of

the truth and is always a product of their own naturalness and human goodness. The work of those who have undergone pruning, being dealt with, and judgment is much more accurate than the work of those who have not been pruned, dealt with, and judged. Those who have not undergone judgment express nothing but human flesh and thoughts, mingled with much human intelligence and innate talent. This is not man's accurate expression of God's work. Those who follow such people are brought before them by their innate caliber. Because they express too much of the insight and experience of man, which are almost disconnected from God's original intention and deviate too far from it, the work of this type of person cannot bring people before God, but brings them rather before man. So, those who have not undergone judgment and chastisement are unqualified to carry out the work of God's commission. The work of a qualified worker can bring people to the right way and grant them greater entry into the truth. His work can bring people before God. In addition, the work he does can vary from individual to individual and is not bound by rules, allowing people liberation and freedom, and the capacity gradually to grow in life and to have a more profound entry into the truth. The work of an unqualified worker falls far short. His work is foolish. He can only bring people into rules, and what he demands of people does not vary from individual to individual; he does not work according to people's actual needs. In this type of work, there are too many rules and too many doctrines, and it cannot bring people into reality, nor into normal practice of growth in life. It can only enable people to adhere to a few worthless rules. Such guidance can only lead people astray. He leads you to become like him; he can bring you into what he has and is. For followers to discern whether leaders are qualified, the key is to look at the path on which they lead and the results of their work, and to see whether followers receive

principles in accordance with the truth, and whether they receive ways of practice suitable for their transformation. You should distinguish between the different work of different types of people; you should not be a foolish follower. This bears on the matter of people's entry. If you are unable to distinguish which person's leadership has a path and which does not, you will easily be deceived. All of this has a direct bearing on your own life. There is too much naturalness in the work of unperfected people; it is mixed with too much of human will. Their being is naturalness—what they are born with. It is not life after having been dealt with or reality after having been transformed. How can such a person support those who are pursuing life? The life that man has originally is his innate intelligence or talent. This kind of intelligence or talent is quite far from God's exact demands for man. If a man has not been perfected and his corrupt disposition has not been pruned and dealt with, there will be a wide gap between what he expresses and the truth; what he expresses will be mixed with vague things, such as his imagination and one-sided experience. Moreover, regardless of how he works, people feel there is no overall goal and no truth suitable for the entry of all people. Most of what is demanded of people is beyond their ability, as if they were ducks being made to sit on perches. This is the work of human will. Man's corrupt disposition, his thoughts, and his notions pervade all parts of his body. Man is not born with the instinct to practice the truth, nor does he have the instinct to understand the truth directly. Add to that man's corrupt disposition—when this kind of natural person works, does it not cause interruptions? But a man who has been perfected has experience of the truth that people should understand, and knowledge of their corrupt dispositions, so that the vague and unreal things in his work gradually diminish, the human adulterations become fewer, and his work and service come ever closer to the standards required by God. Thus, his work has

entered the reality of the truth and it has also become realistic. The thoughts in man's mind in particular block the work of the Holy Spirit. Man has a rich imagination and reasonable logic, and he has had long experience handling affairs. If these aspects of man do not undergo pruning and correction, they are all obstacles to work. Therefore, man's work cannot achieve the greatest degree of accuracy, especially the work of unperfected people.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 178

The work of man stays within a range and is limited. One person can only do work of a certain phase and cannot do the work of the entire era—otherwise, he would lead people into the midst of rules. The work of man can only apply to a particular time or phase. This is because man's experience has its scope. One cannot compare the work of man with the work of God. Man's ways of practice and his knowledge of the truth are all applicable to a particular scope. You cannot say that the path man treads is completely the will of the Holy Spirit, because man can only be enlightened by the Holy Spirit, and cannot be completely filled with the Holy Spirit. The things man can experience are all within the scope of normal humanity and cannot exceed the range of thoughts in the normal human mind. All those who can live out the reality of the truth experience within this range. When they experience the truth, it is always an experience of normal human life enlightened by the Holy Spirit; it is not a way of experiencing that deviates from normal human life. They experience the truth enlightened by the Holy Spirit on the foundation of living their human lives. Moreover, this truth varies from person to person, and its depth is related to the state of the person. One can only say that the path they walk is the normal human life of someone pursuing the truth, and it may be called the path walked by a

normal person enlightened by the Holy Spirit. One cannot say that the path they walk is the path the Holy Spirit takes. In normal human experience, because people who pursue are not the same, the work of the Holy Spirit is also not the same. In addition, because the environments people experience and the ranges of their experience are not the same, and because of the admixture of their mind and thoughts, their experience is mixed to different degrees. Each person understands a truth according to their different, individual conditions. Their understanding of the real meaning of the truth is not complete and is only one or several aspects of it. The scope of the truth man experiences differs from person to person in line with each person's conditions. In this way, the knowledge of the same truth, as expressed by different people, is not the same. This is to say, man's experience always has limitations and cannot completely represent the will of the Holy Spirit, nor can the work of man be perceived as the work of God, even if what is expressed by man corresponds very closely to God's will, and even if the experience of man is very close to the perfecting work that the Holy Spirit performs. Man can only be God's servant, doing the work that God entrusts to him. Man can only express knowledge enlightened by the Holy Spirit and truths obtained from his personal experiences. Man is unqualified and does not meet the conditions to be the outlet of the Holy Spirit. He is not entitled to say that his work is the work of God. Man has man's working principles, and all men have different experiences and possess varying conditions. Man's work includes all his experiences under the enlightenment of the Holy Spirit. These experiences can only represent man's being and do not represent the being of God or the will of the Holy Spirit. Therefore, the path man walks cannot be said to be the path walked by the Holy Spirit, because the work of man cannot represent the work of God, and man's work and man's experience are not

the complete will of the Holy Spirit. Man's work is susceptible to falling into rules, and the method of his work is easily confined to a limited scope, and is unable to lead people to a free way. Most followers live within a limited scope, and their way of experiencing is also limited in its scope. Man's experience is always limited; the method of his work is also limited to a few types and cannot be compared with the work of the Holy Spirit or the work of God Himself. This is because man's experience, in the end, is limited. However God does His work, it is unbound by rules; however it is done, it is not limited to a single method. There are no rules whatsoever to God's work—all His work is released and free. No matter how much time man spends following Him, he cannot distill any laws that govern God's ways of working. Although His work is principled, it is always done in new ways and always has new developments, and it is beyond man's reach. In a single period, God may have several different types of work and different ways of leading people, making it so people always have new entries and changes. You cannot discern the laws of His work because He is always working in new ways, and only thus do followers of God not become bound by rules. The work of God Himself always avoids people's notions and counters them. Only those who follow and pursue Him with a true heart can have their dispositions transformed and be able to live freely, not subjected to any rules or restrained by any religious notions. The work of man makes demands of people based on his own experience and what he himself can achieve. The standard of these requirements is limited within a certain scope, and the methods of practice are also very limited. Followers thus unconsciously live within this limited scope; as time passes, these things become rules and rituals. If the work of one period is led by someone who has not undergone God's personal perfecting and not received judgment, his followers will all become religionists and experts in resisting God.

Therefore, if someone is a qualified leader, that person must have undergone judgment and accepted being perfected. Those who have not undergone judgment, even though they may have the work of the Holy Spirit, express only vague and unreal things. With time, they will lead people into vague and supernatural rules. The work that God performs does not accord with the flesh of man. It does not accord with man's thoughts, but counters man's notions; it is not tainted with vague religious colorings. The results of God's work cannot be achieved by someone who has not been perfected by Him; they are beyond the reach of man's thinking.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 179

Work in the mind of man is too easy for man to achieve. Pastors and leaders in the religious world, for example, rely on their gifts and positions to do their work. People who follow them for a long time will be infected by their gifts and influenced by some of their being. They focus on people's gifts, abilities and knowledge, and they pay attention to supernatural things and many profound, unrealistic doctrines (of course, these profound doctrines are unattainable). They do not focus on changes in people's dispositions, but rather on training people to preach and work, improving people's knowledge and their abundant religious doctrines. They do not focus on how much people's disposition is changed nor on how much people understand of the truth. They do not concern themselves with people's essence, and much less do they try to know people's normal and abnormal states. They do not counter people's notions, nor do they reveal their notions, much less do they prune people for their deficiencies or corruptions. Most who follow them serve with their gifts, and all they release is religious notions and theological theories, which are out of touch with reality and completely unable to confer life onto people. In fact, the

essence of their work is nurturing talent, nurturing a person with nothing into a talented seminary graduate who later goes on to work and lead. Can you discern any laws in God's six thousand years of work? There are many rules and restrictions in the work that man does, and the human brain is too dogmatic. What man expresses, therefore, is knowledge and realizations that are within the scope of his experience. Man is unable to express anything apart from this. Man's experiences or knowledge do not arise from his innate gifts or his instinct; they arise because of God's guidance and direct shepherding. Man has only the faculty to accept this shepherding and no faculty that can express directly what divinity is. Man is unable to be the source; he can only be a vessel that accepts water from the source. This is the human instinct, the faculty that one should have as a human being. If a person loses the faculty that accepts God's word and loses the human instinct, that person also loses what is most precious, and loses the duty of created man. If a person has no knowledge or experience of God's word or His work, that person loses his duty, the duty he should perform as a created being, and loses the dignity of a created being. It is God's instinct to express what divinity is, whether it is expressed in the flesh or directly by the Spirit; this is God's ministry. Man expresses his own experiences or knowledge (that is, expresses what he is) during God's work or afterward; this is man's instinct and man's duty, and it is what man should achieve. Although man's expression falls far short of what God expresses, and although man's expression is bound by many rules, man must fulfill the duty he should fulfill and do what he must do. Man should do everything humanly possible to fulfill his duty, and he should not have even the slightest reservation.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 180

You must know how to differentiate God's work from the work of man. What can you see in the work of man? There are many elements of man's experience in his work; what man expresses is what he is. God's own work also expresses what He is, but His being is different from man's. Man's being represents man's experience and life (what man experiences or encounters in his life, or the philosophies for living he has), and people living in different environments express different beings. Whether you have experiences of society and how you actually live in your family and experience within it can be seen in what you express, whereas you cannot see in the work of God incarnate whether He has social experiences. He is well aware of the substance of man and can reveal all kinds of practices pertaining to all kinds of people. He is even better at revealing the corrupt dispositions and the rebellious behavior of humans. He does not live among worldly people, but He is aware of the nature of mortals and all the corruptions of worldly people. This is His being. Though He does not deal with the world, He knows the rules of dealing with the world, because He understands human nature fully. He knows about the Spirit's work that man's eyes cannot see and man's ears cannot hear, both of today and of the past. This includes wisdom that is not a philosophy for living and wonders that are hard for people to fathom. This is His being, open to people and also hidden from people. What He expresses is not the being of an extraordinary person, but the inherent attributes and being of the Spirit. He does not travel the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above great men. He lives within a group of obtuse and numb people who are without humanity and who do not understand the conventions and life of humanity, but He can ask mankind to live out normal humanity, at the same time revealing the base

and low humanity of mankind. All this is His being, higher than the being of any flesh-and-blood person. For Him, it is unnecessary to experience a complicated, cumbersome, and sordid social life to do the work He needs to do and reveal the substance of corrupt mankind thoroughly. A sordid social life does not edify His flesh. His work and words only reveal man's disobedience and do not provide man with experience and lessons for dealing with the world. He does not need to investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is His revelation of man's unrighteousness after having known man's disobedience for a long time and abhorring mankind's corruption. The work He does is all meant to reveal His disposition to man and to express His being. Only He can do this work; it is not something a flesh-and-blood person could achieve.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 181

The work God does is not representative of the experience of His flesh; the work man does is representative of his experience. Everyone talks about their personal experience. God can express the truth directly, while man can only express the experience that corresponds to his having experienced the truth. God's work has no rules and is not subject to time or geographical constraints. He can express what He is at anytime, anywhere. He works as He pleases. Man's work has conditions and context; without them, he would be unable to work and unable to express his knowledge of God or his experience of the truth. To tell whether something is God's own work or man's work, you must simply compare the differences between the two. If there is no work done by God Himself and there is only the work of man, you will simply know that man's teachings are high, beyond the capacity of anyone else; their tones of speaking, their principles in handling

things, and their experienced and steady manner in working are beyond the reach of others. You all admire these people of good caliber and lofty knowledge, but you cannot see from God's work and words how high His humanity is. Instead, He is ordinary, and, when working, He is normal and real yet also immeasurable by mortals, which therefore makes people feel a kind of reverence for Him. Perhaps a person's experience in his work is particularly advanced, or his imagination and reasoning are particularly advanced, and his humanity is particularly good; such attributes can only gain people's admiration, but not arouse their awe and fear. People all admire those who can work well, who have particularly deep experience, and who can practice the truth, but such people can never elicit awe, only admiration and envy. But people who have experienced God's work do not admire God; instead, they feel His work is beyond human reach and is unfathomable to man, that it is fresh and wonderful. When people experience God's work, their first knowledge of Him is that He is unfathomable, wise, and wonderful, and they unconsciously revere Him and feel the mystery of the work He does, which is beyond the ken of man's mind. People want only to be able to meet His requirements, to satisfy His desires; they do not wish to exceed Him, because the work He does goes beyond man's thinking and imagination and could not be done by man in His stead. Even man himself does not know his own inadequacies, yet God has forged a new path and has come to bring man into a newer and more beautiful world, and so mankind has made new progress and has had a new start. What people feel for God is not admiration, or rather, is not only admiration. Their deepest experience is awe and love; their feeling is that God is indeed wonderful. He does work that man is unable to do and says things that man is unable to say. People who have experienced God's work always have an indescribable feeling. People of deep enough experience

can understand the love of God; they can feel His loveliness, that His work is so wise, so wonderful, and thereby is infinite power generated among them. It is not fear or occasional love and respect, but a deep sense of God's compassion for man and tolerance of him. However, people who have experienced His chastisement and judgment sense His majesty and that He tolerates no offense. Even people who have experienced much of His work are unable to fathom Him; all who truly revere Him know that His work is not in line with people's notions but always goes against their notions. He does not need people to admire Him wholly or present the appearance of submission to Him; rather, they should achieve true reverence and true submission. In so much of His work, anyone with true experience feels reverence for Him, which is higher than admiration. People have seen His disposition due to His work of chastisement and judgment, and they therefore revere Him in their hearts. God is meant to be revered and obeyed, because His being and His disposition are not the same as those of a created being and are above those of a created being. God is self-existent and everlasting, He is a non-created being, and only God is worthy of reverence and obedience; man is not qualified for this. So, all who have experienced His work and truly known Him feel reverence toward Him. However, those who do not let go of their notions about Him—those who simply do not regard Him as God—have no reverence toward Him, and though they follow Him, they are not conquered; they are disobedient people by nature. What He means to achieve by working thus is for all created beings to have hearts of reverence for the Creator, worship Him, and submit to His dominion unconditionally. This is the final result that all His work is meant to achieve. If people who have experienced such work do not revere God, even slightly, and if their past disobedience does not change at all, then they are sure to be cast out. If a person's attitude toward God is only to admire

Him or to show Him respect from a distance, and not to love Him in the slightest, then this is the result at which a person without a heart of love for God has arrived, and that person lacks the conditions to be perfected. If so much work is unable to obtain a person's true love, then that person has not gained God and does not genuinely pursue the truth. A person who does not love God does not love the truth and thus cannot gain God, much less receive God's approval. Such people, however they experience the work of the Holy Spirit, and however they experience judgment, are unable to revere God. These are people whose nature is unchangeable and who have extremely wicked dispositions. All who do not revere God are to be cast out, to be objects of punishment, and to be punished just like those who do evil, to suffer even more than those who have done unrighteous things.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

Daily Words of God Excerpt 182

After all, God's work is different from man's work and, moreover, how could His expressions be the same as theirs? God has His own particular disposition, while man has duties they ought to fulfill. God's disposition is expressed in His work, while man's duty is embodied in the experiences of man and expressed in the pursuits of man. It therefore becomes evident through the work that is done whether something is God's expression or man's expression. It does not need to be explained by God Himself, nor does it require man to strive to bear witness; moreover, it does not need God Himself to suppress any person. All of this comes as a natural revelation; it is neither forced nor something that man can interfere with. Man's duty can be known through their experiences, and it does not require people to do any extra experiential work. All of man's essence can be revealed as they perform their duty, whereas God can express His inherent disposition while performing His work. If it is man's work then it cannot be covered up. If it

is God's work, then God's disposition is even more impossible to be concealed by anyone, much less be controlled by man. No man can be said to be God, nor can their work and words be looked upon as holy or regarded as immutable. God can be said to be human because He clothed Himself in flesh, but His work cannot be considered to be man's work or man's duty. Moreover, God's utterances and Paul's letters cannot be equated, nor can God's judgment and chastisement and man's words of instruction be spoken of on equal terms. There are, therefore, principles that distinguish God's work from man's work. These are differentiated according to their essences, not by the scope of the work or its temporary efficiency. On this subject, most people make mistakes of principle. This is because man looks at the exterior, which they can achieve, while God looks at the essence, which cannot be observed with mankind's physical eyes. If you regard God's words and work as the duties of an average man, and view man's large-scale work as the work of God clothed in the flesh rather than the duty man fulfills, then are you not mistaken in principle? Man's letters and biographies can be easily written, but only upon the foundation of the work of the Holy Spirit. However, God's utterances and work cannot be easily accomplished by man or achieved by human wisdom and thinking, nor can people explain them thoroughly after exploring them. If these matters of principle do not evoke any reaction in you, then your faith is evidently not very true or refined. It can only be said that your faith is full of vagueness, and is both confused and unprincipled. Without even understanding the most basic essential issues of God and man, is this sort of faith not one that completely lacks perceptiveness?

—The Word, Vol. 1. The Appearance and Work of God. Where Do You Stand on the Thirteen Epistles?

Daily Words of God Excerpt 183

Jesus was on earth for thirty-three and a half years, He came to do the work of crucifixion, and through the crucifixion God gained one part of His glory. When God came in the flesh, He was able to be humble and hidden, and could endure tremendous suffering. Although He was God Himself, He still endured every humiliation and every revilement, and He endured great pain in being nailed to the cross so as to complete the work of redemption. After this stage of work was concluded, although people saw that God had gained great glory, this was not the entirety of His glory; it was only one part of His glory, which He had gained from Jesus. Although Jesus was able to endure every hardship, to be humble and hidden, to be crucified for God, God only gained one part of His glory, and His glory was gained in Israel. God still has another part of glory: coming to earth to practically work and make perfect a group of people. During Jesus' stage of work, He did some supernatural things, but that stage of work was by no means only in order to perform signs and wonders. It was primarily to show that Jesus could suffer, and be crucified for God, that Jesus was able to suffer tremendous pain because He loved God and that, although God abandoned Him, He was still willing to sacrifice His life for God's will. After God had completed His work in Israel and Jesus was nailed to the cross, God gained glory, and He had borne testimony before Satan. You neither know nor have seen how God has become flesh in China, so how can you see that God has gained glory? When God does much work of conquest in you, and you stand firm, then this stage of God's work is successful, and this is part of God's glory. You see only this, and you have yet to be made perfect by God, have yet to give your heart entirely to God. You have yet to entirely see this glory; you only see that God has already conquered your heart, that you can never leave Him, and will follow God to the very end and your heart will not change, and that this is the glory of God. In what do you see God's glory?

In the effects of His work in people. People see that God is so lovely, they have God in their hearts, and are unwilling to leave Him, and this is God's glory. When the strength of the brothers and sisters of the churches arises, and they can love God from their hearts, see the supreme might of the work done by God, the incomparable might of His words, when they see that His words carry authority and that He can embark upon His work in the ghost town of the Chinese mainland, when, though people are weak, their hearts bow down before God and they are willing to accept God's words, and when, although they are weak and unworthy, they are able to see that God's words are so lovable, and so worthy of their cherishment, then this is the glory of God. When the day comes on which people are made perfect by God, and are able to surrender before Him, and can completely obey God, and leave their prospects and fate in the hands of God, then the second part of God's glory will have been entirely gained. Which is to say, when the work of the practical God has been entirely completed, His work in mainland China will come to an end. In other words, when those who were predestined and chosen by God have been made perfect, God will have gained glory. God said that He has brought the second part of His glory to the East, yet this is invisible to the naked eye. God has brought His work to the East: He has already come to the East, and this is God's glory. Today, although His work has yet to be completed, because God has decided to work, it shall surely be accomplished. God has decided He shall complete this work in China, and He has resolved to make you complete. Thus, He gives you no way out—He has already conquered your hearts, and you have to go on whether you want to or not, and when you are gained by God, God obtains glory. Today, God has yet to obtain complete glory, because you have yet to be made perfect. Although your hearts have returned to God, there are still many weaknesses in your flesh, you are incapable of

satisfying God, you are unable to be mindful of God's will, and you yet possess many negative things that you must rid yourselves of and you must yet undergo many trials and refinements. Only in that way can your life dispositions change and you can be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. A Brief Talk About "The Millennial Kingdom Has Arrived"

Daily Words of God Excerpt 184

At the time, Jesus' work was the work to redeem all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer of sin, you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins. Provided you believed, you would never more be of sin. At the time, Jesus did much work that was incomprehensible to His disciples and said much that people did not understand. This is because, at the time, He did not give any explanation. Thus, several years after He departed, Matthew created a genealogy for Jesus, and others also did much work that was of the will of man. Jesus did not come to perfect and gain man, but to do one stage of work: bringing forth the gospel of the kingdom of heaven and completing the work of the crucifixion. And so, once Jesus was crucified, His work came to a complete end. But in the current stage—the work of conquest—more words must be spoken, more work must be done, and there must be many processes. So too must the mysteries of the work of Jesus and Jehovah be revealed, so that all people may have understanding and clarity in their belief, for this is the work of the last days, and the last days are the

end of God's work, the time of the work's conclusion. This stage of work will elucidate for you the law of Jehovah and the redemption of Jesus, and is principally so that you may understand the entire work of God's six-thousand-year management plan, and appreciate all the significance and essence of this six-thousand-year management plan, and understand the purpose of all the work done by Jesus and the words He spoke, and even your blind credence in and adoration of the Bible. All this it will allow you to understand thoroughly. You will come to understand both the work done by Jesus, and the work of God today; you will understand and behold all of the truth, the life, and the way. In the stage of work done by Jesus, why did Jesus depart without doing the concluding work? Because the stage of Jesus' work was not the work of conclusion. When He was nailed to the cross, His words also came to an end; after His crucifixion, His work completely finished. The current stage is different: Only after the words are spoken to the end and God's entire work is concluded will His work have finished. During Jesus' stage of work, there were many words that remained unsaid, or which were not fully articulated. Yet Jesus cared not what He did or did not say, for His ministry was not a ministry of words, and so after He was nailed to the cross, He departed. That stage of work was chiefly for the sake of the crucifixion, and is unlike the current stage. This current stage of work is principally for the sake of completion, of clearing up, and of bringing all work to a conclusion. If the words are not spoken to their very end, there will be no way of concluding this work, for in this stage of work all work is brought to an end and accomplished using words. At the time, Jesus did much work that was incomprehensible to man. He departed quietly, and today there are still many who do not understand His words, whose understanding is erroneous yet still they believe it to be correct, and do not know that they are wrong. The final stage will bring God's work to a

complete end and will provide its conclusion. All will come to understand and know of God's management plan. The notions within man, his intentions, his erroneous and absurd understanding, his notions about the work of Jehovah and Jesus, his views about the Gentiles, and his other deviations and errors will be corrected. And man will understand all the right paths of life, and all the work done by God, and the entire truth. When that happens, this stage of work will come to an end. The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of six thousand years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they

are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the notions of man are all the same, and although the people of these countries may be of good caliber, if they do not know God, then it must be that they oppose Him. Why did the Jews also oppose and defy God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's disobedience not all the same? It is merely that the people of China are made an example of, and when they are conquered they will become models and specimens, and will serve as references for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, God's subsequent work will be much easier. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

Daily Words of God Excerpt 185

To work now on the descendants of Moab is to save those who have fallen into the greatest darkness. Although they were cursed, God is willing to gain glory from them, for they were at first all people whose hearts lacked God; only making those without God in their hearts obey and love

Him is true conquest, and the fruit of such work is the most valuable and the most convincing. Only this is gaining glory—this is the glory that God wants to gain in the last days. Although these people are of low position, that they are now able to gain such great salvation is truly an elevation by God. This work is very meaningful, and it is through judgment that He gains these people. It is not His intention to punish these people, but to save them. If, during the last days, He were still doing the work of conquest in Israel, it would be worthless; even if it bore fruit, it would not have value or any great significance, and He would not be able to gain all glory. He is working on you, those who have fallen into the darkest of places, those who are the most backward. These people do not acknowledge that there is a God and have never known that there is a God. These creatures have been so corrupted by Satan that they have forgotten God. They have been blinded by Satan and do not know at all that there is a God in heaven. In your hearts, you all worship idols and worship Satan—are you not the lowliest, the most backward of people? You are the lowliest of the flesh, without any personal freedom, and you suffer hardships as well. You are also the people at the lowest level of this society, without even freedom of belief. Herein lies the significance of working on you. Working today on you, the descendants of Moab, is not meant to humiliate you, but to reveal the significance of the work. For you, it is a great elevation. If a person has reason and insight, they will say: “I am a descendant of Moab, truly unworthy of receiving today such great elevation by God, or such great blessings. In all I do and say, and according to my status and worth, I am not at all worthy of such great blessings from God. The Israelites have great love for God, and the grace they enjoy is bestowed on them by Him, but their status is much higher than ours. Abraham was very devoted to Jehovah, and Peter was very devoted to Jesus—their devotion was a

hundred times greater than ours. Based on our actions, we are absolutely unworthy of enjoying God's grace." The service of these people in China simply cannot be brought before God. It is a complete shambles; that you now enjoy so much of God's grace is purely God's elevation! When have you sought God's work? When have you sacrificed your life for God? When have you readily given up your family, your parents, and your children? None of you has paid a great price! Had the Holy Spirit not brought you out, how many of you would have been able to sacrifice everything? You have followed until today only under force and duress. Where is your devotion? Where is your obedience? Based on your actions, you should have been destroyed long ago—all of you swept clean. What qualifies you to enjoy such great blessings? You are not worthy in the least! Who among you has forged their own path? Who among you has found the true way themselves? You are all lazy, gluttonous, comfort-seeking wretches! Do you think you are great? What do you have to brag about? Even ignoring that you are the descendants of Moab, is your nature or your birthplace of the highest sort? Even ignoring that you are his descendants, are not all of you descendants of Moab, through and through? Can the truth of facts be changed? Does exposing your nature now misrepresent the truth of facts? Look at your servility, your lives, and your characters—do you not know that you are the lowliest of the low among mankind? What do you have to brag about? Look at your position in society. Are you not at its lowest level? Do you think I have misspoken? Abraham offered up Isaac—what have you offered up? Job offered up everything—what have you offered up? So many people have given their lives, laid down their heads, shed their blood in order to seek the true way. Have you paid that price? By comparison, you are not at all qualified to enjoy such great grace. Does it wrong you to say today that you are the descendants of Moab? Do not

regard yourselves too highly. You have nothing to brag about. Such great salvation, such great grace is given to you freely. You have sacrificed nothing, yet you enjoy grace freely. Do you not feel ashamed? Is this true way something you sought out and found by yourselves? Was it not the Holy Spirit that compelled you to accept it? You have never had hearts of seeking, much less hearts that seek and long for the truth. You have just been sitting back and enjoying it; you have gained this truth without expending the least effort. What right do you have to complain? Do you think you are of the greatest worth? Compared to those who sacrificed their lives and spilled their blood, what do you have to complain about? Destroying you now would be right and natural! You have no option other than to obey and follow. You simply are not worthy! Most of those among you were called out, but had your environment not compelled you or had you not been called, you would have been entirely unwilling to come out. Who is willing to take on such renunciation? Who is willing to give up the pleasures of the flesh? You are all people who greedily revel in comfort and seek a luxurious life! You have gained such great blessings—what else do you have to say? What complaints do you have? You have been allowed to enjoy the greatest blessings and the greatest grace in heaven, and work that has never been done before on earth is today revealed to you. Is this not a blessing? You are chastised so today because you have resisted God and rebelled against Him. Because of this chastisement, you have seen God's mercy and love, and more still you have seen His righteousness and holiness. Because of this chastisement and because of mankind's filthiness, you have seen God's great power, and you have seen His holiness and greatness. Is this not the rarest of truths? Is this not a life with meaning? The work that God does is full of meaning! Thus, the lower your position, the more it proves that you are elevated by God, and the more it proves the

great value of His work on you today. It is simply a priceless treasure, which cannot be gotten anywhere else! Through the ages, no one has enjoyed such great salvation. The fact that your position is low shows how great God's salvation is, and it shows that God is faithful to mankind—He saves, He does not destroy.

—The Word, Vol. 1. The Appearance and Work of God. The Significance of Saving the Descendants of Moab

Daily Words of God Excerpt 186

When God came to the earth, He was not of the world, and He did not become flesh in order to enjoy the world. The place where working would reveal His disposition and be most meaningful is the place where He was born. Whether it is a holy or a filthy land, and no matter where He works, He is holy. Everything in the world was created by Him, though it has all been corrupted by Satan. However, all things still belong to Him; they are all in His hands. He comes to a filthy land and works there in order to reveal His holiness; He only does this for the sake of His work, which means He endures great humiliation to do such work in order to save the people of this filthy land. This is done so as to bear witness, for the sake of all of mankind. What such work shows people is God's righteousness, and it is better able to display God's supremacy. His greatness and uprightness are manifested in the salvation of a group of lowly people whom others scorn. Being born in a filthy land does not at all prove that He is lowly; it simply allows all of creation to see His greatness and His true love for mankind. The more He does so, the more it reveals His pure love, His flawless love for man. God is holy and righteous. Even though He was born in a filthy land, and even though He lives with those people who are full of filthiness, just as Jesus lived with sinners in the Age of Grace, is every bit of His work not done for the sake of all mankind's survival? Is it all not so

that mankind can gain great salvation? Two thousand years ago, He lived with sinners for a number of years. That was for the sake of redemption. Today, He is living with a group of filthy, lowly people. This is for the sake of salvation. Is all His work not for the sake of you humans? If not to save mankind, why would He have lived and suffered with sinners for so many years after being born in a manger? And if not to save mankind, why would He return to the flesh a second time, born in this land where demons congregate, and live with these people who have been deeply corrupted by Satan? Is God not faithful? What part of His work has not been for mankind? What part has not been for your destiny? God is holy—this is immutable! He is unpolluted by filth, though He has come to a filthy land; all of this can only mean that God's love for mankind is extremely selfless and the suffering and humiliation He endures is extremely great! Do you not know how great the humiliation He suffers is, for all of you and for your destiny? Rather than saving great people or the sons of rich and powerful families, He makes a point of saving those who are lowly and looked down on. Is all of this not His holiness? Is all of this not His righteousness? For the sake of all mankind's survival, He would rather be born in a filthy land and suffer every humiliation. God is very real—He does no false work. Is not every stage of work done in such a practical way? Though people all malign Him and say He sits at the table with sinners, though people all mock Him and say He lives with the sons of filth, that He lives with the lowliest of people, He still gives selflessly of Himself, and He is still thus rejected among mankind. Is the suffering He endures not greater than yours? Is the work He does not more than the price you have paid? You were born in a land of filth, yet you have gained God's holiness. You were born in a land where demons congregate, yet you have received great protection. What choice do you have? What complaints do you have? Is the

suffering He has endured not greater than the suffering you have endured? He has come to the earth and never enjoyed the delights of the human world. He detests such things. God did not come to the earth to have man treat Him to material things, nor did He come to enjoy the food, clothes, and ornaments of man. He pays no mind to these things. He came to earth to suffer for man, not to enjoy earthly fortune. He came to suffer, to work, and to complete His management plan. He did not select a nice place, to live in an embassy or a fancy hotel, nor does He have a number of servants to wait on Him. Based on what you have seen, do you not know if He came to work or for enjoyment? Do your eyes not see? How much has He given you? If He had been born in a comfortable place, would He be able to gain glory? Would He be able to work? Would His doing so have any significance? Would He be able to conquer mankind completely? Would He be able to rescue people from the land of filth? People ask, according to their notions: "Since God is holy, why was He born in this filthy place of ours? You hate and detest us filthy humans; You detest our resistance and our rebelliousness, so why do You live with us? You are a supreme God. You could have been born anywhere, so why did You have to be born in this filthy land? You chastise and judge us every day, and You know clearly that we are the descendants of Moab, so why do You still live among us? Why were You born into a family of the descendants of Moab? Why did You do that?" Such thoughts of yours are entirely lacking in reason! Only such work allows people to see His greatness, His humility and hiddenness. He is willing to sacrifice everything for the sake of His work, and He has endured all suffering for the sake of His work. He acts for the sake of mankind, and, more than that, to conquer Satan, that all creatures may submit under His dominion. Only this is meaningful, valuable work.

—The Word, Vol. 1. The Appearance and Work of God. The Significance of Saving the Descendants of Moab

Daily Words of God Excerpt 187

At that time when Jesus worked in Judea, He did so openly, but now, I work and speak among you in secret. The unbelievers are completely unaware of it. My work among you is closed to those on the outside. These words, these chastisements and judgments, are known only to you and no others. All of this work is carried out in your midst and unveiled only to you; none among the unbelievers knows of this, for the time has not yet come. These people here are near to being made complete after enduring chastisements, but those on the outside know nothing of this. This work is much too hidden! To them, God become flesh is hidden, but to those in this stream, one can say that He is open. Although in God all is open, all is revealed, and all is set free, this is only true for those who believe in Him; as far as the rest, the unbelievers, are concerned, nothing is made known. The work that is currently being done among you and in China is strictly closed off, in order to keep them from knowing. Should they become aware of this work, then all they would do is condemn it and subject it to persecution. They would not believe in it. To work in the nation of the great red dragon, this most backward of places, is no easy task. If this work were to be put out into the open, it would be impossible to continue. This stage of work simply cannot be carried out in this place. If this work were to be carried out in the open, how could they allow it to go forward? Would this not put the work under even greater risk? If this work were not concealed, but rather carried out as in the time of Jesus, when He spectacularly healed the sick and cast out demons, then would it not have long ago been "seized upon" by the devils? Would they be able to tolerate the existence of God? If I were to now enter into the synagogues to preach and lecture man, then would I not have long ago been dashed to pieces? And if this had happened, how could My work have continued to be carried out? The reason that no

signs and wonders are openly manifested at all is for the sake of concealment. So, to unbelievers, My work cannot be seen, known, or discovered. If this stage of work were to be done in the same manner as that of Jesus in the Age of Grace, it could not be so steady as it now is. So, to work secretly in this way is of benefit to you and to the work as a whole. When God's work on earth comes to an end, that is, when this secret work concludes, then this stage of work will burst into the open. All will know that there are a group of overcomers in China; all will know that God become flesh is in China and that His work has come to an end. Only then will it dawn on man: Why is it that China has yet to show decline or collapse? It turns out that God is personally carrying out His work in China and has perfected a group of people into overcomers.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (2)

Knowing God's Work II

Daily Words of God Excerpt 188

As believers in God, each of you should appreciate how you have truly gained the utmost exaltation and salvation by receiving the work of God in the last days and the work of His plan that He does in you today. God has made this group of people the sole focus of His work throughout all the universe. He has sacrificed all His heart's blood for you; He has reclaimed and given to you all the work of the Spirit throughout the universe. That is why you are the fortunate ones. Moreover, He has shifted His glory from Israel, His chosen people, onto you, and He shall make the purpose of His plan fully manifest through this group. Therefore, you are the ones who will receive the inheritance of God, and even more than this, you are the heirs to God's glory. Perhaps you all remember these words: "For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory." You have all heard these words before, yet none of you understood their true meaning. Today, you are profoundly aware of their true significance. These words shall be fulfilled by God during the last days, and they shall be fulfilled in those who have been brutally persecuted by the great red dragon in the land where it lies coiled. The great red dragon persecutes God and is the enemy of God, and so, in this land, those who believe in God are thus subjected to humiliation and oppression, and these words are fulfilled in you, this group of people, as a result. Because it is embarked upon in a land that opposes God, all of God's work faces tremendous obstacles, and accomplishing many of His words takes time; thus, people are refined as a result of God's words, which is also part of suffering. It is tremendously difficult for God to carry out His work in the land of the great red dragon—but it is through this difficulty that God does

one stage of His work, making manifest His wisdom and His wondrous deeds, and using this opportunity to make this group of people complete. It is through people's suffering, through their caliber, and through all the satanic dispositions of the people of this filthy land that God does His work of purification and conquest, so that, from this, He may gain glory, and so that He may gain those who will bear witness to His deeds. Such is the entire significance of all the sacrifices that God has made for this group of people. That is, it is through those who oppose Him that God does the work of conquest, and only thus can the great power of God be made manifest. In other words, only those in the unclean land are worthy of inheriting the glory of God, and only this can highlight the great power of God. That is why it is from the unclean land, and from those who live in the unclean land, that the glory of God is gained. Such is the will of God. Jesus' stage of work was the same: He could only gain glory among those Pharisees who persecuted Him; if not for the persecution of the Pharisees and the betrayal of Judas, Jesus would not have been ridiculed or slandered, much less crucified, and thus could not have gained glory. Where God works in each age, and where He does His work in the flesh, is where He gains glory and where He gains those He intends to gain. This is the plan of God's work, and this is His management.

—The Word, Vol. 1. The Appearance and Work of God. Is the Work of God As Simple As Man Imagines?

Daily Words of God Excerpt 189

In God's plan of several thousand years, two parts of work are done in the flesh: First is the work of the crucifixion, for which He gains glory; the other is the work of conquest and perfection in the last days, for which He gains glory. This is the management of God. So do not regard God's work, or God's commission to you, as a simple matter. You are all heirs to God's

far more exceeding and eternal weight of glory, and this was specially ordained by God. Of the two parts of His glory, one is manifest in you; the entirety of one part of God's glory has been bestowed upon you, that it may be your inheritance. This is God's exaltation of you, and it is also the plan that He predetermined long ago. Given the greatness of the work God has done in the land where the great red dragon resides, if this work were moved elsewhere, it would have long ago borne great fruit and been readily accepted by man. Moreover, this work would be far too easy to accept for those clergy of the West who believe in God, for the stage of work by Jesus serves as a precedent. This is why God is unable to achieve this stage of the work of gaining glory elsewhere; when the work is supported by the people and recognized by the nations, God's glory cannot take hold. This is precisely the extraordinary significance that this stage of work holds in this land. There is not one person among you who is protected by the law—you are, instead, sanctioned by the law. Even more problematic is that people do not understand you: Be it your relatives, your parents, your friends, or your colleagues, none of them understand you. When you are abandoned by God, it is impossible for you to continue living on earth, but even so, people cannot bear to be away from God, which is the significance of God's conquest of people, and is the glory of God. What you have inherited this day surpasses that of the apostles and prophets throughout the ages and is greater even than that of Moses and Peter. Blessings cannot be obtained in a day or two; they must be earned through great sacrifice. Which is to say, you must possess a love that has undergone refinement, you must possess great faith, and you must have the many truths that God requires you to attain; what is more, you must turn toward justice, without being cowed or evasive, and must have a love for God that is constant unto death. You must have resolve, changes must occur in your life disposition, your corruption

must be healed, you must accept all of God's orchestrations without complaint, and you must be obedient even unto death. This is what you ought to attain, this is the final aim of God's work, and it is what God asks of this group of people. Since He gives to you, so He will surely ask of you in return, and will surely make fitting demands of you. Therefore, there is reason to all the work God does, which shows why, time and time again, God does work that sets high standards and strict requirements. It is because of this that you should be filled with faith in God. In short, all the work of God is done for your sake, so that you may become worthy of receiving His inheritance. This is not so much for the sake of God's own glory but for the sake of your salvation and for perfecting this group of people who have been so profoundly afflicted in the unclean land. You should understand the will of God. And so, I exhort the many ignorant people who are without any insight or sense: Do not test God, and resist no more. God has already undergone suffering never endured by any man, and long ago endured even greater humiliation in man's stead. What else can you not let go of? What could be more important than the will of God? What could be higher than God's love? It is hard enough for God to carry out His work in this unclean land; if, on top of this, man knowingly and willfully transgresses, the work of God will have to be prolonged. In short, this is in no one's best interest, it does not benefit anyone. God is not bound by time; His work and His glory come first. Therefore, He will pay any price for His work, no matter how long it takes. This is the disposition of God: He will not rest until His work is done. His work will only end when He gains the second part of His glory. If, in all the universe, God does not finish the second part of His work of gaining glory, His day will never come, His hand will never leave His chosen people, His glory will never descend upon Israel, and His plan will never be concluded. You should be able to see the will of God, and should

see that the work of God is not as simple as the creation of the heavens and earth and all things. That is because the work of today is the transformation of those who have been corrupted, who are numb to the utmost degree, it is to purify those who were created but processed by Satan. It is not the creation of Adam or Eve, still less is it the creation of the light, or the creation of every plant and animal. God makes pure the things that have been corrupted by Satan and then gains them anew; they become things that belong to Him, and they become His glory. This is not as man imagines, it is not as simple as the creation of the heavens and the earth and everything in them, or the work of cursing Satan to the bottomless pit; rather, it is the work of transforming man, turning things that are negative, and do not belong to Him, into things that are positive, and do belong to Him. This is the truth behind this stage of God's work. You must understand this, and avoid oversimplifying matters. The work of God is unlike any ordinary work. Its wonderfulness and wisdom are beyond the mind of man. God does not create all things during this stage of work, but nor does He destroy them. Instead, He transforms all the things He created, and purifies all the things that have been defiled by Satan. And thus does God embark upon a great enterprise, which is the entire significance of the work of God. Do you see in these words that the work of God is really so simple?

—The Word, Vol. 1. The Appearance and Work of God. Is the Work of God As Simple As Man Imagines?

Daily Words of God Excerpt 190

The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do

battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, but the salvation of man, the working of the life of man, and the changing of man's disposition so that he may bear testimony to God. This is how Satan is defeated. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in

which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will forsake Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished,

after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 191

God has been incarnated in the Chinese mainland, or in the words of compatriots from Hong Kong and Taiwan, the "interior." When God came from heaven above to the earth, no one in heaven or on earth was aware of this, for this is the true meaning of God returning under concealment. He has been working and living in the flesh for a long time, and yet no one has been aware. Even to this day, no one recognizes it. Perhaps this will remain an eternal riddle. God's coming into the flesh this time is something that no human can possibly become aware of. No matter how large-scale and powerful the impact of the Spirit's work, God always remains impassive, never giving anything away. One can say that this stage of His work is the same as if it were taking place in the heavenly realm. Even though it is apparent to all who have eyes to see, no one recognizes it. When God finishes this stage of His work, all humanity will break with their usual attitude,[1] and awaken from their long dream. I remember God once saying, "Coming into the flesh this time is like falling into the tiger's lair." What this means is that, because in this round of God's work God comes into the flesh and moreover is born in the dwelling place of the great red dragon, even more than before, He faces extreme danger by coming to earth this time. What He faces are knives and guns and cudgels and clubs; what He faces is temptation; what He faces are crowds wearing faces filled with murderous intent. He risks being killed at any moment. God came bringing wrath with Him. However, He came in order to do the work of perfection, which is to say that He came in order to do the second part of His work, that

which continues after the work of redemption. For the sake of this stage of His work, God has devoted the utmost thought and care and is using every conceivable means to avoid the assaults of temptation, humbly concealing Himself and never flaunting His identity. In rescuing man from the cross, Jesus was only completing the work of redemption; He was not doing the work of perfection. Thus only half of God's work was being done, and finishing the work of redemption was only half of His whole plan. As the new age was about to begin and the old one about to recede, God the Father began to deliberate on the second part of His work and to make preparations for it. This incarnation in the last days was not clearly prophesied in the past, thereby laying a foundation for the increased secrecy surrounding God's coming into the flesh this time. At the break of dawn, unbeknownst to the multitudes of humanity, God came to earth and began His life in the flesh. People were unaware of the coming of this moment. Maybe they were all fast asleep; maybe many who were watchfully awake were waiting, and maybe many were praying silently to God in heaven. Yet among all these many people, not a single one knew that God had already arrived on earth. God worked like this so as to carry out His work more smoothly and to achieve better results, and also to forestall even more temptations. When man's springtime slumber breaks, God's work will have long been finished and He shall depart, bringing to a close His life of roaming and sojourning on earth. Because God's work requires God to act and speak in His own person, and because there is no way for man to intervene, God has endured extreme suffering in order to come to earth to do the work Himself. Man is unable to stand in for God's work. For this reason God braved dangers several thousand times greater than those during the Age of Grace to come down to the land where the great red dragon dwells to do His own work, expending all His thought and care, to redeem this group of impoverished

people, this group of people mired in a dung heap. Even though no one knows of God's existence, God is not troubled, because this greatly benefits His work. Given that everyone is heinous and wicked in the extreme, how would they tolerate God's existence? That is why, having come onto the earth, God keeps His silence. No matter that man has sunk into the worst excesses of cruelty, God does not take any of it to heart, but only keeps doing the work He needs to do so as to fulfill the greater commission that the heavenly Father entrusted to Him. Who among you has recognized God's loveliness? Who shows more consideration for the burden of God the Father than does His Son? Who is able to understand the will of God the Father? The Spirit of God the Father in heaven is often troubled, and His Son on earth prays constantly for the sake of God the Father's will, worrying His heart to pieces. Is there anyone who knows of the love of God the Father for His Son? Is there anyone who knows the heart with which the beloved Son misses God the Father? Torn between heaven and earth, the two are constantly gazing after each other from afar, following one another in Spirit. O mankind! When will you be considerate of God's heart? When will you understand God's intention? Father and Son have always depended on each other. Why then should They be separated, with one in heaven above and the other on earth below? The Father loves His Son as the Son loves His Father. Why then must the Father wait with such deep and painful longing for the Son? They may not have been separated for long, yet who knows how many days and nights the Father has been yearning with painful longing, and how long He has been pining for His beloved Son's quick return? He observes, He sits in quietude, and He waits; there is nothing He does that is not for the sake of His beloved Son's quick return. The Son who has wandered to the ends of the earth: when will They be reunited? Even though, once reunited, They will be together for eternity, how can He

endure the thousands of days and nights of separation, one in heaven above and the other on earth below? Decades on earth feel like millennia in heaven. How could God the Father not be worried? When God comes to earth, He experiences the countless vicissitudes of the human world just as man does. God is innocent, so why should He be made to endure the same suffering as man? No wonder God the Father pines so urgently for His Son; who can understand God's heart? God gives man too much; how can man adequately repay God's heart? Yet man gives God too little; how could God, on that account, not be worried?

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (4)

Footnotes:

1. "Break with their usual attitude" refers to how people's notions and views about God change, once they have come to know God.

Daily Words of God Excerpt 192

Scarcely anyone among man understands the urgency in God's state of mind, because the caliber of human beings is too inferior and their spirit quite dull, and so they all neither heed nor pay any mind to what God is doing. For this reason, God is constantly ill at ease about man, as if man's beastly nature could break out at any moment. From this one can see even more clearly that God's coming to earth is accompanied by exceedingly great temptations. But for the sake of making a group of people complete, God, fully laden with glory, told man of His every intention, hiding nothing from him. He has firmly resolved to complete this group of people, and so, come whatever hardship or temptation, He looks away and ignores it all. He only quietly does His own work, firmly believing that one day when God has come into possession of His glory, man will know Him, and believing that, once man has been completed by God, he will fully understand God's heart. Right now there may be people tempting God, or misunderstanding

God, or blaming God; God takes none of these to heart. When God descends into glory, people will all understand that everything God does is for the happiness of mankind, and they will all understand that everything God does is so that mankind may better survive. God comes, bringing temptation, and He also comes, bringing majesty and wrath. At the time God leaves man, He has already long since come into possession of His glory, and He leaves fully laden with glory and with the joy of return. The God who works on earth does not take things to heart no matter how people reject Him. He only keeps doing His work. God's creation of the world goes back thousands of years. He has come to earth to do an immeasurable amount of work, and He has experienced to the full the human world's rejection and slander. No one welcomes God's arrival; He is greeted coldly. In the course of these several thousand years of rough going, man's conduct has long since wounded God to the quick. He no longer pays attention to people's rebellion, and has instead made another plan to transform and purify man. The derision, slander, persecution, tribulation, the suffering of crucifixion, the ostracism by man and so on, which God has encountered since coming into the flesh: God has tasted enough of these things, and as for the hardships of the human world, God who has come into the flesh has suffered all of these to the full. The Spirit of God the Father in heaven has long since found such sights to be unbearable and, throwing back His head and shutting His eyes, waits for His beloved Son to return. All He wishes is that humanity will listen and obey, and be able, having felt the utmost shame before His flesh, to cease to rebel against Him. All He wishes is that humanity will be able to believe in God's existence. He has long since stopped making greater demands of man, because God has paid too high a price, yet man is resting easy,[1] and does not take God's work to heart in the least.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (4)

Footnotes:

1. “Resting easy” means that people are nonchalant about God’s work and do not regard it as important.

Daily Words of God Excerpt 193

When, in the Age of Grace, God returned to the third heaven, God’s work of redeeming all of mankind had actually already moved into its final part. All that remained on earth were the cross that Jesus bore on His back, the fine linen that Jesus was wrapped in, and the crown of thorns and scarlet robe that Jesus wore (these were objects with which the Jews mocked Him). That is, after the work of Jesus’ crucifixion caused a great sensation, things settled down again. From then on, Jesus’ disciples began to carry on His work, shepherding and watering in the churches everywhere. The content of their work was as follows: They asked all people to repent, confess their sins, and be baptized; and the apostles all went forth to spread the inside story, the unvarnished account, of Jesus’ crucifixion, and so everyone could not help but fall prostrate before Jesus to confess their sins; and furthermore, the apostles went everywhere transmitting the words Jesus spoke. From that point began the building of churches in the Age of Grace. What Jesus did during that age was also to talk about man’s life and the heavenly Father’s will, only, because it was a different age, many of those sayings and practices differed greatly from those of today. However, in essence they are the same: They are both the work of God’s Spirit in the flesh, precisely and exactly so. This kind of work and utterance has continued all the way down to this day, and so this sort of thing is still shared among the religious institutions of today, and it is utterly unchanged. When Jesus’ work was concluded and the churches had already got onto the right track of Jesus Christ, God nevertheless initiated His plan for another

stage of His work, which was the matter of His coming into the flesh in the last days. As man sees it, God's crucifixion had already concluded the work of God's incarnation, redeemed all of mankind, and allowed Him to seize the key to Hades. Everyone thinks God's work has been fully accomplished. In fact, from God's perspective, only a small part of His work had been accomplished. All He had done was to redeem mankind; He had not conquered mankind, let alone changed man's satanic countenance. That is why God says, "Although My incarnate flesh went through the pain of death, that was not the whole goal of My incarnation. Jesus is My beloved Son and was nailed to the cross for Me, but He did not exhaustively conclude My work. He only did a portion of it." Thus God initiated the second round of plans to continue the work of the incarnation. God's ultimate intention was to perfect and to gain all of the people rescued from Satan's clutches, which was why God prepared, once again, to brave the danger of coming into the flesh. What is meant by "incarnation" refers to the One who does not bring glory (because God's work is not yet finished), but who appears in the identity of the beloved Son, and is the Christ, in whom God is well pleased. That is why this is said to be "braving danger." The incarnate flesh is of diminutive power and must exercise great caution, [1] and His power stands poles apart from the authority of the Father in heaven; He only fulfills the ministry of the flesh, completing God the Father's work and His commission without becoming involved in other work, and He only completes one part of the work. This is why God was named "the Christ" as soon as He came to earth—that is the embedded meaning of the name. The reason it is said that the coming is accompanied by temptations is because only one piece of work is being completed. Furthermore, the reason God the Father only calls Him "Christ" and "beloved Son," but has not given Him all of the glory is precisely because

the incarnate flesh comes to do one piece of work, not to represent the Father in heaven, but rather to fulfill the beloved Son's ministry. When the beloved Son completes the entire commission He has accepted onto His shoulders, the Father will then give Him full glory along with the identity of Father. One can say that this is "the code of heaven." Because the One who has come into the flesh and the Father in heaven are in two different realms, the two only gaze toward each other in Spirit, the Father keeping an eye on the beloved Son but the Son unable to see the Father from afar. It is because the functions of which the flesh is capable are too minuscule and He can potentially be killed at any moment, that one can say this coming is fraught with the greatest danger. This is tantamount to God once again relinquishing His beloved Son into the tiger's maw, where His life is in danger, putting Him in a place where Satan is most concentrated. Even in these dire circumstances, God still handed His beloved Son over to the people of a place filled with filthiness and licentiousness for them to "bring Him up into adulthood." This is because to do so is the only way to make God's work seem fitting and natural, and it is the only way to fulfill all the wishes of God the Father and complete the last part of His work among mankind. Jesus did no more than accomplish one stage of God the Father's work. Because of the barrier imposed by the incarnate flesh and the differences in the work to be completed, Jesus Himself did not know that there would be a second return to the flesh. Therefore, no Bible expositor or prophet dared to clearly prophesy that God would be incarnated again in the last days, that is, He would come into the flesh again to do the second part of His work in the flesh. Therefore, no one realized that God had already long since hidden Himself in the flesh. Small wonder, as it was only after Jesus was resurrected and rose to heaven that He accepted this commission, therefore there is no clear prophecy about God's second incarnation, and it

is imponderable to the human mind. In all the many books of prophecy in the Bible, there are no words that mention this clearly. But when Jesus came to work, there had already been a clear prophecy which said that a virgin shall be with child, and shall bring forth a son, meaning that He was conceived through the Holy Spirit. Even so, God still said this happened at risk of death, so how much the more so would it be the case today? No wonder God says this incarnation is at the risk of dangers thousands of times greater than those incurred during the Age of Grace. In many places, God has prophesied that He will be gaining a group of overcomers in the land of Sinim. Since it is in the world's East that overcomers are to be gained, so the place where God sets foot in His second incarnation is without a doubt the land of Sinim, the exact spot where the great red dragon lies coiled. There, God will gain the descendants of the great red dragon so that it is thoroughly defeated and shamed. God is going to awaken these people, heavily burdened with suffering, to rouse them till they are fully awake, and to make them walk out of the fog and reject the great red dragon. They will wake from their dream, recognize the substance of the great red dragon, become able to give their whole heart to God, rise up from the oppression of the dark forces, stand up in the East of the world, and become proof of God's victory. Only in this way will God gain glory. For this reason alone, God brought the work that came to an end in Israel to the land where the great red dragon lies coiled and, nearly two thousand years after departing, has come once again into the flesh to continue the work of the Age of Grace. To man's naked eye, God is launching new work in the flesh. But in God's view, He is continuing the work of the Age of Grace, but only after an interregnum of a few thousand years, and only with a change in the location and the program of His work. Although the image that the body of the flesh has taken in today's work appears to be

completely different from Jesus, They derive from the same essence and root, and They come from the same source. Maybe They have many differences on the outside, but the inner truths of Their work are completely identical. The ages, after all, are as different as night and day. So how can God's work follow an unchanging pattern? Or how can different stages of His work get in each other's way?

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (6)

Footnotes:

1. "Is of diminutive power and must exercise great caution" indicates that the difficulties of the flesh are too many, and the work done too limited.

Daily Words of God Excerpt 194

It has taken man until this day to realize that what man lacks is not only the supply of spiritual life and the experience of knowing God, but—what is even more vitally important—changes in his disposition. Due to man's complete ignorance of the history and ancient culture of his own race, the result is that man knows nothing at all about God's work. All men hope that man can be attached to God deep within his heart, but because man's flesh is excessively corrupt, both numb and obtuse, this has caused him to know nothing at all of God. In coming among man today, God's purpose is none other than to transform people's thoughts and spirits, as well as the image of God in their hearts that they have had for millions of years. He will take this opportunity to make man perfect. That is, He will, by means of man's knowledge, change the way people come to know Him and their attitude toward Him, enabling man to make a triumphant new beginning in coming to know God, and so achieve the renewal and transformation of the human spirit. Dealing and discipline are the means, while conquest and renewal are the goals. Dispelling the superstitious thoughts man has held about the vague God has forever been God's

intention, and lately this has also become a matter of urgency to Him. Would that all people might take the long view in considering this situation. Change the way in which each person experiences so that this urgent intention of God may soon reach fruition and so that the last stage of God's work on earth may be perfectly brought to completion. Give God the loyalty that it behooves you to give Him, and for the last time render comfort to God's heart. Among the brothers and sisters, would that none should shirk this responsibility, or merely pretend to go through the motions. God comes in the flesh this time in answer to an invitation, and in pointed response to the condition of man. That is, He comes to supply man with what man needs. No matter what man's caliber or breeding, He will, in summary, enable him to see the word of God and, from His word, see the existence and the manifestation of God and accept God's perfection of him, changing the thoughts and notions of man so that the original countenance of God is firmly rooted in the depths of man's heart. This is God's only wish on earth. No matter how great the inborn nature of man, or how poor man's substance, or what man's behavior in the past was really like, God pays no regard to these. He only hopes for man to make completely new the image of God he has in his inner heart and to come to know the substance of mankind, and thereby arrive at the transformation of the ideological outlook of man, and to be able to long for God from the depths and awaken an eternal attachment to Him: This is the one demand that God makes of man.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

Daily Words of God Excerpt 195

I have said so many times that God's work of the last days is done in order to alter each person's spirit, to change each person's soul, such that their heart, which has suffered great trauma, is reformed, thus rescuing their

soul, which has been so profoundly harmed by evil; it is in order to awaken people's spirits, to thaw their cold hearts, and allow them to be rejuvenated. This is God's greatest will. Put aside talk of how lofty or profound man's life and experiences are; when people's hearts have been awakened, when they have been roused from their dreams and know full well the harm wrought by the great red dragon, the work of God's ministry will have been completed. The day that God's work is finished is also the day when man officially starts on the correct path of belief in God. At this time, God's ministry will have come to an end: The work of God become flesh will have completely finished, and man will officially begin to perform the duty that he ought to perform—he will perform his ministry. These are the steps of God's work. Thus, you should grope for your path to entry upon the foundation of knowing these things. All of this is what you should understand. Man's entry will only improve when changes have occurred deep within his heart, for God's work is the complete salvation of man—man who has been redeemed, who still lives under the forces of darkness, and who has never roused himself—from this gathering place of demons; it is so that man may be freed of millennia of sin, and be beloved of God, completely striking down the great red dragon, establishing God's kingdom, and bringing rest to God's heart sooner; it is to give vent, without reservation, to the hate that swells your breast, to eradicate those moldy germs, to allow you to leave this life that is no different from that of an ox or horse, to no longer be a slave, to no longer be freely trampled upon or ordered about by the great red dragon; you will no longer be of this failed nation, will no longer belong to the heinous great red dragon, and you will no longer be enslaved by it. The demons' nest will surely be torn to pieces by God, and you will stand beside God—you belong to God, and do not belong to this empire of slaves. God has long since loathed this dark society

to His very bones. He gnashes His teeth, eager to plant His feet upon this wicked, heinous old serpent, so that it may never rise again, and will never again abuse man; He will not excuse its actions in the past, He will not tolerate its deceit of man, and He will settle the score for every one of its sins throughout the ages. Not in the slightest will God let this ringleader of all evil[1] off the hook, He will utterly destroy it.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (8)

Footnotes:

1. "Ringleader of all evil" refers to the old devil. This phrase expresses extreme dislike.

Daily Words of God Excerpt 196

Many are the sleepless nights that God has endured for the sake of the work of mankind. From up high to the lowest depths, He has descended to the living hell in which man lives to pass His days with man, He has never complained of the shabbiness among man, and He has never reproached man for his disobedience, but endures the greatest humiliation as He personally carries out His work. How could God belong to hell? How could He spend His life in hell? But for the sake of all mankind, so that the whole of mankind can find rest sooner, He has endured humiliation and suffered injustice to come to earth, and personally entered into "hell" and "Hades," into the tiger's den, to save man. How is man qualified to oppose God? What reason does he have to complain about God? How can he have the gall to look upon God? God of heaven has come to this most filthy land of vice, and has never vented His grievances, or complained about man, but instead quietly accepts the ravages[1] and oppression of man. Never has He hit back at the unreasonable demands of man, never has He made excessive demands of man, and never has He made unreasonable demands of man; He merely does all the work required by man without complaint: teaching,

enlightening, reproaching, the refinement of words, reminding, exhorting, consoling, judging, and revealing. Which of His steps has not been for the life of man? Though He has removed the prospects and fate of man, which of the steps carried out by God has not been for the fate of man? Which of them has not been for the sake of man's survival? Which of them has not been to free man from this suffering and from the oppression of dark forces that are as black as night? Which of them is not for the sake of man? Who can understand God's heart, which is as the heart of a loving mother? Who can comprehend God's eager heart? God's passionate heart and ardent expectations have been repaid with cold hearts, with callous, indifferent eyes, and with the repeated reprimands and insults of man; they have been repaid with cutting remarks, and sarcasm, and belittlement; they have been repaid with man's ridicule, with his trampling and rejection, with his miscomprehension, and moaning, and estrangement, and avoidance, and with nothing but deceit, attacks, and bitterness. Warm words have been met with fierce brows and the cool defiance of a thousand wagging fingers. God can but endure, head bowed, serving people like a willing ox.[2] So many suns and moons, so many times has He faced the stars, so many times has He departed at dawn and returned at dusk, and tossed and turned, enduring agony a thousand times greater than the pain of His departure from His Father, enduring the attacks and breaking of man, and the dealing and pruning of man. God's humility and hiddenness has been repaid with the prejudice[3] of man, with the unfair views and unfair treatment of man, and the soundless way God works in obscurity, His forbearance, and His tolerance have been repaid with man's greedy gaze; man tries to stomp God to death, without compunction, and tries to trample God into the ground. Man's attitude in his treatment toward God is one of "rare cleverness," and God, who is bullied and disdained by man, is crushed flat beneath the feet

of tens of thousands of people, while man himself stands up high, as if he would be the king of the hill, as if he wants to take absolute power,[4] to hold court from behind a screen, to make God the conscientious and rule-abiding director behind the scenes, who is not allowed to fight back or cause trouble. God must play the part of the Last Emperor, He must be a puppet,[5] devoid of all freedom. The deeds of man are untellable, so how is he qualified to demand this or that of God? How is he qualified to propose suggestions to God? How is he qualified to demand that God sympathize with his weaknesses? How is he fit to receive God's mercy? How is he fit to receive God's magnanimity time and time again? How is he fit to receive God's forgiveness time and time again? Where is his conscience? He broke God's heart long ago, he has long since left God's heart in pieces. God came among man bright-eyed and bushy-tailed, hoping that man would be charitable toward Him, even if only with a little warmth. Yet God's heart is slow to be comforted by man, all He has received are snowballing[6] attacks and torment. Man's heart is too greedy, his desire is too great, he can never be sated, he is always mischievous and foolhardy, he never allows God any freedom or right of speech, and leaves God with no option but to submit to humiliation, and allow man to manipulate Him however he wishes.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (9)

Footnotes:

1. "Ravages" is used to expose the disobedience of mankind.

2. "Met with fierce brows and the cool defiance of a thousand wagging fingers, head bowed, serving people like a willing ox" was originally a single sentence, but here is split into two in order to make things clearer. The first part of the sentence refers to the actions of man, whilst the second indicates the suffering undergone by God, and that God is humble and hidden.

3. "Prejudice" refers to people's disobedient behavior.

4. "Take absolute power" refers to people's disobedient behavior. They hold themselves up high, enshackle others, making them follow them and suffer for them. They are the forces that are hostile to God.

5. "Puppet" is used to ridicule those who do not know God.

6. “Snowballing” is used to highlight people’s lowly behavior.

Daily Words of God Excerpt 197

The incarnation of God has sent shockwaves through all religions and spheres, it has “thrown into disarray” the original order of religious circles, and it has shaken the hearts of all of those who yearn for the appearance of God. Who is not adoring? Who does not long to see God? God has personally been among man for many years, yet man has never realized it. Today, God Himself has appeared, and shown forth His identity to the masses—how could this not bring delight to man’s heart? God once shared joys and sorrows with man, and today He has been reunited with mankind, and shares tales of times gone by with him. After He walked out of Judea, people could find no trace of Him. They yearn to once more meet with God, little knowing that today they have again met with Him and have been reunited with Him. How could this not stir thoughts of yesterday? Two thousand years ago today, Simon Barjona, the descendant of the Jews, beheld Jesus the Savior, ate at the same table as Him, and after following Him for many years felt a deeper affection for Him: He loved Him from the bottom of his heart; he loved the Lord Jesus profoundly. The Jewish people knew nothing of how this golden-haired baby, born into a chilly manger, was the first image of God’s incarnation. They all thought that He was the same as them, no one thought Him any different—how could people recognize this common and ordinary Jesus? The Jewish people thought of Him as a Jewish son of the times. No one looked upon Him as a lovely God, and people did nothing but blindly make demands of Him, asking that He give them rich and plentiful graces, and peace, and joy. They knew only that, like a millionaire, He had everything one could ever wish for. Yet people never treated Him as one who was beloved; the people of that time

did not love Him, and only protested against Him, and made irrational demands of Him. He never resisted, but constantly gave graces to man, even though man did not know Him. He did nothing but silently give man warmth, love, and mercy, and even more, He gave man new means of practice, leading man out of the bonds of the law. Man did not love Him, he only envied Him and recognized His exceptional talents. How could blind mankind know how great the humiliation suffered by the lovely Jesus the Savior when He came among mankind? No one considered His distress, no one knew of His love for God the Father, and no one could know of His loneliness; even though Mary was His birth mother, how could she know the thoughts in the heart of the merciful Lord Jesus? Who knew of the unspeakable suffering endured by the Son of man? After making requests of Him, the people of that time coldly put Him to the back of their minds and cast Him outside. He therefore wandered the streets, day after day, year after year, drifting for many years until He had lived for thirty-three hard years, years which had been both long and brief. When people needed Him, they invited Him into their homes with smiling faces, trying to make demands of Him—and after He had made His contribution to them, they immediately shoved Him out the door. People ate what was provided from His mouth, they drank His blood, they enjoyed the graces He bestowed upon them, yet they also opposed Him, for they had never known who had given them their lives. Ultimately, they nailed Him upon the cross, yet still He made no sound. Even today, He remains silent. People eat His flesh, they drink His blood, they eat the food He makes for them, and they walk the way He has opened up for them, yet they still intend to reject Him; they actually treat the God who has given them their lives as the enemy, and instead treat those who are slaves just like them as the heavenly Father. In this, do they not deliberately oppose Him? How did Jesus come to die upon

the cross? Do you know? Was He not betrayed by Judas, who was closest to Him and had eaten Him, drunk Him, and enjoyed Him? Did Judas not betray Jesus because He was nothing more than an insignificant, normal teacher? If people had really seen that Jesus was extraordinary, and One who was of heaven, how could they have nailed Him alive to the cross for twenty-four hours, until He had no breath left in His body? Who can know God? People do nothing but enjoy God with insatiable greed, but they have never known Him. They were given an inch and have taken a mile, and they make "Jesus" totally obedient to their commands, to their orders. Who has ever shown anything of the way of mercy toward this Son of man, who has nowhere to lay His head? Who has ever thought of joining forces with Him to fulfill God the Father's commission? Who has ever spared a thought for Him? Who has ever been considerate of His difficulties? Without the slightest love, man wrenches Him back and forth; man knows not where his light and life came from and does nothing but secretly plan how to once more crucify the "Jesus" of two thousand years ago, who has experienced pain among man. Does "Jesus" really inspire such hate? Has all that He did long been forgotten? The hate that coalesced for thousands of years will finally shoot outward. You, the ilk of the Jews! When has "Jesus" ever been hostile to you, that you should hate Him so much? He has done so much, and spoken so much—is none of it to your benefit? He has given His life to you without asking for anything in return, He has given you His entirety—do you really still want to eat Him alive? He has given His all to you without holding anything back, without ever enjoying worldly glory, the warmth among man, the love among man, or all of the blessings among man. People are so mean toward Him, He has never enjoyed all of the riches on earth, He devotes the entirety of His sincere, passionate heart to man, He has devoted His entirety to mankind—and who has ever given

Him warmth? Who has ever given Him comfort? Man has piled all pressure upon Him, he has handed all misfortune to Him, he has forced the most unfortunate experiences among man on Him, he blames Him for all injustice, and He has tacitly accepted it. Has He ever protested to anyone? Has He ever asked for a little recompense from anyone? Who has ever shown any sympathy toward Him? As normal people, who of you did not have a romantic childhood? Who did not have a colorful youth? Who does not have the warmth of loved ones? Who is without the love of relatives and friends? Who is without the respect of others? Who is without a warm family? Who is without the comfort of their confidants? And has He ever enjoyed any of this? Who has ever given Him a little warmth? Who has ever given Him a shred of comfort? Who has ever shown Him a little human morality? Who has ever been tolerant of Him? Who has ever been with Him during difficult times? Who has ever passed the hard life with Him? Man has never relaxed his requirements of Him; he merely makes demands of Him without any scruples, as if, having come to the world of man, He has to be man's ox or horse, his prisoner, and has to give His all to man; if not, man will never forgive Him, will never go easy on Him, will never call Him God, and will never hold Him in high esteem. Man is too severe in his attitude toward God, as if he is set upon tormenting God unto death, only after which will he loosen his requirements of God; otherwise man will never lower the standards of his requirements of God. How could man such as this not be despised by God? Is this not the tragedy of today? Man's conscience is nowhere to be seen. He keeps saying he will repay God's love, but he dissects God and tortures Him to death. Is this not the "secret recipe" to his faith of God, handed down from his ancestors? There is nowhere that the "Jews" are not found, and today they still do the same work, they still carry out the same work of opposing God, and yet believe

they are holding God up high. How could man's own eyes know God? How could man, who lives in the flesh, treat as God the God incarnate who has come from the Spirit? Who among man could know Him? Where is the truth among man? Where is true righteousness? Who is able to know the disposition of God? Who can compete with the God in heaven? No wonder that, when He has come among man, no one has known God, and He has been rejected. How can man tolerate the existence of God? How can he allow the light to drive out darkness of the world? Is this all not of the honorable devotion of man? Is this not the upright entry of man? And is the work of God not centered around the entry of man? I would that you conflate God's work with man's entry, and establish a good relationship between man and God, and perform the duty that ought to be performed by man to the best of your abilities. In this way, God's work will subsequently come to an end, with His gaining glory as its conclusion!

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (10)

Daily Words of God Excerpt 198

Today, I work in God's chosen people in China to reveal all their rebellious dispositions and unmask all their ugliness, and this provides the context for saying everything I need to say. Afterward, when I carry out the next step of work of conquering the entire universe, I shall use My judgment of you to judge the unrighteousness of everyone in the entire universe, for you people are the representatives of the rebellious among mankind. Those who cannot step up will become merely foils and serving objects, whereas those who can step up will be put to use. Why do I say that those who cannot step up will only serve as foils? It is because My present words and work all target your background, and because you have become the representatives and the epitome of the rebellious among all of mankind. Later, I will take these words that conquer you to foreign countries and use

them to conquer the people there, yet you will not have gained them. Would that not make you a foil? The corrupt dispositions of all mankind, the rebellious acts of man, and the ugly images and faces of man—these are all recorded today in the words used to conquer you. I will then use these words to conquer the people of every nation and every denomination, because you are the archetype, the precedent. However, I did not set out to intentionally abandon you; if you fail to do well in your pursuit and therefore you prove to be incurable, would you not simply be a serving object and a foil? I once said that My wisdom is exercised based on Satan's schemes. Why did I say that? Is that not the truth behind what I am saying and doing right now? If you cannot step up, if you are not perfected but are instead punished, would you not become a foil? Maybe you have suffered a good deal in your time, but you still understand nothing; you are ignorant of everything about life. Even though you have been chastised and judged, you have not changed at all, and deep within, you have not gained life. When the time comes to test your work, you will experience a trial as fierce as fire and even greater tribulation. This fire will turn your entire being into ashes. As someone who does not possess life, someone without an ounce of pure gold inside, someone still stuck with the old corrupt disposition, and someone who cannot even do a good job at being a foil, how could you not be cast out? Can a person worth less than a penny, and who does not possess life, be of any use for the work of conquest? When that time comes, your days will be harder than those of Noah and Sodom! Your prayers will do you no good then. How can you come back later and start to repent anew, when the work of salvation has already ended? Once all the work of salvation has been done, there will be no more; what there will be is the start of the work of punishing those who are evil. You resist, you rebel, and you do things that you know are evil. Are you not the target of severe

punishment? I am spelling this out for you today. If you choose not to listen, then when disaster befalls you later, will it not be too late if you only then start to feel regret and start to believe? I am giving you a chance to repent today, but you are unwilling to do so. How long do you want to wait? Until the day of chastisement? I do not remember your past transgressions today; I forgive you again and again, turning away from your negative side to look only at your positive side, because all My present words and work are meant to save you and I have no ill intention toward you. Yet you refuse to enter; you cannot tell good from bad and do not know how to appreciate kindness. Do such people not merely await the arrival of punishment and righteous retribution?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

Daily Words of God Excerpt 199

When Moses struck the rock, and the water bestowed by Jehovah sprang forth, it was because of his faith. When David played the lyre in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock that filled the mountains and untold masses of wealth, and his body became covered in sore boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could follow Jesus Christ was down to his faith. That he could be nailed to the cross for My sake and give glorious testimony was also down to his faith. When John saw the glorious image of the Son of man, it was down to his faith. When he saw the vision of the last days, it was all the more because of his faith. The reason why the so-called multitudes of the Gentile nations have obtained My revelation, and have come to know that I have returned in the flesh to do My work among man, is also because of their faith. All

those who are smitten by My harsh words and yet are brought solace by them and are saved—have they not done so because of their faith? People have received so much because of their faith, and it is not always a blessing. They may not receive the kind of happiness and joy that David felt, or have water bestowed by Jehovah as Moses did. For example, Job was blessed by Jehovah because of his faith, but he also suffered disaster. Whether you are blessed or suffer disaster, both are blessed events. Without faith, you would not be able to receive this work of conquest, much less see Jehovah's deeds displayed before your eyes today. You would not be able to see, much less would you be able to receive. These scourges, these calamities, and all the judgments—if they did not befall you, would you be able to see Jehovah's deeds today? Today, it is faith that allows you to be conquered, and it is being conquered that allows you to believe in Jehovah's every deed. It is only because of faith that you receive such chastisement and judgment. Through this chastisement and judgment, you are conquered and perfected. Without the kind of chastisement and judgment you are receiving today, your faith would be in vain, because you would not know God; no matter how much you believed in Him, your faith would remain but an empty expression ungrounded in reality. It is only after you receive this work of conquest, work which makes you completely obedient, that your faith becomes true, and reliable, and your heart turns toward God. Even if you suffer great judgment and curse because of this word, "faith," you nonetheless have true faith and you receive the truest, most real, and most precious thing. This is because it is only in the course of judgment that you see the final destination of God's creations; it is in this judgment that you see that the Creator is to be loved; it is in such work of conquest that you behold the arm of God; it is in this conquest that you come to fully understand human life; it is in this conquest that you gain the right path of

human life and come to understand the true meaning of “man”; it is only in this conquest that you see the righteous disposition of the Almighty and His beautiful, glorious countenance; it is in this work of conquest that you learn of man’s origin and understand all mankind’s “immortal history”; it is in this conquest that you come to comprehend mankind’s ancestors and the origin of mankind’s corruption; it is in this conquest that you receive joy and comfort as well as endless chastening, discipline, and words of reproach from the Creator to the mankind He created; it is in this work of conquest that you receive blessings, as well as the calamities that are man’s due…. Is this not all because of your little bit of faith? And did your faith not grow after you gained these things? Have you not gained a tremendous amount? Not only have you heard God’s word and seen God’s wisdom, but you have also personally experienced each step of His work. Maybe you would say that if you did not have faith, then you would not suffer this kind of chastisement or this kind of judgment. But you should know that without faith, not only would you be unable to receive this kind of chastisement or this kind of care from the Almighty, but you would also forever lose the opportunity to meet the Creator. You would never know the origin of mankind and never comprehend the significance of human life. Even if your body died and your soul departed, you still would not understand all the Creator’s deeds, much less would you know that the Creator did such great work on earth after He made mankind. As a member of this mankind that He made, are you willing to ignorantly fall into darkness in this way, and suffer eternal punishment? If you separate yourself from today’s chastisement and judgment, what is it that you will meet with? Do you think that once separated from the present judgment, you will be able to escape from this difficult life? Is it not true that if you leave “this place,” what you will encounter is painful torment or cruel abuses inflicted by the

devil? Might you encounter unendurable days and nights? Do you think that just because you escape this judgment today, you can forever evade that future torture? What will come your way? Can it really be the Shangri-La that you hope for? Do you think you can escape that future eternal chastisement simply by running away from reality as you do now? After today, will you ever be able to find this kind of opportunity and this kind of blessing again? Will you be able to find them when disaster befalls you? Will you be able to find them when all of mankind enters into rest? Your present happy life and that harmonious little family of yours—can they substitute for your future eternal destination? If you have true faith, and if you gain a great deal because of your faith, then all of that is what you—a created being—should gain and also what you should have had in the first place. Nothing is more beneficial to your faith and life than such conquest.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

Daily Words of God Excerpt 200

Today, you should be aware of how to be conquered, and of how people conduct themselves after they have been conquered. You may say you have been conquered, but can you obey unto death? You must be able to follow to the very end regardless of whether there are any prospects, and you must not lose faith in God regardless of the environment. Ultimately, you must achieve two aspects of testimony: the testimony of Job—obedience unto death; and the testimony of Peter—the supreme love of God. In one respect, you must be like Job: He lost all material possessions, and was beset by the pain of the flesh, yet he did not forsake the name of Jehovah. This was Job's testimony. Peter was able to love God unto death. When he was put on the cross and faced his death, he still loved God; he did not think of his own prospects or pursue beautiful hopes or extravagant

thoughts, and he sought only to love God and to obey all of God's arrangements. Such is the standard you must achieve before you can be considered to have borne testimony, before you become someone who has been made perfect after having been conquered. Today, if people truly knew their own essence and status, would they still seek prospects and hopes? What you should know is this: Regardless of whether God makes me perfect, I must follow God; everything He does now is good and done for my sake, and so that our disposition can change and we can rid ourselves of Satan's influence, to allow us to be born in the land of filth and yet rid ourselves of impurity, shake off the filth and the influence of Satan, to leave it behind. Of course, this is what is required of you, but for God it is merely conquest, done so that people have the resolve to obey and can submit to all of God's orchestrations. This way, things will be accomplished. Today, most people have already been conquered, but within them there is still much that is rebellious and disobedient. People's true stature is still too small, and they can only become full of vigor if there are hopes and prospects; lacking hopes and prospects, they become negative, and even think about leaving God. Furthermore, people have no great desire to seek to live out normal humanity. This is unacceptable. Thus, I must still talk of conquest. In fact, perfection occurs at the same time as conquest: As you are conquered, the first effects of being made perfect are also achieved. Where there is a difference between being conquered and being made perfect, it is according to the degree of change in people. Being conquered is the first step of being made perfect, and does not mean that they have been completely made perfect, nor prove that they have been completely gained by God. After people have been conquered, there are some changes in their disposition, but such changes fall far short of those in people who have been completely gained by God. Today, what is done is the initial work of making people

perfect—conquering them—and if you cannot achieve being conquered, then you will have no means of being made perfect and being completely gained by God. You will merely gain a few words of chastisement and judgment, but they will be incapable of completely changing your heart. Thus you will be one of those who are cast out; it will be no different from looking at a sumptuous feast upon the table but not eating it. Is that not a tragic scenario for you? And so you must seek changes: Whether it is being conquered or being made perfect, both relate to whether there are changes in you, and whether or not you are obedient, and this determines whether or not you can be gained by God. Know that "being conquered" and "being made perfect" are simply based on the extent of change and obedience, as well as on how pure your love of God is. What is required today is that you can be completely made perfect, but in the beginning you must be conquered—you must have sufficient knowledge of God's chastisement and judgment, must have the faith to follow, and be one who seeks change and seeks knowledge of God. Only then will you be someone who seeks to be made perfect. You should understand that in the course of being made perfect you will be conquered, and in the course of being conquered you will be made perfect. Today, you can seek to be made perfect or seek changes in your external humanity and improvements in your caliber, but of principal importance is that you can understand that everything that God does today has meaning and is of benefit: It enables you who are born in a land of filth to escape the filth and shake it off, it enables you to overcome the influence of Satan, and leave behind the dark influence of Satan. By focusing on these things, you are protected in this land of filth. Ultimately, what testimony will you be asked to give? You are born in a land of filth but are able to become holy, never again to be sullied by filth, to live under the domain of Satan but divest yourself of Satan's influence, to be neither

possessed nor harassed by Satan, and to live in the hands of the Almighty. This is the testimony, and the proof of victory in the battle with Satan. You are able to forsake Satan, you no longer reveal satanic dispositions in what you live out, but instead live out that which God required that man attain when He created man: normal humanity, normal sense, normal insight, normal resolve to love God, and loyalty to God. Such is the testimony borne by a creature of God. You say, "We are born in a land of filth, but because of God's protection, because of His leadership, and because He has conquered us, we have rid ourselves of the influence of Satan. That we can obey today is also the effect of being conquered by God, and it is not because we are good, or because we naturally loved God. It is because God chose us, and predestined us, that we have been conquered today, are able to bear testimony to Him, and can serve Him; so, too, it is because He chose us and protected us, that we have been saved and delivered from the domain of Satan, and can leave behind the filth and be purified in the nation of the great red dragon."

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (2)

Daily Words of God Excerpt 201

The work of the last days breaks with all rules, and regardless of whether you are cursed or punished, as long as you help My work and are of benefit to the work of conquest of today, and regardless of whether you are a descendant of Moab or the progeny of the great red dragon, as long as you could perform the duty of a creature of God in this stage of work and do the best you can, then the due effect will be achieved. You are the progeny of the great red dragon, and you are a descendant of Moab; in sum, all who are of flesh and blood are the creatures of God, and were made by the Creator. You are a creature of God, you should not have any choice, and

this is your duty. Of course, today the Creator's work is directed at the entire universe. Regardless of who you are descended from, above all you are one of God's creatures, you—the descendants of Moab—are part of God's creatures, with the only difference being that you are of lower worth. Since, today, God's work is carried out amongst all creatures and aimed at the entire universe, the Creator is free to select any people, matters, or things in order to do His work. He cares not who you used to be descended from; as long as you are one of His creatures, and as long as you are beneficial to His work—the work of conquest and testimony—He will carry out His work in you without any hesitation. This shatters people's traditional notions, which are that God will never work among the Gentiles, especially not those who have been cursed and are lowly; for those who have been cursed, all future generations that come from them will forever also be cursed, with never any chance of salvation; God will never descend and work in a Gentile land, and will never set foot in a land of filth, for He is holy. All these notions have been shattered by God's work in the last days. Know that God is the God of all creatures, He holds dominion over the heavens and earth and all things, and is not only the God of the people of Israel. Thus, this work in China is of the utmost significance, and will it not be spread among all nations? The great testimony of the future will not be limited to China; if God only conquered you, could the demons be convinced? They do not understand being conquered, or the great power of God, and only when God's chosen people throughout the whole universe behold the ultimate effects of this work will all creatures be conquered. None are more backward or corrupt than the descendants of Moab. Only if these people can be conquered—they who are the most corrupt, who did not acknowledge God or believe that there is a God have been conquered, and acknowledge God in their mouths, praise Him, and are able to love Him—

will this be the testimony of conquest. Although you are not Peter, you live out the image of Peter, you are able to possess the testimony of Peter, and of Job, and this is the greatest testimony. Ultimately you will say: "We are not the Israelites, but the forsaken descendants of Moab, we are not Peter, whose caliber we are incapable of, nor Job, and we can't even compare to Paul's resolve to suffer for God and dedicate himself to God, and we are so backward, and thus, we are unqualified to enjoy God's blessings. God has still lifted us up today; so we must satisfy God, and although we are of insufficient caliber or qualifications, we are willing to satisfy God—we have this resolve. We are the descendants of Moab, and we were cursed. This was decreed by God, and we are incapable of changing it, but our living out and our knowledge can change, and we are resolved to satisfy God." When you have this resolve, it will prove that you have testified to being conquered.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (2)

Daily Words of God Excerpt 202

The intended effect of the work of conquest is, above all, for man's flesh to no longer rebel; that is, for man's mind to gain a new knowledge of God, for man's heart to thoroughly obey God, and for man to aspire to be for God. People do not count as having been conquered when their temperament or flesh changes; when man's thinking, man's consciousness, and man's sense change, which is to say, when your whole mental attitude changes—that will be when you have been conquered by God. When you have resolved to obey and have adopted a new mentality, when you no longer bring any of your own notions or intentions to God's words and work, and when your brain can think normally—which is to say, when you can exert yourself for God with all your heart—then you are the type of

person who is fully conquered. In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and forsake their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been dealt with in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His will. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's will, and much less are they aware of how to achieve the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's will. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone guided them using the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind

man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's will; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being dealt with or of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning and dealing, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service! Without a vision and a new knowledge of God's work, you are not conquered. Your way of following God will then be like those who suffer and fast: of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer and spend time in prison; they are ever forbearing, loving, and they ever bear the cross, they are ridiculed and rejected by the world, they experience every hardship, and although they are obedient to the very end, they are still not conquered, and can offer no testimony to being conquered. They have suffered a great deal, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made knowledge, and human ideas have been dealt with. There is not the slightest hint of new knowledge in them. Not one bit of their knowledge of God is true or accurate. They have misunderstood God's will. Does this serve God?

Whatever your knowledge of God in the past, if it stays the same today and you continue to base your knowledge of God on your own notions and ideas no matter what God does, which is to say that if you possess no new, true knowledge of God and if you fail to know God's true image and disposition, if your knowledge of God is still guided by feudal, superstitious thinking and is still born of human imagination and notions, then you have not been conquered. All the many words I now speak to you are meant to let you know, to have this knowledge lead you to a newer, accurate knowledge; they are also meant to eradicate the old notions and the old knowledge in you, so that you may possess new knowledge. If you truly eat and drink My words, then your knowledge will change considerably. As long as you eat and drink God's words with a heart of obedience, then your perspective will be reversed. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also change accordingly. In this way, your service will become increasingly on-target, increasingly able to fulfill God's will. If you can change your life, your knowledge of human life, and your many notions about God, then your naturalness will gradually diminish. This, and nothing short of this, is the effect when God conquers people, it is the change that occurs in people. If, in your faith in God, all you know about is subduing your body and enduring and suffering, and you do not know whether that is right or wrong, much less for whose sake it is done, then how can such practice lead to change?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

Daily Words of God Excerpt 203

What does it mean to be perfected? What does it mean to be conquered? What criteria must be met in order for people to be conquered? And what criteria must be met for them to be perfected? Conquering and perfecting are both for the purpose of making man complete so that he may be restored to his original likeness, and be freed of his corrupt satanic disposition and the influence of Satan. This conquering comes early in the process of working man; indeed, it is the first step of the work. Perfecting is the second step, and it is the concluding work. Every human being must undergo the process of being conquered. If not, they would have no way of knowing God, nor would they be aware that there is a God, which is to say, it would be impossible for them to acknowledge God. And if people do not acknowledge God, it is also impossible for them to be made complete by God, since you do not meet the criteria for this completion. If you do not even acknowledge God, then how can you know Him? How can you pursue Him? You will not be able to bear witness to Him, either, and much less will you have the faith to satisfy Him. So, for anyone who wants to be made complete, the first step must be to undergo the work of conquest. This is the first condition. But both conquering and perfecting are in order to work people and to change them, and each is part of the work of managing man. Both steps are required to make someone whole, and neither can be neglected. It is true that “being conquered” does not sound very nice, but in fact, the process of conquering someone is the process of changing them. Once you have been conquered, your corrupt disposition may not have been completely eradicated, but you will have known it. Through the work of conquest, you will have come to know your lowly humanity, as well as much of your own disobedience. Although you will be unable to discard or to change these things within the short period of the work of conquest, you will come to know them, and this will lay the foundation for your

perfection. As such, conquering and perfecting are both done in order to change people, to rid them of their corrupt satanic dispositions so that they can give themselves fully to God. Being conquered is merely the first step in changing people's dispositions, as well as the first step in people fully giving themselves to God, and it is lower than the step of being perfected. A conquered person's life disposition changes far less than a perfected person's. Being conquered and being perfected are conceptually different from each other because they are different phases of work and because they hold people to different standards; conquest holds people to lower standards, while perfection holds them to higher ones. The perfected are righteous people, people made holy; they are crystallizations of the work of managing humanity, or end products. Although they are not perfect humans, they are people who seek to live meaningful lives. The conquered, meanwhile, acknowledge God's existence in word only; they acknowledge that God has been incarnated, that the Word has appeared in the flesh, and that God has come to the earth to do the work of judgment and chastisement. They also acknowledge that God's judgment and chastisement, and His smiting and refinement, are all beneficial to man. They have only recently begun to have a somewhat human likeness. They have some insights into life, but still it remains hazy to them. In other words, they are just starting to possess humanity. Such are the effects of being conquered. When people set foot on the path to perfection, their old dispositions are capable of change. Further, their lives continue to grow, and they gradually enter more deeply into the truth. They are able to loathe the world and all those who do not pursue the truth. They especially loathe themselves, but more than that, they clearly know themselves. They are willing to live by the truth and they make it their goal to pursue the truth. They are unwilling to live within the thoughts generated by their own

brains, and they feel loathing for man's self-righteousness, haughtiness, and self-conceit. They speak with a strong sense of propriety, handle things with discernment and wisdom, and are loyal and obedient to God. If they experience an instance of chastisement and judgment, not only do they not become passive or weak, but they are grateful for this chastisement and judgment from God. They believe that they cannot be without God's chastisement and judgment, that it protects them. They do not pursue a faith of peace and joy and of seeking bread to satisfy hunger. Neither do they pursue fleeting fleshly enjoyments. This is what occurs in those who are perfected. After people are conquered, they acknowledge that there is a God, but that acknowledgment is manifested in them in a limited number of ways. What does the Word appearing in the flesh actually mean? What does incarnation mean? What has God incarnate done? What is the goal and significance of His work? After experiencing so much of His work, after experiencing His deeds in the flesh, what have you gained? Only after understanding all of these things will you be someone who is conquered. If you merely say that you acknowledge there is a God, but do not forsake what you ought to forsake, and fail to give up the fleshly enjoyments that you should give up, but instead continue to covet fleshly comforts as you always have, and if you are unable to let go of any prejudices against the brothers and sisters, and do not pay any price in carrying out many simple practices, then this proves you have yet to be conquered. In that case, even if there is much that you understand, it will all be for nothing. The conquered are people who have achieved some initial changes and initial entry. Experiencing God's judgment and chastisement gives people an initial knowledge of God, and an initial understanding of the truth. You may be incapable of fully entering into the reality of deeper, more detailed truths, but in your actual life you are able to put into practice many

rudimentary truths, such as those involving your fleshly enjoyments or your personal status. All of this is the effect achieved in people during the process of being conquered. Changes in disposition can also be seen in the conquered; for example, the way they dress and present themselves, and how they live—these can all change. Their perspective on belief in God changes, they are clear about the goals of their pursuit, and they have higher aspirations. During the work of conquest, corresponding changes also occur in their life disposition. There are changes, but they are shallow, preliminary, and far inferior to the changes in disposition and goals of pursuit of those who have been perfected. If, in the course of being conquered, a person's disposition does not change at all, and they do not gain any truth, then this person is trash, and completely useless! People who have not been conquered cannot be perfected! If a person only seeks to be conquered, then they cannot be fully made complete, even if their dispositions exhibit certain corresponding changes during the work of conquest. They will also lose the initial truths they gained. There is a vast difference between the change in dispositions in those who are conquered and those who are perfected. But being conquered is the first step in change; it is the foundation. Lack of this initial change is proof that a person does not actually know God at all, since this knowledge comes from judgment, and such judgment is a major part of the work of conquest. As such, all who are made perfect must first be conquered; if not, there is no way for them to be perfected.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

Daily Words of God Excerpt 204

Today, I admonish you thus for the sake of your own survival, in order for My work to progress smoothly, and so that My inaugural work

throughout the entire universe may be carried out more appropriately and perfectly, revealing My words, authority, majesty and judgment to the people of all countries and nations. The work I do among you is the beginning of My work throughout the whole universe. Although now is already the time of the last days, know that the "last days" is but a name for an age; just like the Age of Law and the Age of Grace, it refers to an age, and it indicates an entire age, rather than the final few years or months. Yet the last days are quite unlike the Age of Grace and the Age of Law. The work of the last days is not carried out in Israel, but among the Gentiles; it is the conquest before My throne of people from all nations and tribes outside of Israel, so that My glory throughout the universe can fill the cosmos and the firmament. It is so that I can gain greater glory, so that all creatures on earth can pass on My glory to every nation, forever down the generations, and all creatures in heaven and on earth can see all the glory that I have gained on earth. The work carried out during the last days is the work of conquest. It is not the guidance of the lives of all the people on earth, but the conclusion of mankind's imperishable, millennia-long life of suffering on earth. As a consequence, the work of the last days cannot be like the several thousand years of work in Israel, nor can it be like the mere several years of work in Judea which continued on for two millennia until the second incarnation of God. The people of the last days encounter only the reappearance of the Redeemer in the flesh, and they receive the personal work and words of God. It will not be two thousand years before the last days come to an end; they are brief, like the time when Jesus carried out the work of the Age of Grace in Judea. This is because the last days are the conclusion of the entire era. They are the completion and the ending of God's six-thousand-year management plan, and they conclude mankind's life journey of suffering. They do not take the whole of mankind into a new

age or allow mankind's life to continue; that would hold no significance for My management plan or for the existence of man. If mankind carried on like this, then sooner or later they would be entirely devoured by the devil, and those souls that belong to Me would ultimately be ruined by its hands. My work lasts for but six thousand years, and I promised that the evil one's control over the whole of mankind would also last for no more than six thousand years. So, now the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy and which is My faithful city on earth. But know that I will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law, nourishing them with copious sheep and cattle and all the riches of earth. This mankind will remain with Me forever, yet it will not be the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These

spoils of war are saved by Me from the domain of Satan, and are the only crystallization and fruit of My six-thousand-year management plan. They come from every nation and denomination, from every place and country throughout the universe. They are of different races, have different languages, customs and skin colors, and they are spread across every nation and denomination of the globe, and even every corner of the world. Eventually, they will come together to form a complete mankind, an assembly of man that is unreachable by the forces of Satan. Those among mankind who have not been saved and conquered by Me will sink silent to the depths of the sea, and will be burned by My consuming flames for all eternity. I will annihilate this old, supremely filthy mankind, just as I annihilated the firstborn sons and cattle of Egypt, leaving only the Israelites, who ate lamb's meat, drank lamb's blood, and marked their door lintels with lamb's blood. Are the people who have been conquered by Me and are of My family not also the people who eat the meat of the Lamb that is Me and drink the blood of the Lamb that is Me, and have been redeemed by Me and worship Me? Are such people not always accompanied by My glory? Have not those who are without the meat of Lamb that is Me already sunk silently into the depths of the sea? Today you oppose Me, and today My words are just like those spoken by Jehovah to the sons and grandsons of Israel. Yet the hardness in the depths of your hearts is causing My wrath to accumulate, bringing more suffering upon your flesh, more judgment upon your sins, and more wrath upon your unrighteousness. Who could be spared on My day of wrath, when you treat Me like this today? Whose unrighteousness could escape My eyes of chastisement? Whose sins could elude the hands of Me, the Almighty? Whose defiance could escape the judgment of Me, the Almighty? I, Jehovah, speak thus unto you, the descendants of the Gentile family, and the words I speak to you surpass all

the utterances of the Age of Law and the Age of Grace, yet you are harder than all the people of Egypt. Do you not store up My wrath as I reposefully do My work? How could you escape unharmed from the day of Me, the Almighty?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

Daily Words of God Excerpt 205

You should devote your all to My work. You should do work that benefits Me. I am willing to explain to you everything that you do not understand so that you can gain from Me all that you lack. Even though your defects are too numerous to count, I am willing to keep doing the work that I should be doing on you, granting you My final mercy so that you may benefit from Me and gain the glory that is absent in you and which the world has never seen. I have worked for so many years, yet no human has ever known Me. I wish to tell you secrets that I have never told anyone else.

Among humans, I was the Spirit that they could not see, the Spirit that they could never engage with. Because of My three stages of work on earth (creation of the world, redemption, and destruction), I appear in their midst at different times (never publicly) to do My work amongst them. The first time I came among humans was during the Age of Redemption. Of course, I came into a Jewish family; as such, the first to see God's coming to earth were the Jews. The reason I did this work in person was that I wanted to use My incarnate flesh as a sin offering in My work of redemption. Thus, the first to see Me were the Jews in the Age of Grace. That was the first time I worked in the flesh. In the Age of Kingdom, My work is to conquer and perfect, so I again do My shepherding work in the flesh. This is My second time working in the flesh. In the final two stages of work, what people engage with is no longer the invisible, intangible Spirit, but a person who is

the Spirit realized as flesh. Thus, in the eyes of man, I again become a human, with none of the look and feel of God. Moreover, the God that people see is not only male, but also female, which is most astounding and puzzling to them. Time and time again, My extraordinary work has shattered old beliefs held for many, many years. People are stunned! God is not merely the Holy Spirit, the Spirit, the sevenfold intensified Spirit, or the all-encompassing Spirit, but is also a human—an ordinary human, an exceptionally common human. He is not only male, but also female. They are similar in that They are both born to humans, and dissimilar in that one was conceived by the Holy Spirit and the other was born to a human, though derived directly from the Spirit. They are similar in that both incarnate fleshes of God carry out the work of God the Father, and dissimilar in that one performed the work of redemption while the other does the work of conquest. Both represent God the Father, but one is the Redeemer, filled with lovingkindness and mercy, and the other is the God of righteousness, filled with wrath and judgment. One is the Supreme Commander who launched the work of redemption, while the other is the righteous God who accomplishes the work of conquest. One is the Beginning, the other the End. One is sinless flesh, while the other is flesh that completes the redemption, continues the work, and is never sinful. Both are the same Spirit, but They dwell in different fleshes and were born in different places, and They are separated by several thousand years. However, all Their work is mutually complementary, never conflicting, and can be spoken of in the same breath. Both are people, but one was a baby boy and the other was an infant girl. For all these many years, what people have seen is not only the Spirit and not only a human, a male, but also many things that do not jibe with human notions; as such, humans are never able to fully fathom Me. They keep half-believing and half-doubting Me—as if I

do exist, yet am also an illusory dream—which is why, to this day, people still do not know what God is. Can you really sum Me up in one simple sentence? Do you truly dare to say, "Jesus is none other than God, and God is none other than Jesus"? Are you really so bold as to say, "God is none other than the Spirit, and the Spirit is none other than God"? Are you comfortable saying, "God is just a human clothed in flesh"? Do you truly have the courage to assert, "The image of Jesus is the great image of God"? Are you able to use your eloquence to thoroughly explain God's disposition and image? Do you really dare to say, "God created males only, not females, after His own image"? If you say this, then no female would be among My selected, much less would females be one class of humankind. Now do you truly know what God is? Is God a human? Is God a Spirit? Is God really a male? Can only Jesus complete the work I am to do? If you choose only one of the above to sum up My essence, then you are an exceedingly ignorant loyal believer. If I worked as incarnate flesh once, and only once, would you delimit Me? Can you really understand Me thoroughly at a single glance? Can you really sum Me up completely based on what you have been exposed to during your lifetime? If I did similar work in both My incarnations, how would you perceive Me? Would you leave Me forever nailed to the cross? Could God be as simple as you claim?

—The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?

Daily Words of God Excerpt 206

One stage of the work of the two previous ages was carried out in Israel, and one was carried out in Judea. Generally speaking, neither stage of this work left Israel, and each was performed upon the first chosen people. As a result, the Israelites believe that Jehovah God is only the God of the Israelites. Because Jesus worked in Judea, where He carried out the work of the crucifixion, the Jews view Him as the Redeemer of the Jewish

people. They think that He is solely the King of the Jews, not of any other people; that He is not the Lord who redeems the English, nor the Lord who redeems the Americans, but the Lord who redeems the Israelites; and that it was the Jews whom He redeemed in Israel. In actuality, God is the Master of all things. He is the God of all creation. He is not only the God of the Israelites, nor of the Jews; He is the God of all creation. The previous two stages of His work took place in Israel, which has created certain notions in people. They believe that Jehovah did His work in Israel, that Jesus Himself carried out His work in Judea, and, furthermore, that He became flesh to work—and whatever the case, this work did not extend beyond Israel. God did not work in Egyptians or Indians; He only worked in the Israelites. Thus do people form various notions, and delineate God's work within a certain scope. They say that when God works, He must do so among the chosen people, and in Israel; save for the Israelites, God works upon no others, nor is there any greater scope to His work. They are especially strict when it comes to keeping God incarnate in line, and do not permit Him to move beyond the bounds of Israel. Are these not all just human notions? God made all of the heavens and earth and all things, He made all of creation, so how could He restrict His work to only Israel? If that were the case, what would be the point of Him making all creation? He created the whole world, and He has carried out His six-thousand-year management plan not only in Israel, but upon every person in the universe. Regardless of whether they live in China, the United States, the United Kingdom or Russia, every person is a descendant of Adam; they are all made by God. Not one of them can escape the bounds of creation, and not one of them can separate themselves from the label of "descendant of Adam." They are all God's creatures, they are all the offspring of Adam, and they are also all the corrupted descendants of Adam and Eve. It is not only the Israelites who

are God's creation, but all people; it is just that some have been cursed, and some have been blessed. There are many agreeable things about the Israelites; God worked upon them in the beginning because they were the least corrupt. The Chinese do not bear comparison to them; they are far inferior. So, God initially worked among the people of Israel, and the second stage of His work was only carried out in Judea—which has led to a lot of notions and rules among man. In fact, if God were to act according to human notions, He would only be the God of the Israelites, and would thus be incapable of extending His work to the Gentile nations, for He would only be the God of the Israelites, and not the God of all creation. The prophecies said that Jehovah's name would be magnified among the Gentile nations, that it would spread to the Gentile nations. Why was this prophesied? If God were only the God of the Israelites, then He would only work in Israel. Moreover, He would not spread this work, and He would not make such a prophecy. Since He did make this prophecy, He will surely extend His work among the Gentile nations, among every nation and all lands. Since He said this, He must do it; this is His plan, for He is the Lord who created the heavens and earth and all things, and the God of all creation. Regardless of whether He works among the Israelites, or throughout the whole of Judea, the work He does is the work of the entire universe, and the work of all humanity. The work He does today in the nation of the great red dragon—in a Gentile nation—is still the work of all humanity. Israel could be the base for His work on earth; likewise, China can also be the base for His work among the Gentile nations. Has He not now fulfilled the prophecy that "the name of Jehovah shall be magnified among the Gentile nations"? The first step of His work among the Gentile nations is this work, the work He does in the nation of the great red dragon. That God incarnate should work in this land, and work among these cursed

people, is particularly at odds with human notions; these are the lowliest people of all, they have no worth, and they were initially forsaken by Jehovah. People can be abandoned by other people, but if they are abandoned by God, then no one is more devoid of status, no one is of lower worth. For a creature of God, being possessed by Satan or being abandoned by people is something that feels very painful—but for a creature to be forsaken by the Creator means that they could have no lower status. The descendants of Moab were cursed, and they were born in this backward country; without a doubt, of all the people under the influence of darkness, the descendants of Moab have the lowest status. Because these people have heretofore been of the lowest status, the work done upon them is best able to shatter human notions, and is also most beneficial to the whole of God's six-thousand-year management plan. Doing such work among these people is the best way of shattering human notions, and with this God launches an era; with this He shatters all human notions; with this He ends the work of the entire Age of Grace. His first work was carried out in Judea, within the bounds of Israel; among the Gentile nations, He did not do any work to launch the new era. The final stage of work is not only carried out among the Gentiles, but even more so among those who have been cursed. This one point is the evidence most capable of humiliating Satan, and thus, God "becomes" the God of all creation in the universe, the Lord of all things, the object of worship for everything with life.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Lord of All Creation

Daily Words of God Excerpt 207

Today, there are those who still do not understand what new work God has begun. Among the Gentile nations, God has ushered in a new beginning. He has begun a new era, and initiated new work—and He performs this work upon the descendants of Moab. Is this not His newest

work? No one throughout history has ever experienced this work before. No one has even heard of it, much less appreciated it. God's wisdom, God's wonder, God's unfathomability, God's greatness, and God's holiness are all made manifest through this stage of work, the work of the last days. Is this not new work, work that shatters human notions? There are those who think thusly: "Since God cursed Moab and said that He would abandon Moab's descendants, how could He save them now?" These are the Gentiles who were cursed by God and driven out of Israel; the Israelites called them "Gentile dogs." In everyone's view, they are not only Gentile dogs, but even worse, the sons of destruction; which is to say, they are not God's chosen people. They may have been born within the bounds of Israel, but they do not belong to the people of Israel, and were expelled to Gentile nations. They are the lowliest of all people. It is precisely because they are the lowliest among humanity that God carries out His work of launching a new age among them, for they are representative of corrupt humanity. God's work is selective and targeted; the work He does in these people today is also work that is performed upon creation. Noah was a creature of God, as are his descendants. Anyone in the world who are of flesh and blood are creatures of God. God's work is directed at all of creation; it is not dependent on whether someone is cursed after they were created. His management work is directed at all of creation, not those chosen people who have not been cursed. Since God wishes to carry out His work among His creation, He will certainly carry it out to successful completion, and He will work among those people who are beneficial to His work. Therefore, He shatters all conventions when He works among people; to Him, the words "cursed," "chastised" and "blessed" are meaningless! The Jewish people are good, as are the chosen people of Israel; they are people of good caliber and humanity. In the beginning, it was among them that Jehovah

launched His work, and performed His earliest work—but to perform the work of conquest on them today would be meaningless. They, too, may be part of creation, and there may be much that is positive about them, but to carry out this stage of work among them would be pointless; God would not be able to conquer people, nor would He be able to convince all of creation, which is precisely the point of switching His work to these people of the nation of the great red dragon. Of greatest significance here is His launching an era, His shattering of all rules and all human notions and His ending of the work of the entire Age of Grace. If His current work were carried out among the Israelites, by the time His six-thousand-year management plan comes to a close, everyone would believe that God is only the God of the Israelites, that only the Israelites are God's chosen people, that only the Israelites deserve to inherit God's blessing and promise. God's incarnation during the last days in the Gentile nation of the country of the great red dragon accomplishes the work of God as the God of all creation; He completes the whole of His management work, and He ends the central part of His work in the nation of the great red dragon. The core of these three stages of work is the salvation of man—namely, making all of creation worship the Creator. Thus, there is great meaning to each stage of work; God does nothing that is without meaning or value. On one hand, this stage of work ushers in a new era and ends the previous two eras; on the other hand, it shatters all human notions and all the old ways of human belief and knowledge. The work of the previous two ages was carried out according to different human notions; this stage, however, completely eliminates human notions, thereby utterly conquering humanity. Through conquering the descendants of Moab, through the work carried out among the descendants of Moab, God shall conquer all people throughout the universe. This is the deepest significance of this stage of His work, and it is

the most valuable aspect of this stage of His work. Even if you now know that your own status is lowly and that you are of low worth, you will still feel that you have met with the most joyous thing: You have inherited a great blessing, received a great promise, and you can help accomplish this great work of God. You have beheld God's true countenance, you know God's inherent disposition, and you do God's will. The previous two stages of God's work were carried out in Israel. If this stage of His work during the last days were also carried out among the Israelites, not only would all of creation believe that only the Israelites were God's chosen people, but God's entire management plan would fail to attain its desired effect. During the period in which the two stages of His work were carried out in Israel, no new work—nor any work of launching a new era—was carried out among the Gentile nations. Today's stage of work—the work of launching a new era—is first carried out among the Gentile nations, and is, furthermore, initially carried out among the descendants of Moab, thus launching the entire era. God has shattered any knowledge contained within human notions, permitting none of it to remain. In His work of conquest, He has shattered human notions, those old, earlier human ways of knowledge. He lets people see that with God there are no rules, that there is nothing old about God, that the work He does is entirely liberated, entirely free, and that He is right in all He does. You must fully submit to any work that He does among creation. All of the work He does has meaning, and is carried out according to His own will and wisdom, and not according to human choices and notions. If something is beneficial to His work, He does it; and if something is not beneficial to His work, He does not, no matter how good it is! He works and selects the recipients and location of His work in accordance with the meaning and purpose of His work. He does not adhere to past rules when He works, nor does He follow old formulas. Instead, He

plans His work according to the work's significance. Ultimately, He will attain a genuine effect and the anticipated goal. If you do not understand these things today, this work will have no effect in you.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Lord of All Creation

Daily Words of God Excerpt 208

How great are the obstacles to God's work? Has anyone ever known? With people encaged by deep-seated superstitious colorings, who is capable of knowing God's true face? With this backward cultural knowledge so shallow and absurd, how could they fully understand the words spoken by God? Even when they are spoken to face to face, and nourished mouth to mouth, how could they understand? Sometimes it is as if God's words have fallen on deaf ears: People have not the slightest reaction, they wag their heads and understand nothing. How could this not be worrisome? This "distant,[1] ancient cultural history and cultural knowledge" has nurtured such a worthless group of people. This ancient culture—precious heritage—is a pile of junk! It became an everlasting shame long ago, and is not worth mentioning! It has taught people the tricks and techniques of opposing God, and the "ordered, gentle guidance"[2] of the national education has made people even more disobedient to God. Each part of God's work is extremely difficult, and every step of His work upon earth has been distressing to God. How hard His work on earth is! The steps of God's work on earth involve great hardship: For man's weakness, deficiencies, childishness, ignorance, and everything of man, God makes meticulous plans and thoughtful considerations. Man is like a paper tiger that one dare not bait or provoke; at the merest touch he bites back, or else falls down and loses his way, and it is as if, at the slightest loss of concentration, he relapses, or else ignores God, or runs to his pigs and dogs of parents to indulge in the impure things of their bodies. What a great hindrance! At practically every step of His

work, God is subjected to temptation, and at almost every step God risks great danger. His words are sincere and honest, and without malice, yet who is willing to accept them? Who is willing to fully submit? It breaks God's heart. He toils day and night for man, He is beset by anxiety for man's life, and He sympathizes with man's weakness. He has endured many twists and turns in each step of His work, for every word that He speaks; He is ever between a rock and a hard place, and thinks of man's weakness, disobedience, childishness, and vulnerability … around the clock over and over again. Who has ever known this? Who can He confide in? Who would be able to understand? Ever does He loathe the sins of man, and the lack of backbone, the spinelessness of man, and ever does He worry for the vulnerability of man, and contemplate the path that lies ahead of man. Always, as He observes the words and deeds of man, is He filled with mercy, and anger, and always does the sight of these things bring pain to His heart. The innocent, after all, have grown numb; why must God always make things difficult for them? Feeble man is utterly bereft of perseverance; why should God always have such unabating anger toward him? Weak and powerless man no longer has the slightest vitality; why should God always chide him for his disobedience? Who can withstand the threats of God in heaven? Man, after all, is fragile, and in desperate straits, God has pushed His anger deep into His heart, so that man may slowly reflect upon himself. Yet man, who is in grave trouble, has not the slightest appreciation of God's will; man has been trampled underfoot by the old king of devils, yet he is completely unaware, he always sets himself against God, or else he is neither hot nor cold toward God. God has spoken so many words, yet who has ever taken them seriously? Man does not understand God's words, yet he remains unperturbed, and without yearning, and has never truly known the essence of the old devil. People live in Hades, in hell, but believe they

live in the palace of the seabed; they are persecuted by the great red dragon, yet think themselves to be “favored”[3] by the country; they are ridiculed by the devil yet think they enjoy the superlative artistry of the flesh. What a bunch of dirty, lowly wretches they are! Man has met with misfortune, but he does not know it, and in this dark society he suffers mishap after mishap, [4] yet never has he woken up to this. When will he rid himself of his self-kindness and slavish disposition? Why is he so uncaring of God’s heart? Does he quietly condone this oppression and hardship? Does he not wish for the day when he can change darkness into light? Does he not wish to once more remedy the injustices toward righteousness and truth? Is he willing to watch and do nothing as people forsake the truth and twist the facts? Is he happy to keep enduring this maltreatment? Is he willing to be a slave? Is he willing to perish at the hands of God together with the slaves of this failed state? Where is your resolve? Where is your ambition? Where is your dignity? Where is your integrity? Where is your freedom? Are you willing to lay down your entire life[5] for the great red dragon, the king of devils? Are you happy to let it torture you to death? The face of the deep is chaotic and dark, while the common folk, suffering such affliction, cry to Heaven and complain to earth. When will man be able to hold his head up high? Man is scrawny and emaciated, how could he contend with this cruel and tyrannical devil? Why does he not give his life to God as soon as he can? Why does he still waver? When can he finish God’s work? Thus aimlessly bullied and oppressed, his whole life will ultimately have been spent in vain; why is he in such a hurry to arrive, and such a rush to depart? Why does he not keep something precious to give to God? Has he forgotten the millennia of hate?

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (8)

Footnotes:

1. “Distant” is used mockingly.

2. “Ordered, gentle guidance” is used mockingly.

3. “Favored” is used to mock people who seem wooden and have no self-awareness.

4. “Suffers mishap after mishap” indicates that the people were born in the land of the great red dragon, and they are unable to hold their heads up high.

5. “Lay down your entire life” is meant in a derogatory sense.

Daily Words of God Excerpt 209

Today’s path is not easy to walk. It could be said to be quite hard to come by, and throughout the ages, it has been extremely rare. However, who would have thought that man’s flesh alone would be enough to ruin him? Today’s work is certainly as precious as a spring rain, and as valuable as God’s kindness toward man. However, if man does not know the purpose of His current work or understand the essence of mankind, then how can its preciousness and valuableness be spoken of? Flesh does not belong to humans themselves, so no one can see clearly where its destination will actually be. Nevertheless, you should know well that the Lord of creation will return mankind, which was created, to their original position, and restore their original image from the time of their creation. He will completely take back the breath He breathed into man, repossessing his bones and flesh and returning all to the Lord of creation. He will completely transform and renew humanity, and take back from man God’s entire inheritance which does not belong to mankind, but belongs to God, and never again hand it over to mankind. This is because none of those things belonged to mankind in the first place. He will take them all back—this is not unfair plundering; rather, it is meant to restore heaven and earth to their original states, as well as to transform and renew man. This is the reasonable destination for man, though perhaps it will not be a re-appropriation of the flesh after it has been chastised, as people might imagine. God does not want the skeletons of the flesh after its destruction;

He wants the original elements in man that belonged to God in the beginning. Hence, He will not annihilate humanity or completely eradicate man's flesh, for man's flesh is not his private property. Rather, it is the adjunct of God, who manages humanity. How could He annihilate man's flesh for His "enjoyment"? By now, have you truly let go of the totality of that flesh of yours, which is not even worth a single penny? If you could comprehend thirty percent of the work of the last days (this mere thirty percent means comprehending the work of the Holy Spirit today as well as God's work of the word in the last days), then you would not continue to "serve" or be "filial" to your flesh—a flesh that has been corrupt for many years—as is the case today. You ought to see clearly that humans have now advanced to an unprecedented state, and will no longer continue to roll forward like the wheels of history. Your moldy flesh has long been covered with flies, so how can it have the power to reverse the wheels of history that God has enabled to continue on to this day? How can it make the mutely ticking clock of the last days tick again, and keep its hands moving clockwise? How can it retransform the world that seems shrouded in dense fog? Can your flesh revive the mountains and rivers? Can your flesh, which has only a little function, really restore the sort of human world for which you have yearned? Can you truly educate your descendants to become "human beings"? Do you understand now? What exactly does your flesh belong to? God's original intention for saving man, for perfecting man, and for transforming man was not to give you a beautiful homeland or to bring peaceful rest to man's flesh; it was for the sake of His glory and His testimony, for mankind's better enjoyment in the future, and so that they would soon be able to rest. Still, it was not for your flesh, for man is the capital of God's management, and man's flesh is merely an adjunct. (A man is an object with both spirit and body, whereas flesh is merely an item that

decays. This means that flesh is a tool for use in the management plan.) You should know that God's perfection, completion, and gaining of men bring nothing but swords and smiting upon their flesh, as well as endless suffering, conflagration, merciless judgment, chastisement, and curses, and boundless trials. Such is the inside story and truth of the work of managing man. However, all these things are directed at man's flesh, and all of the arrows of hostility are mercilessly aimed toward man's flesh (for man is innocent). All of this is for the sake of His glory and testimony, and for His management. This is because His work is not solely for the sake of mankind, but also for the entire plan, as well as to fulfill His original will when He created mankind. Therefore, perhaps ninety percent of what man experiences involves sufferings and trials of fire, and there are very few, or even none, of the sweet and happy days for which man's flesh has yearned. Much less is man able to enjoy happy moments in the flesh, spending beautiful times with God. The flesh is filthy, so what man's flesh sees or enjoys is nothing but God's chastisement, which man finds unfavorable, as if it were lacking in normal sense. This is because God will manifest His righteous disposition, which is not favored by man, does not tolerate man's offenses, and loathes enemies. God openly reveals His entire disposition by any means necessary, thereby concluding the work of His six-thousand-year battle with Satan—the work of the salvation of all of mankind, and the destruction of Satan of old!

—The Word, Vol. 1. The Appearance and Work of God. The Purpose of Managing Mankind

Daily Words of God Excerpt 210

The last days have arrived and countries across the world are in turmoil. There is political disarray, there are famines, pestilences, floods, and droughts appearing everywhere. There is catastrophe in the world of man; Heaven has also sent down disaster. These are signs of the last days.

But to people, it seems like a world of gaiety and splendor; it is becoming more and more so, people's hearts are all drawn to it, and many people are entrapped and unable to extricate themselves from it; great numbers will be beguiled by those who engage in trickery and sorcery. If you do not strive for progress, are without ideals, and have not rooted yourself in the true way, you will be swept away by the swelling tides of sin. China is the most backward of all countries; it is the land where the great red dragon lies coiled, it has the most people who worship idols and engage in sorcery, the most temples, and it is a place in which filthy demons reside. You were born of it, you have been educated by it and steeped in its influence; you have been corrupted and tortured by it, but after being awoken you forsake it and are completely gained by God. This is the glory of God, and this is why this stage of work has great significance. God has done work of such great scale, has spoken so many words, and He will ultimately completely gain you—this is one part of the work of God's management, and you are the "victory spoils" of God's battle with Satan. The more you understand the truth and the better your life of the church is, the more the great red dragon is brought to its knees. These are all matters of the spiritual world—they are the battles of the spiritual world, and when God is victorious, Satan shall be shamed and fall down. This stage of God's work has tremendous significance. God does work on such a grand scale and completely saves this group of people so you can escape from the influence of Satan, live in the holy land, live in God's light, and have the light's leadership and guidance. Then there is meaning to your life. What you eat and wear is different from unbelievers; you enjoy the words of God and lead a life of meaning—and what do they enjoy? They enjoy only their "ancestral heritage" and their "national spirit." They have not the slightest vestige of humanity! Your clothes, words, and actions are all different from theirs.

Ultimately, you will completely escape from the filth, no longer be ensnared in the temptation of Satan, and gain God's daily provision. You should always be cautious. Though you live in a filthy place, you are untainted with filth and can live alongside God, receiving His great protection. God has chosen you from among all on this yellow land. Are you not the most blessed people? You are a created being—you should of course worship God and pursue a life of meaning. If you do not worship God but live within your filthy flesh, then are you not just a beast in human attire? Since you are a human being, you should expend yourself for God and endure all suffering! You should gladly and assuredly accept the little suffering you are subjected to today and live a meaningful life, like Job and Peter. In this world, man wears the devil's clothing, eats food from the devil, and works and serves under the devil's thumb, becoming completely trampled in its filth. If you do not grasp the meaning of life or obtain the true way, then what significance is there in living like this? You are people who pursue the right path, those who seek improvement. You are people who rise up in the nation of the great red dragon, those whom God calls righteous. Is that not the most meaningful life?

—The Word, Vol. 1. The Appearance and Work of God. Practice (2)

Daily Words of God Excerpt 211

Today, the work I do in you is meant to lead you into a life of normal humanity; it is the work of ushering in a new age and of leading mankind into the life of the new age. Step by step, this work is carried out and develops among you, directly: I teach you face to face; I take you by the hand; I tell you anything you do not understand, bestow upon you anything you lack. It can be said that, for you, all of this work is your provision for life, guiding you also into a life of normal humanity; it is specifically meant to provide sustenance for the life of this group of people during the last

days. For Me, all this work is meant to end the old age and usher in a new one; as for Satan, I became flesh precisely in order to defeat it. The work I do among you now is your sustenance for today and your timely salvation, but during these few short years, I will tell you all truths, the whole way of life, and even the work of the future; this will be enough to enable you to experience things normally in the future. All My words alone are what I have entrusted to you. I make no other exhortation; today, all of the words I speak to you are My exhortation of you, because today you have no experience of many of the words I speak, and do not understand their inner meaning. One day, your experiences will come to fruition just as I have spoken of today. These words are your visions of today, and they are what you will depend on in the future; they are sustenance for life today and an exhortation for the future, and no exhortation could be better. This is because the time I have to work on earth is not as long as the time you have to experience My words; I am merely completing My work, whereas you are pursuing life, a process that involves a long journey through life. Only after experiencing many things will you be able to completely gain the way of life; only then will you be able to see through to the inner meaning of the words I speak today. When you have My words in your hands, when each of you has received all of My commissions, once I have commissioned you with all that I ought to, and when the work of words has come to an end, regardless of how great an effect has been achieved, then the implementation of the will of God will also have been achieved. It is not as you imagine, that you must be changed to a certain extent; God does not act according to your notions.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

Daily Words of God Excerpt 212

In the last days, God became flesh to do the work He ought to do and to perform His ministry of words. He came in person to work amidst human beings with the goal of perfecting those people who are after His heart. From the time of creation until today, it is only during the last days that He has carried out this kind of work. Only during the last days has God been incarnated to do such large-scale work. Though He endures hardships that people would find difficult to endure, and though He is a great God who yet has the humility to become an ordinary man, no aspect of His work has been delayed, and His plan has not in the smallest way fallen prey to chaos. He is doing the work according to His original plan. One of the purposes of this incarnation is to conquer people, another is to perfect the people He loves. He desires to see with His own eyes the people He perfects, and He wants to see for Himself how the people He perfects bear witness for Him. It is not one or two people who are perfected. Rather, it is a group, consisting of only a few people. The people in this group come from various countries of the world, and from various of the world's nationalities. The purpose of doing so much work is to gain this group of people, to gain the witness this group of people bear for Him, and to obtain the glory He may derive from them. He does not do work that has no significance, nor does He do work that has no value. It can be said that, in doing so much work, God's aim is to perfect all those whom He wishes to perfect. In what spare time He has outside of this, He will cast out those who are evil. Know that He does not do this great work because of those who are evil; on the contrary, He gives His all because of that tiny number of people who are to be perfected by Him. The work He does, the words He speaks, the mysteries He reveals, and His judgment and chastisement are all for the sake of that tiny number of people. He did not become flesh because of those who are evil, and much less do those evil people incite great wrath in

Him. He speaks truth, and talks of entry, because of those who are to be perfected; He became flesh because of them, and it is because of them that He bestows His promises and blessings. The truth, entry, and the life in humanity of which He speaks are not worked upon for the sake of those who are evil. He wants to avoid speaking to those who are evil, wishing instead to bestow all truths upon those who are to be perfected. Yet His work requires that, for the moment, those who are evil be allowed to enjoy some of His riches. Those who do not carry out truth, who do not satisfy God, and who disrupt His work are all evil. They cannot be perfected, and are loathed and rejected by God. Conversely, the people who put truth into practice and can satisfy God and who expend their entire selves in God's work are the people who are to be perfected by God. The ones whom God wishes to complete are none other than this group of people, and the work that God does is for the sake of these people. The truth of which He speaks is directed toward the people who are willing to put it into practice. He does not speak to the people who do not put truth into practice. The increase of insight and growth of discernment that He speaks of are aimed at the people who can carry out truth. When He speaks of those who are to be perfected, it is these people He is speaking of. The work of the Holy Spirit is directed toward the people who are willing to practice the truth. Things like possessing wisdom and humanity are directed toward the people who are willing to put truth into practice. Those who do not carry out truth may hear many words of truth, but because they are so evil by nature and are not interested in the truth, what they understand is only doctrines and words and empty theories, without the slightest value for their entry into life. None of them is loyal to God; they are all people who see God but cannot obtain Him; they are all condemned by God.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

Daily Words of God Excerpt 213

The main goal of the work of conquest is to cleanse humanity so that man can possess the truth, because man understands too little of the truth! To do the work of conquest on such people is of the deepest significance. You have all fallen under the influence of darkness and have been deeply harmed. The goal of this work, then, is to enable you to know human nature and thereby live out the truth. To be perfected is something that all created beings should accept. If the work of this stage involved only perfecting people, then it could be done in Britain, or America, or Israel; it could be done on the people of any nation. But the work of conquest is selective. The first step of the work of conquest is short-term; moreover, it will be used to humiliate Satan and conquer the entire universe. This is the initial work of conquest. One can say that any creature who believes in God can be perfected because to be perfected is something that can be achieved only after long-term change. But to be conquered is different. The specimen and model for conquest must be the one lagging the farthest behind, living in the deepest darkness; they must be the most degraded, the most unwilling to acknowledge God, and the most disobedient to God. This is exactly the kind of person who can testify to being conquered. The main goal of the work of conquest is to defeat Satan, while the main goal of perfecting people is to gain people. It is to enable people to have testimony after being conquered that this work of conquest has been carried out here, on people like you. The aim is to have people bear testimony after being conquered. These conquered people will be used to achieve the goal of humiliating Satan. So, what is the main method of conquest? Chastisement, judgment, casting curses, and revealing—using a righteous disposition to conquer people so that they are utterly convinced because of God's righteous disposition. To use the reality and the authority of the word to conquer

people and convince them fully—this is what it means to be conquered. Those who have been perfected are not just able to achieve obedience after being conquered, but they are also able to have knowledge of the work of judgment, change their disposition, and come to know God. They experience the path of loving God and become filled with the truth. They learn how to experience God's work, become able to suffer for God and to have their own wills. The perfected are those who have an actual understanding of the truth thanks to having experienced God's word. The conquered are those who know of the truth but have not accepted the real meaning of the truth. After being conquered, they obey, but their obedience is all the result of the judgment they received. They have absolutely no understanding of the real meaning of many truths. They acknowledge the truth verbally, but they have not entered the truth; they comprehend the truth, but they have not experienced the truth. The work being done on those being perfected includes chastisements and judgments, along with the provision of life. A person who values entering the truth is a person to be perfected. The difference between those to be perfected and those to be conquered lies in whether they enter the truth. The perfected are those who comprehend the truth, have entered the truth, and are living out the truth; people who cannot be perfected are those who do not comprehend the truth and do not enter the truth, that is, those who are not living out the truth. If such people are able to now obey completely, then they are conquered. If the conquered do not seek the truth—if they follow but do not live out the truth, if they catch sight of and hear of the truth but do not value living out the truth—then they cannot be perfected. People who are to be perfected practice the truth according to God's requirements along the path to perfection. Through this, they satisfy God's will, and they are perfected. Anyone who follows to the end before the work of conquest concludes is a

conquered one, but cannot be said to be a perfected one. “The perfected” refers to those who, after the work of conquest ends, are able to pursue the truth and be gained by God. It refers to those who, after the work of conquest ends, stand firm in tribulation and live out the truth. What distinguishes being conquered from being perfected is differences in the steps of the work and differences in the degree to which people understand and enter into the truth. All those who have not embarked on the path to perfection, meaning those who do not possess the truth, will ultimately still be cast out. Only those who possess the truth and who live out the truth can be completely gained by God. That is, those who live out Peter’s image are the perfected, while all others are the conquered. The work being done on all those being conquered consists of the laying of curses, chastising, and the showing of wrath, and what comes to them is righteousness and curses. To work on such a person is to reveal without ceremony or politeness—to reveal the corrupt disposition inside them so that they recognize it for themselves and are fully convinced. Once man becomes completely obedient, the work of conquest ends. Even if most people still do not seek to understand the truth, the conquest work will have ended.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

Daily Words of God Excerpt 214

How does God make man perfect? What is the disposition of God? What is contained within His disposition? To clarify all of these things: one calls it spreading God’s name, one calls it bearing testimony to God, and one calls it exalting God. Man will, based upon the foundation of knowing God, ultimately become transformed in his life disposition. The more man undergoes being dealt with and being refined, the more he is invigorated; the more numerous the steps of God’s work, the more man is made perfect.

Today, in man's experience, every single step of God's work strikes back at his notions, and all lies beyond man's intellect and outside his expectations. God provides everything that man needs, and in every respect this is at odds with his notions. God utters His words in your time of weakness; only in this way can He supply your life. By striking back at your notions, He makes you accept the dealing of God; only in this way can you rid yourself of your corruption. Today, God incarnate works within a state of divinity in one respect, but in another He works in a state of normal humanity. When you cease to be able to deny any work of God, when you are able to submit no matter what God says or does within the state of normal humanity, when you are able to submit and to understand no matter what kind of normality He manifests, and when you have gained actual experience, only then can you be sure that He is God, only then will you stop producing notions, and only then will you be able to follow Him to the end. There is wisdom to God's work, and He knows how man can stand fast in testimony to Him. He knows where man's vital weakness lies, and the words He speaks can strike you at your vital weakness, but He also uses His majestic and wise words to make you stand firm in testimony to Him. Such are the miraculous deeds of God. The work God does is unimaginable to the human intellect. What kinds of corruption that man, being of the flesh, is possessed of, and what constitutes the substance of man—all these are revealed through God's judgment, which leaves man with nowhere to hide from his shame.

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety

public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to be after God's heart. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him, to know His practical and normal work, to obey all of His words and work which do not accord with the notions of man, and to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Daily Words of God Excerpt 215

Recall the scene in the Bible when God wrought destruction upon Sodom and think also of how Lot's wife became a pillar of salt. Think back to how the people of Nineveh repented their sins in sackcloth and ashes and recall what followed after the Jews nailed Jesus to the cross 2,000 years ago. The Jews were expelled from Israel and fled to countries around the world. Many were killed, and the entire Jewish nation was subjected to the unprecedented pain of their country's annihilation. They had nailed God to the cross—committed a heinous sin—and provoked the disposition of God. They were made to pay for what they did and were made to bear all the consequences of their actions. They condemned God, rejected God, and so they had but one fate: to be punished by God. This was the bitter consequence and disaster that their rulers brought upon their country and nation.

Today, God has returned to the world to do His work. His first stop is the exemplar of dictatorial rulership: China, the staunch bastion of atheism. God has gained a group of people by His wisdom and power. During this period, He has been hunted by China's ruling party by every means and subjected to great suffering, with no place to rest His head, unable to find shelter. Despite this, God still continues the work He intends to do: He utters His voice and spreads the gospel. None can fathom the almightiness of God. In China, a country that regards God as an enemy, God has never ceased His work. Instead, more people have accepted His work and word, for God saves each and every member of mankind to the greatest extent possible. We trust that no country or power can stand in the way of what God wishes to achieve. Those who obstruct God's work, resist the word of God and disturb and impair the plan of God shall ultimately be punished by

God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth and shall cease to exist. I urge the people of all nations, of all countries, and even of all industries to listen to the voice of God, to behold the work of God and to pay attention to the fate of mankind, in order to make God the most holy, the most honorable, the highest, and the only object of worship among mankind, and to allow the whole of mankind to live under the blessing of God, just as the descendants of Abraham lived under the promise of Jehovah, and just as Adam and Eve, whom God created first, lived in the Garden of Eden.

The work of God surges onward like a mighty wave. No one can detain Him, and no one can halt His march. Only those who listen carefully to His words, and who seek and thirst for Him, can follow His footsteps and receive His promise. Those who do not shall be subjected to overwhelming disaster and well-deserved punishment.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

Daily Words of God Excerpt 216

The work of God's management began at the creation of the world, and man is at the core of this work. God's creation of all things, it can be said, is for the sake of man. Because the work of His management spans thousands of years and is not done in the space of mere minutes or seconds, or in the blink of an eye, or one or two years, He had to create more things necessary for mankind's survival, such as the sun, the moon, all sorts of living creatures, food, and a hospitable environment. This was the start of God's management.

After that, God handed mankind over to Satan, and man lived under the domain of Satan, which gradually led to God's work of the first age: the story of the Age of Law…. Over several thousand years during the Age of Law, mankind became accustomed to the guidance of the Age of Law and took it for granted. Gradually, man left the care of God. And so, while following the law, they also worshiped idols and performed evil deeds. They were without the protection of Jehovah, and merely lived their lives before the altar in the temple. In fact, the work of God had left them long ago, and even though the Israelites still stuck to the law, and spoke the name of Jehovah, and even proudly believed that only they were the people of Jehovah and were the chosen ones of Jehovah, the glory of God quietly abandoned them …

When God does His work, He always quietly leaves one place and softly carries out the new work He begins in another place. This seems incredible to people, who are benumbed. People have always treasured the old and regarded new, unfamiliar things with enmity or seen them as a nuisance. And so, whatever new work God does, from the start to the very end, man is the last, among all things, to know of it.

As has always been the case, after the work of Jehovah in the Age of Law, God began His new work of the second stage: assuming the flesh—being incarnated as man for ten, twenty years—and speaking and doing His work among believers. Yet without exception, no one knew it, and only a small number of people acknowledged that He was God become flesh after the Lord Jesus was nailed to the cross and resurrected. … As soon as the second stage of God's work was completed—after the crucifixion—God's work of recovering man from sin (which is to say, recovering man from the hands of Satan) was accomplished. And so, from that moment onward, mankind had only to accept the Lord Jesus as the Savior, and his sins would

be forgiven. Nominally speaking, the sins of man were no longer a barrier to his achieving salvation and coming before God, and were no longer the leverage by which Satan accused man. That is because God Himself had done real work, had become the likeness and foretaste of sinful flesh, and God Himself was the sin offering. In this way, man descended from the cross, and was redeemed and saved through the flesh of God—the likeness of this sinful flesh. And so, after having been taken captive by Satan, man came one step closer to accepting His salvation before God. Of course, this stage of work was deeper and more developed than God's management during the Age of Law.

Such is the management of God: to hand mankind over to Satan—a mankind that does not know what God is, what the Creator is, how to worship God, or why it is necessary to submit to God—and allow Satan to corrupt him. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is God's management. This may sound like a mythical tale, and it may seem perplexing. People feel like this is a mythical story because they have no inkling of how much has happened to man over the past several thousand years, much less do they know how many stories have occurred in the cosmos and the firmament. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man because man has no understanding of the significance of God's salvation of mankind or the significance of the work of His management, and does not comprehend how God ultimately wishes mankind to be. Is it to be utterly uncorrupted by Satan, like Adam and Eve were? No! The purpose of God's management is to gain a group of people who worship God and submit to Him. Although these people have been

corrupted by Satan, they no longer see Satan as their father; they recognize the repulsive face of Satan and reject it, and they come before God to accept God's judgment and chastisement. They come to know what is ugly and how it contrasts with that which is holy, and to recognize the greatness of God and the evil of Satan. A mankind such as this will no longer work for Satan, or worship Satan, or enshrine Satan. This is because they are a group of people who have truly been gained by God. This is the significance of God's work of managing mankind. During the work of God's management of this time, mankind is the object both of Satan's corruption and God's salvation, and man is the product that God and Satan are fighting over. As God performs His work, He is gradually recovering man from the hands of Satan, and so man comes ever closer to God …

And then came the Age of Kingdom, which is a more practical stage of work, and yet which is also the hardest for man to accept. That is because the closer that man comes to God, the nearer God's rod approaches man, and the more clearly God's face is revealed to man. Following the redemption of mankind, man officially returns to the family of God. Man thought that now was the time for enjoyment, yet he is subjected to a full-frontal assault by God, the likes of which no one could have ever foreseen: As it turns out, this is a baptism that the people of God have to "enjoy." Under such treatment, people have no choice but to stop and think to themselves, "I am the lamb lost for many years that God spent so much to buy back, so why does God treat me like this? Is it God's way of laughing at me, and revealing me? …" After years have passed, man has become weather-beaten, having experienced the hardship of refinement and chastisement. Although man has lost the "glory" and "romance" of times past, he has, without knowing it, come to understand the principles of human conduct, and has come to appreciate God's years of devotion to

saving mankind. Man slowly begins to loathe his own barbarousness. He begins to hate how feral he is, all of his misunderstandings toward God, and the unreasonable demands he has made of Him. The clock cannot be turned back. Past events become regretful memories of man, and the words and love of God become the driving force in man's new life. Man's wounds heal day by day, his strength returns, and he stands up and looks upon the face of the Almighty … only to discover that He has always been at my side, and that His smile and His beautiful countenance are still so stirring. His heart still holds concern for the mankind He created, and His hands are still as warm and powerful as they were in the beginning. It is as if man returned to the Garden of Eden, yet this time man no longer listens to the enticements of the serpent and no longer turns away from the face of Jehovah. Man kneels before God, looks up at God's smiling face, and offers his most precious sacrifice—Oh! My Lord, my God!

The love and compassion of God permeates each and every detail of the work of His management, and regardless of whether people are able to understand God's good intentions, He is still tirelessly doing the work He set out to accomplish. Irrespective of how much people understand about God's management, the help and the benefits brought to man by God's work can be appreciated by everyone. Perhaps, on this day, you have not felt any of the love or life provided by God, but as long as you do not abandon God and do not give up on your determination to pursue the truth, there will come a day when God's smile will be revealed to you. For the aim of the work of God's management is to recover the people who are under the domain of Satan, not to abandon the people who have been corrupted by Satan and oppose God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

Daily Words of God Excerpt 217

All people need to understand the aims of My work on earth, that is, what I ultimately wish to gain, and what level I must achieve in this work before it can be complete. If, after walking with Me to this day, people do not understand what My work is all about, then have they not walked with Me in vain? If people follow Me, they should know My will. I have been working on earth for thousands of years, and to this day, I continue to carry out My work thus. Although My work contains many projects, its purpose remains unchanged; though I am filled with judgment and chastisement toward man, for example, what I do is still for the sake of saving him, and for the sake of better spreading My gospel and further expanding My work among all the Gentile nations once man has been made complete. So today, at a time when many people have long since sunk deep into dismay, I still continue with My work, I continue the work I must do to judge and chastise man. Despite the fact that man is fed up with what I say, and he has no desire to concern himself with My work, I am still carrying out My duty, for the purpose of My work remains unchanged, and My original plan will not be broken. The function of My judgment is to enable man to better obey Me, and the function of My chastisement is to allow man to more effectively be changed. Though what I do is for the sake of My management, I have never done anything that was without benefit to man, for I wish to make all the nations beyond Israel as obedient as the Israelites, to make them into real human beings, that I might have a foothold in the lands outside Israel. This is My management; it is the work I am accomplishing among the Gentile nations. Even now, many people still do not understand My management, because they have no interest in such things, and care only for their own futures and destinations. No matter what I say, they remain indifferent to the work that I do, instead focusing

exclusively on their destinations of tomorrow. If things go on in this way, how can My work expand? How can My gospel be spread throughout the world? Know that when My work spreads, I will scatter you, and smite you just as Jehovah smote each of the tribes of Israel. All this will be done so that My gospel may spread across the earth, so that My work may expand to the Gentile nations, so that My name may be magnified by adults and children alike, and My holy name exalted in the mouths of people from all tribes and nations. It is so that, in this final era, My name may be magnified among the Gentile nations, so that My deeds may be seen by the Gentiles and they will call Me the Almighty on account of My deeds, and so that My words may soon come to pass. I will make all people know that I am not only the God of the Israelites, but also the God of all the nations of the Gentiles, even those that I have cursed. I will let all people see that I am the God of all creation. This is My greatest work, the purpose of My work plan for the last days, and the only work to be fulfilled in the last days.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

Daily Words of God Excerpt 218

It is only during the last days that the work I have been managing for thousands of years is entirely revealed to man. It is only now that I have disclosed the full mystery of My management to man, and man has learned the purpose of My work and, moreover, has come to understand all My mysteries. I have already told man everything of the destination about which he is concerned. I have already uncovered for man all of My mysteries, mysteries that were hidden for over 5,900 years. Who is Jehovah? Who is the Messiah? Who is Jesus? You should know all this. My work turns upon these names. Have you understood that? How should My holy name be proclaimed? How should My name be spread to any of the

nations that have called upon Me by any of My names? My work is expanding, and I will spread the fullness of it to any and all nations. Since My work has been carried out in you, I will smite you just as Jehovah smote the shepherds of the house of David in Israel, causing you to be scattered among every nation. For in the last days, I will crush all the nations into smithereens and cause their people to be distributed anew. When I return again, the nations will have already been divided along boundaries set by My burning flames. At that time, I will manifest Myself anew to humanity as the scorching sun, showing Myself openly to them in the image of the Holy One whom they have never seen, walking among the multitudinous nations, just as I, Jehovah, once walked among the Jewish tribes. From then on, I will lead humanity in their lives upon the earth. There they will surely behold My glory, and they will also surely behold a pillar of cloud in the air to lead them in their lives, for I shall make My appearance in holy places. Man will see My day of righteousness, and also My glorious manifestation. That will happen when I reign on all the earth and bring My many sons into glory. Everywhere on earth, men will bow down, and My tabernacle will be firmly erected amidst humanity, upon the rock of the work I carry out today. People will serve Me, too, in the temple. The altar, covered with filthy and loathsome things, I will smash into pieces and build anew. Newborn lambs and calves will be piled upon the holy altar. I will tear down the temple of today and build a new one. The temple that stands now, full of abhorrent people, will collapse, and the one that I build will be filled with servants loyal to Me. They will once again stand up and serve Me for the sake of the glory of My temple. You will surely see the day on which I receive great glory, and you will also surely see the day when I tear down the temple and build a new one. Also, you will surely see the day of the coming of My tabernacle into the world of men. As I smash the temple, so will I bring My

tabernacle into the world of men, just as they behold My descent. After I crush all the nations, I will gather them together anew, thenceforth building My temple and establishing My altar, that all may offer sacrifice to Me, serve Me in My temple, and faithfully devote themselves to My work in the Gentile nations. They will be as Israelites of the present day, decked out in a priestly robe and crown, with the glory of Me, Jehovah, in their midst, and My majesty hovering over them and abiding with them. My work in the Gentile nations will also be executed in the same way. As My work in Israel was, so will My work in the Gentile nations be, because I will expand My work in Israel and spread it to the nations of the Gentiles.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

Daily Words of God Excerpt 219

Now is the time when My Spirit performs great work, and the time when I commence My work among the Gentile nations. More than that, it is the time when I classify all created beings, putting each one into their respective category, so that My work may proceed more swiftly and effectively. And so, what I ask of you is still that you offer up your whole being to all My work, and, furthermore, that you clearly discern and make certain of all the work I have done in you, and put all your strength into My work so it can become more effective. This is what you must understand. Desist from fighting amongst yourselves, looking for a way back, or seeking fleshly comforts, which would delay My work, and delay your wonderful future. Far from protecting you, doing so would bring destruction upon you. Wouldn't this be foolish of you? That which you greedily enjoy today is the very thing that is ruining your future, whereas the pain you suffer today is the very thing that is protecting you. You must be clearly aware of these things, so as to avoid falling prey to temptations

from which you will be hard put to extricate yourself, and to evade blundering into the dense fog and being unable to find the sun. When the dense fog clears, you will find yourself amid the judgment of the great day. By that time, My day will be drawing near to mankind. How will you escape My judgment? How will you be able to endure the scorching heat of the sun? When I bestow My abundance on man, he does not cherish it in his bosom, but casts it aside to a place where no one will notice it. When My day descends upon man, he will no longer be able to discover My abundance, or find the bitter words of truth I spoke unto him long ago. He will wail and cry, because he has lost the brightness of the light and fallen into darkness. What you see today is merely the sharp sword of My mouth. You have not seen the rod in My hand or the flame with which I burn man, and that is why you are still haughty and intemperate in My presence. That is why you still fight with Me in My home, disputing with your human tongue that which I have spoken with My mouth. Man does not fear Me, and though he continues to cast himself in enmity to Me even today, he remains without any fear. You have the tongue and the teeth of the unrighteous in your mouths. Your words and deeds are like those of the serpent that enticed Eve to sin. You demand from each other an eye for an eye and a tooth for a tooth, and you struggle in My presence to wrest position, fame, and profit for yourselves, yet you do not know that I am secretly watching your words and deeds. Before you even come into My presence, I have sounded the very bottom of your hearts. Man always wishes to escape the grasp of My hand and elude the observation of My eyes, but I have never dodged away from his words or deeds. Instead, I purposefully allow those words and deeds to enter My eyes, that I may chastise man’s unrighteousness and execute judgment on his rebellion. Thus, man’s words and deeds in secret remain always before My judgment

seat, and My judgment has never left man, for his rebellion is too much. My work is to burn and purify all the words and deeds of man that were uttered and done in the presence of My Spirit. In this way,[a] when I leave the earth, people will still maintain their loyalty to Me, and will still serve Me as My holy servants do in My work, allowing My work on earth to continue until the day it is complete.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

Footnotes:

a. The original text does not contain the phrase "In this way."

Daily Words of God Excerpt 220

Have you seen what work God will accomplish in this group of people? God once said, even in the Millennial Kingdom people must still follow His utterances onward, and in the future God's utterances will yet directly guide man's life in the good land of Canaan. When Moses was in the wilderness, God instructed and spoke to him directly. From heaven God sent food, water and manna for the people to enjoy, and today it is still thus: God has personally sent down things to eat and drink for people to enjoy, and He has personally sent curses to chastise people. And so, every step of His work is personally carried out by God. Today, people seek the occurrence of facts, they seek signs and wonders, and it is possible that all such people will be cast away, for the work of God is becoming increasingly practical. No one knows that God has descended from heaven, they are also unaware that God has sent down food and tonics from heaven —yet God actually exists, and the rousing scenes of the Millennial Kingdom that people imagine are also the personal utterances of God. This is fact, and only this is called reigning with God on earth. Reigning with God on earth refers to the flesh. That which is not of the flesh does not exist

on earth, and thus all those who focus on going to the third heaven do so in vain. One day, when the entire universe returns to God, the center of His work throughout the cosmos will follow His utterances; elsewhere, some people will use the telephone, some will take a plane, some will take a boat across the sea, and some will use lasers to receive the utterances of God. Everyone will be adoring, and yearnful, they will all come close to God, and congregate toward God, and will all worship God—and all of this will be the deeds of God. Remember this! God will certainly never start again elsewhere. God will accomplish this fact: He will make all people throughout the universe come before Him and worship the God on earth, and His work in other places will cease, and people will be forced to seek the true way. It will be like Joseph: Everyone came to him for food, and bowed down to him, for he had things to eat. In order to avoid famine, people will be forced to seek the true way. The entire religious community will suffer severe famine, and only the God of today is the wellspring of living water, possessed of the ever-flowing wellspring provided for the enjoyment of man, and people will come and depend on Him. That will be the time when the deeds of God are revealed and when God gains glory; all people throughout the universe will worship this unremarkable "human being." Will this not be the day of God's glory? One day, old pastors will send telegrams seeking the water from the wellspring of living water. They will be elderly, yet still they will come to worship this person, whom they despised. They will acknowledge Him with their mouths and will trust Him with their hearts—is this not a sign and a wonder? When the whole kingdom rejoices will be the day of God's glory, and whoever comes to you and receives God's good news will be blessed by God, and the countries and people who do so will be blessed and cared for by God. The future direction will be thus: Those who gain the utterances from God's mouth

will have a path to walk on earth, and be they businessmen or scientists, or educators or industrialists, those who are without God's words will have a hard time taking even a single step, and will be forced to seek the true way. This is what is meant by, "With the truth you will walk the entire world; without the truth, you will get nowhere." The facts are thus: God will use the Way (which means all of His words) to command the whole universe and govern and conquer mankind. People are always hoping for a great shift in the means by which God works. To speak plainly, it is through words that God controls people, and you must do what He says whether you wish to or not; this is an objective fact, and must be obeyed by all, and so, too, is it inexorable, and known to all.

—The Word, Vol. 1. The Appearance and Work of God. The Millennial Kingdom Has Arrived

Daily Words of God Excerpt 221

God's words will spread among countless homes, they will become known to all, and only then will His work spread throughout the universe. Which is to say, if God's work is to spread throughout the entire universe, then His words must be spread. On the day of God's glory, God's words will show their power and authority. Every one of His words from time immemorial until today will be accomplished and will come to pass. In this way, glory will be to God on earth—which is to say, His words will reign on earth. All who are wicked will be chastised by the words spoken from the mouth of God, all who are righteous will be blessed by the words spoken from His mouth, and all will be established and made complete by the words spoken from His mouth. Nor will He manifest any signs or wonders; all will be accomplished by His words, and His words will produce facts. Everyone on earth will celebrate God's words, whether they be adults or children, male, female, old or young, all people will submit beneath the words of God. God's words appear in the flesh, allowing people

to see them on earth, vivid and lifelike. This is what it means for the Word to become flesh. God has come to earth primarily to accomplish the fact of "the Word become flesh," which is to say, He has come so that His words may be issued from the flesh (not like the time of Moses in the Old Testament, when God's voice issued directly from the sky). After that, all of His words will be fulfilled during the Age of Millennial Kingdom, they will become facts visible before man's eyes, and people will behold them using their own eyes without the slightest disparity. This is the supreme meaning of God's incarnation. Which is to say, the work of the Spirit is accomplished through the flesh, and through words. This is the true meaning of "the Word become flesh" and "the Word's appearance in the flesh." Only God can speak the will of the Spirit, and only God in the flesh can speak on behalf of the Spirit; the words of God are made plain in God incarnate, and everyone else is guided by them. No one is exempt, they all exist within this scope. Only from these utterances can people become aware; those who do not gain in this way are daydreaming if they think they can gain the utterances from heaven. Such is the authority demonstrated in God's incarnate flesh, causing all to believe in it with total conviction. Even the most venerable experts and religious pastors cannot speak these words. They must all submit beneath them, and none will be able to make another start. God will use words to conquer the universe. He will do this not by His incarnate flesh, but through using the utterances from the mouth of God become flesh to conquer all people in the entire universe; only this is the Word become flesh, and only this is the appearance of the Word in the flesh. Perhaps, to humans, it appears as if God has not done much work—but God has but to utter His words, and they will be thoroughly convinced and awed. Without facts, people shout and scream; with the words of God, they fall silent. God will surely accomplish this fact, for this is God's long-

established plan: accomplishing the fact of the Word's arrival on earth. Actually, there is no need for Me to explain—the arrival of the Millennial Kingdom on earth is the arrival of God's words on earth. New Jerusalem's descent from heaven is the arrival of God's words to live among man, to accompany man's every action and all his innermost thoughts. This is also a fact that God will accomplish; this is the beauty of the Millennial Kingdom. This is the plan set by God: His words will appear on earth for a thousand years, and they will manifest all of His deeds, and complete all of His work on earth, after which this stage of mankind shall come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Millennial Kingdom Has Arrived

Daily Words of God Excerpt 222

When Sinim is realized on earth—when the kingdom is realized—there will be no more war on earth; never again will there be famines, plagues, and earthquakes; people will stop producing weapons; all will live in peace and stability; and there will be normal dealings between people, and normal dealings between countries. Yet the present bears no comparison to this. All beneath the heavens is in chaos, and coups gradually begin to arise in each country. In the wake of God's utterances, people are gradually changing, and, internally, every country is slowly being torn apart. The steady foundations of Babylon begin to shake, like a castle on the sand, and, as God's will shifts, tremendous changes occur unnoticed in the world, and all manner of signs appear at any time, showing people that the last day of the world has arrived! This is God's plan; these are the steps by which He works, and each country will surely be torn to pieces. Old Sodom will be annihilated a second time, and thus God says, "The world is falling! Babylon is in paralysis!" No one but God Himself is capable of understanding this completely; there is, after all, a limit to people's awareness. For example, the ministers of internal affairs might know that

the present circumstances are unstable and chaotic, but they are incapable of addressing them. They can only ride the current, hoping in their hearts for the day when they can hold their heads high, for the day to come when the sun rises once again in the east, shining across the land and reversing this miserable state of affairs. Little do they know, however, that when the sun rises a second time, its rise is not meant to restore the old order—it is a resurgence, a thorough change. Such is God's plan for the whole universe. He shall bring about a new world, but, above all, He will first renew man.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapters 22 and 23

Daily Words of God Excerpt 223

In the world, earthquakes are the beginning of disaster. First, I make the world—the earth, that is—change, and afterward come plagues and famines. This is My plan, and these are My steps, and I will mobilize everything to serve Me in order to complete My management plan. Thus, the entire universe world shall be destroyed, even without My direct intervention. When I first became flesh and was nailed to the cross, the earth shook tremendously, and it will be the same when the end comes. Earthquakes will begin at the very moment I enter the spiritual realm from the flesh. Thus, the firstborn sons will absolutely not suffer from disaster, whereas those who are not firstborn sons will be left to suffer amid the disasters. Therefore, from a human perspective, everyone is willing to be a firstborn son. In people's premonitions, this is not for the enjoyment of blessings, but to escape the suffering of disaster. This is the scheme of the great red dragon. However, I will never let it get away; I will cause it to suffer My severe punishment and then to stand up and render service to Me (this refers to making My sons and My people complete), causing it to forever be tricked by its own plots, forever to accept My judgment, and

forever to be burned by Me. This is the true meaning of having service-doers praise Me (that is, using them to reveal My great power). I will not allow the great red dragon to sneak into My kingdom, nor will I grant it the right to praise Me! (Because it is not worthy; it will never be worthy!) I will only make the great red dragon render service to Me into eternity! I will only let it prostrate itself before Me. (Those who are destroyed are better off than those who are in perdition; destruction is only a temporary form of severe punishment, while people who are in perdition will suffer severe punishments eternally. For this reason, I use the word "prostrate." Because these people sneak into My house and enjoy much of My grace, and possess some knowledge of Me, I use severe punishments. As for those outside of My house, you could say that the ignorant will not suffer.) In people's notions, they think that people who are destroyed are worse off than those who are in perdition, but to the contrary, the latter have to be severely punished forever, and those who are destroyed will return to nothingness for all eternity.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 108

Daily Words of God Excerpt 224

When the salute to the kingdom rings out—which is also when the seven thunders peal—this sound convulses heaven and earth, shaking up the empyrean and causing the heartstrings of every human being to vibrate. The anthem to the kingdom ceremoniously rises up in the land of the great red dragon, proving that I have destroyed that nation and established My kingdom. Even more importantly, My kingdom is established upon the earth. At this moment, I begin sending My angels out to every one of the world's nations so that they may shepherd My sons, My people; this is also to meet the requirements of the next step of My work. However, I

personally come to the place where the great red dragon lies coiled, and compete with it. Once all of humanity comes to know Me in the flesh and is able to see My deeds in the flesh, the great red dragon's lair will turn to ashes and vanish without a trace. As the people of My kingdom, since you hate the great red dragon to the bone, you must satisfy My heart with your actions, and in this way bring shame upon the dragon. Do you genuinely sense that the great red dragon is hateful? Do you truly feel that it is the enemy of the kingdom's King? Do you really have faith that you can bear wonderful testimony for Me? Are you actually confident that you can defeat the great red dragon? This is what I ask of you; all I need is for you to be able to reach this step. Will you be able to do this? Do you have faith that you can achieve this? What exactly are humans capable of doing? Is it not rather that I do it Myself? Why do I say that I personally descend upon the location in which the battle is joined? What I want is your faith, not your deeds. Human beings are all incapable of accepting My words in a straightforward manner, and instead just give a sideways glance at them. Has this helped you to achieve your goals? Have you come to know Me in this way? To be honest, of the humans on earth, not one is capable of looking Me straight in the face, and not one is able to receive the pure and unadulterated meaning of My words. I therefore have set in motion an unprecedented project upon the earth, in order to attain My goals and establish the true image of Myself in people's hearts. In this way, I will bring to an end the era in which notions wield power over people.

Today, not only am I descending upon the nation of the great red dragon, I am also turning to face the entire universe, causing the entire empyrean to quake. Is there a single place anywhere that is not subject to My judgment? Is there a single place that does not exist under calamities that I rain down upon it? Everywhere I go, I have scattered all sorts of

“seeds of disaster.” This is one of the ways in which I work, and is without doubt an act of salvation for humanity, and what I extend to them is still a kind of love. I wish to allow even more people to get to know Me and be able to see Me, and in this way, come to revere a God whom they could not see for so many years but who, right now, is real. For what reason did I create the world? Why, after humans had become corrupt, did I not completely annihilate them? For what reason does the whole of the human race live amidst disasters? What was My purpose in donning the flesh? When I am performing My work, humanity learns the taste not only of the bitter, but also of the sweet. Of all the people in the world, who does not live within My grace? If I had not endowed human beings with material blessings, who in the world would be able to enjoy plenty? Could it be that allowing you to take up your place as My people is a blessing? Were you not My people, but rather service-doers, would you not be existing within My blessings? Not one among you is capable of fathoming the origin of My words. Humanity—far from treasuring the titles that I have conferred upon them, so many of them, on account of the title “service-doer,” nurse resentment in their hearts, and so many, on account of the title “My people,” breed love for Me in their hearts. No one should try to fool Me; My eyes are all-seeing! Who among you receives willingly, who among you gives complete obedience? If the salute to the kingdom did not ring out, would you truly be able to submit to the end? What humans are capable of doing and thinking, and how far they are able to go—all these things I predetermined long ago.

—The Word, Vol. 1. The Appearance and Work of God. God’s Words to the Entire Universe, Chapter 10

Daily Words of God Excerpt 225

Despite the fact that construction of the kingdom has formally begun, the salute to the kingdom has yet to formally ring out; now it is but a prophecy of what is to come. When the people have all been made complete and all the nations of the earth become Christ's kingdom, then it will be the time when the seven thunders peal. The current day is a stride toward that stage; the charge has been unleashed toward that day. This is God's plan, and in the near future it will be realized. However, God has already accomplished everything that He has uttered. Thus, it is clear that the nations of earth are but castles in the sand, trembling as high tide nears: The last day is imminent, and the great red dragon will topple beneath God's word. To ensure that His plan is carried out successfully, the angels of heaven have descended upon earth, doing their utmost to satisfy God. The incarnate God Himself has deployed to the field of battle to wage war against the enemy. Wherever the incarnation appears is a place from which the enemy is exterminated. China will be the first to be annihilated; it will be laid to waste by the hand of God. God will give absolutely no quarter there. Proof of the great red dragon's progressive collapse can be seen in the continued maturation of the people; this is obvious and visible to anyone. The maturation of the people is a sign of the enemy's demise. This is a bit of an explanation of what is meant by "compete." Thus, God has reminded the people on numerous occasions to give beautiful testimonies to Him to undo the status held by notions, which are the great red dragon's ugliness, in the hearts of humans. God uses such reminders to enliven people's faith and, in so doing, achieves attainments in His work. This is because God has said, "What exactly are humans capable of doing? Is it not rather that I do it Myself?" All humans are like this; not only are they incapable, but they are also easily discouraged and disappointed. For this reason, they cannot know

God. God not only revives humanity's faith; He is also secretly and constantly imbuing people with strength.

Next, God began speaking to the entire universe. Not only has God commenced His new work in China, but throughout the universe, He has begun doing the new work of today. In this stage of the work, because God wishes to reveal all of His deeds throughout the world so that all humans who have betrayed Him will come again to submit before His throne, God's judgment will still contain His mercy and lovingkindness. God uses current events throughout the world as opportunities to cause humans to feel panic, spurring them to seek God so that they may flow back to be before Him. Thus, God says, "This is one of the ways in which I work, and is without doubt an act of salvation for humanity, and what I extend to them is still a kind of love."

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 10

Daily Words of God Excerpt 226

I wield My authority upon the earth, unfolding My work in its entirety. All that is in My work is reflected upon the face of the earth; mankind has never, on earth, been able to grasp My movements in heaven, nor to ponder exhaustively the orbits and trajectories of My Spirit. The majority of human beings grasp only the minutiae that lie outside the spirit, unable to comprehend the actual state of the spirit. The demands that I make of humanity do not issue from My vague self that is in heaven, or from the imponderable self that I am on the earth; I make suitable demands according to the stature of man on earth. I have never put anyone in difficulties, nor have I ever asked anyone to "squeeze out his blood" for My pleasure—could My demands be limited only to such conditions? Of the myriad creatures on earth, which one does not submit to the dispositions of

the words in My mouth? Which of these creatures, coming before Me, is not incinerated completely by My words and My burning fire? Which of these creatures dares to “strut about” in proud exultation before Me? Which of these creatures does not bow down before Me? Am I the God that merely imposes silence on creation? Of the myriad things in creation, I choose those that satisfy My intention; of the myriad human beings of mankind, I choose those who care for My heart. I choose the best of all the stars, thereby adding a faint gleam of light to My kingdom. I go walking upon the earth, dispersing My fragrance everywhere, and, in every place, I leave behind My form. Each place reverberates with the sound of My voice. People everywhere linger on the beauteous scenes of yesterday, for all humanity is remembering the past …

All humanity longs to see My face, but when I descend in person upon the earth, they are all averse to My arrival, and they banish the light’s arrival, as if I were man’s enemy in heaven. Man greets Me with a defensive light in his eyes, and remains constantly alert, deeply afraid that I might have other plans for him. Because human beings regard Me as an unfamiliar friend, they feel as if I harbor the intent of killing them indiscriminately. In man’s eyes, I am a deadly antagonist. Having tasted My warmth in the midst of calamity, man nevertheless remains unaware of My love, and is still bent on fending Me off and defying Me. Far from taking advantage of his condition to take action against him, I enfold man in the warmth of embrace, fill his mouth with sweetness, and put needful food into his stomach. But, when My wrathful ire shakes the mountains and rivers, I will no longer, on account of man’s cowardice, bestow on him these different forms of succor. At this moment, I will wax furious, refusing all living things a chance to repent and, abandoning all My hopes for man, I will mete out the retribution he so richly deserves. At this time, thunder and

lightning flash and roar, like the ocean's waves raging in anger, like tens of thousands of mountains crashing down. For his rebelliousness, man is felled by the thunder and lightning, and other creatures are wiped out in the blasts of thunder and lightning, and the whole universe descends abruptly into chaos, and creation is unable to recover the primal breath of life. The myriad hosts of humanity cannot escape the thunder's roar; in the midst of flashes of lightning, human beings, horde upon horde, topple over into the swift flow, to be swept away by torrents that cascade down from the mountains. All of a sudden, the world of "men" converges in the place of man's "destination." Corpses drift about on the ocean's surface. All of humanity goes far away from Me on account of My wrath, for man has sinned against the essence of My Spirit, and his rebellion has offended Me. But, in the places empty of water, other men still enjoy, amid laughter and song, the promises that I have vouchsafed unto them.

When all people are silent, I emit a gleam of light before their eyes. Thereupon, men become clear of mind and bright of eye, no longer willing to keep silent; thus, spiritual feeling is summoned up in their hearts immediately. As this happens, all humanity is resurrected. Casting aside their unspoken grievances, all men come before Me, having won another chance at survival through the words I proclaim. This is because human beings all wish to live on the face of the earth. Yet who among them has ever had the intention of living for My sake? Who among them has ever uncovered splendid things in himself that he offers for My enjoyment? Who among them has ever detected My alluring scent? All human beings are coarse and unrefined things: On the outside, they seem to dazzle the eyes, but their essence is not to love Me sincerely, because, in the deep recesses of the human heart, there has never been any element of Me. Man is too lacking: Comparing him to Me seems to reveal a gulf as great as that

between heaven and earth. Even so, I do not strike man's weak and vulnerable spots, nor do I deride him on account of his deficiencies. My hands have been at work on earth for thousands of years, and all the while, My eyes have kept watch over all of humanity. Yet I have never casually taken up a single human life to play with as if it were a toy. I observe the pains man has taken and understand the price he has paid. As he stands before Me, I do not wish to catch man off guard in order to chastise him, nor do I wish to bestow on him undesirable things. Instead, all this time, I have only provided for man and given unto him. So, all man enjoys is My grace, it is all the bounty that comes from My hand. Because I am on earth, man has never had to suffer the torments of hunger. Rather, I allow man to receive the things in My hands he may enjoy, and I allow mankind to live within My blessings. Does not all mankind live under My chastisement? Just as there is abundance in the depths of the mountains, and a profusion of things to enjoy in the waters, do not the people living within My words today have, all the more, food to appreciate and taste? I am on earth, and mankind enjoys My blessings on earth. When I leave the earth behind, at which time My work also reaches its completion, humankind will no longer receive My indulgence on account of their weakness.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 17

Daily Words of God Excerpt 227

Do you truly hate the great red dragon? Do you truly, sincerely hate it? Why have I asked you so many times? Why do I keep asking you this question, again and again? What image is there of the great red dragon in your hearts? Has it really been removed? Do you truly not consider it to be your father? All people should perceive My intention in My questions. It is not to provoke the anger of the people, nor to incite rebellion among man,

nor that man may find his own way out, but is to allow all people to liberate themselves from the bondage of the great red dragon. Yet no one should be anxious. All will be accomplished by My words; no man may partake, and no man can do the work that I will carry out. I will wipe clean the air of all lands and eradicate all trace of the demons on earth. I have already begun, and I will commence the first step of My work of chastisement in the dwelling place of the great red dragon. Thus it can be seen that My chastisement has befallen the entire universe, and that the great red dragon and all kinds of unclean spirits will be powerless to escape My chastisement, for I look upon all lands. When My work on earth is completed, that is, when the era of judgment comes to an end, I will formally chastise the great red dragon. My people will surely see My righteous chastisement of the great red dragon, will surely pour forth praise because of My righteousness, and will surely forever extol My holy name because of My righteousness. Hence you will formally perform your duty, and will formally praise Me throughout the lands, forever and ever!

When the era of judgment reaches its peak, I will not hasten to conclude My work, but will integrate into it the evidence of the era of chastisement and allow this evidence to be seen by all My people; in this will be borne greater fruit. This evidence is the means by which I chastise the great red dragon, and I will cause My people to behold it with their own eyes so that they will know more of My disposition. The time when My people enjoy Me is when the great red dragon is chastised. Causing the people of the great red dragon to rise up and revolt against it is My plan, and this is the method by which I make perfect My people, and it is a great opportunity for all My people to grow in life.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 28

Daily Words of God Excerpt 228

When the bright moon rises, the tranquil night is at once shattered. Though the moon is in tatters, man is in fine spirits, and sits peacefully under the moonlight, admiring the beautiful scene by the moonlight. Man cannot describe his emotions; it is as if he wishes to cast his thoughts back to the past, as if he wishes to look ahead to the future, as if he is enjoying the present. A smile appears on his face, and amidst the pleasant air there permeates a crisp scent; as a gentle breeze begins to blow, man detects the rich fragrance, and he seems intoxicated by it, unable to rouse himself. This is the very time that I have personally come among man, and man has a heightened sense of the rich aroma, and thus all men live amid this fragrance. I am at peace with man, man lives in harmony with Me, no longer is he deviant in his regard of Me, no longer do I prune the deficiencies of man, no longer is there a distressed look upon the face of man, and no longer does death threaten the whole of mankind. Today, I advance together with man into the era of chastisement, going forth with him side by side. I am doing My work, which is to say, I strike down My rod among man and it falls upon that which is rebellious in man. In the eyes of man, My rod seems to have special powers: It comes upon all those who are My enemies and does not easily spare them; among all who oppose Me, the rod performs its inherent function; all those who are in My hands perform their duty according to My intention, and never have they defied My wishes or changed their substance. As a result, the waters will roar, the mountains will topple, the great rivers will disintegrate, man will be ever given to change, the sun will grow dim, the moon will darken, man will have no more days of living in peace, there will be no more times of tranquility upon the land, the heavens will never again remain calm and quiet, and will endure no longer. All things will be renewed and will

recover their original appearance. All households upon earth will be torn apart, and all nations on earth will be rent asunder; gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me. I do not give people the opportunity to release their emotions, for I am without emotions, and have grown to detest the emotions of people to an extreme degree. It is because of the emotions between people that I have been cast to one side, and thus I have become an "other" in their eyes; it is because of the emotions between people that I have been forgotten; it is because of the emotions of man that he seizes the opportunity to pick up his "conscience"; it is because of the emotions of man that he is always weary of My chastisement; it is because of the emotions of man that he calls Me unfair and unjust, and says that I am heedless of man's feelings in My handling of things. Do I also have kin upon earth? Who has ever, like Me, worked day and night, without thought for food or sleep, for the sake of My entire management plan? How could man be comparable to God? How could man be compatible with God? How could God, who creates, be of the same kind as man, who is created? How could I always live and act together with man on earth? Who is able to feel concern for My heart? Is it the prayers of man? I once agreed to join man and walk together with him—and yes, unto this day man has lived under My care and protection, but will there ever come a day when man can separate himself from My care? Though man has never laden himself with concern for My heart, who can keep living in a land without light? It is only because of My blessings that man has lived until today.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 28

Daily Words of God Excerpt 229

Countries are in great chaos, because God's rod has begun to play its role on earth. God's work can be seen in the state of the earth. When God says, "The waters will roar, the mountains will topple, the great rivers will disintegrate," this is the rod's initial work on earth, with the result that "all households upon earth will be torn apart, and all nations on earth will be rent asunder; gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me." Such will be the general state of families on earth. Naturally, it could not possibly be the state of all of them, but it is the state of most of them. On the other hand, it is referring to the circumstances experienced by the people of this stream in the future. It foretells that, once they have undergone the chastisement of words and the unbelievers have been subjected to catastrophe, there will no longer be familial relations among the people on earth; they will all be the people of Sinim, and will all be faithful in God's kingdom. Thus, gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. And so, the families of people on earth will be torn apart, ripped to pieces, and this will be the final work that God does in man. And because God shall spread this work throughout the universe, He takes the opportunity to clarify the word "emotion" for people, thus allowing them to see that God's will is to tear apart all people's families, and showing that God uses chastisement to resolve all the "family disputes" among mankind. If not, there would be no way of bringing the final part of God's work on earth to a close. The final part of God's words lays bare mankind's greatest weakness—they all live in emotion—and so God does not avoid a single one of them, and exposes the secrets hidden in the hearts of all mankind. Why is it so hard for people to

separate themselves from emotion? Does doing so surpass the standards of conscience? Can conscience accomplish God's will? Can emotion help people through adversity? In God's eyes, emotion is His enemy—has this not been clearly stated in God's words?

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 28

Daily Words of God Excerpt 230

All of God's words contain part of His disposition. God's disposition cannot be fully expressed in words, which suffices to show just how much richness there is in Him. What people can see and touch is, after all, limited, as is people's ability. Although God's words are clear, people are unable to understand them fully. Take these words for example: "In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, man has regained the sanctity he once possessed. Oh, corrupt world of old! At last, it has toppled over into the filthy water and, sinking below the surface, has dissolved into mud!" All of God's words contain His being, and though all people are aware of these words, none has ever known their meaning. In the eyes of God, all those who resist Him are His enemies, that is, those belonging to evil spirits are animals. From this, one can observe the true state of the church. All men are illuminated by God's words, and in this light, they examine themselves without being subject to the lecturing or chastening or direct dismissal of others, without being subject to other human ways of doing things, and without others pointing things out. From the "microscopic perspective," they see very clearly how much sickness there really is inside of them. In God's words, every kind of spirit is classified and revealed in its original form; those with the spirits of angels grow more illuminated and enlightened, hence God's words, "having regained the sanctity they once possessed." These words are based on the

final result achieved by God. For the moment, of course, this result cannot yet be fully achieved—it is just a foretaste, through which God's will can be seen. These words suffice to show that a great number of people will crumble within God's words and will be defeated in the gradual process of all people's sanctification. Here, "having dissolved into mud" does not contradict God's destroying the world with fire, and "lightning" refers to God's wrath. When God lets loose His great wrath, the whole world will experience all sorts of disasters as a result, like a volcano exploding. Standing on high in the sky, it can be seen that on the earth, every manner of calamity approaches all of mankind, closer by the day. Looking down from on high, the earth presents a variety of scenes like those that precede an earthquake. Liquid fire rushes unchecked, lava flows freely, mountains shift, and a cold light glitters over all. The entire world has sunk into fire. This is the scene of God unleashing His wrath, and it is the time of His judgment. All those who are of flesh and blood will be unable to escape. Thus, wars between countries and conflicts between people will not be needed to destroy the entire world; instead, the world will "consciously enjoy itself" within the cradle of God's chastisement. No one will be able to escape; each and every person must pass through this ordeal, one by one. After that, the entire universe will once again sparkle with holy radiance and all of mankind will once again begin a new life. And God will be at rest above the universe and will bless all of mankind each day. Heaven will not be unbearably desolate, but will recover the vitality it has not had since the creation of the world, and the coming of the "sixth day" will be when God begins a new life. God and mankind will both enter into rest and the universe will no longer be turbid or filthy, but will be renewed. This is why God said: "Earth is no longer deathly still and silent, heaven no longer desolate and sad." In the kingdom of heaven, there has never been

unrighteousness or human emotions, or any of mankind's corrupt disposition, because Satan's disturbance is not present there. "People" are all able to understand God's words, and life in heaven is a life full of joy. All those in heaven have wisdom and the dignity of God.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 18

Daily Words of God Excerpt 231

It can be said that all of today's utterances prophesy future matters; these utterances are how God makes arrangements for the next step of His work. God has almost finished His work in the people of the church, and afterward He shall appear before all people with rage. As God says, "I shall make the people on earth acknowledge My doings, and My deeds shall be proven before the 'judgment seat,' so that they may be acknowledged among people across the earth, who all shall yield." Did you see anything in these words? In this is the summary of the next part of God's work. First, God shall make all the guard dogs who wield political power sincerely convinced and He shall make them step back from the stage of history of their own accord, never again to fight for status, and never again to engage in schemes and intrigue. This work must be carried out through God, by raising up various disasters on earth. But it is not at all the case that God will appear. At this time, the nation of the great red dragon shall still be a land of filth, and therefore God will not appear, but will merely emerge through chastisement. Such is the righteous disposition of God, from which none can escape. During this time, all who inhabit the nation of the great red dragon will suffer calamity, which naturally also includes the kingdom on earth (the church). This is the very time when the facts come forth, and so it is experienced by all people, and none can escape. This has been predestined by God. It is precisely because of this step of work that God

says, “Now is the time to carry out grand plans.” Because, in the future, there will be no church on earth, and due to the advent of catastrophe, people will only be capable of thinking about what is in front of them, and will neglect everything else, and it will be difficult for them to enjoy God amidst catastrophe. Thus, people are asked to love God with all their heart during this wonderful time, so that they do not miss the chance. When this fact passes, God will have utterly defeated the great red dragon, and thus the work of testimony of the people of God will have come to an end; afterward, God will commence the next step of work, laying waste to the country of the great red dragon, and ultimately nailing people throughout the universe upside down on the cross, after which He shall annihilate all mankind—these are the future steps of God’s work. Thus, you should seek to do your best to love God in this peaceful environment. In the future you will have no more opportunities to love God, for people only have the opportunity to love God in the flesh; when they live in another world, no one will talk of loving God. Is this not the responsibility of a created being? And so how should you love God during the days of your lives? Have you ever thought of this? Are you waiting until after you die to love God? Is this not empty talk? Today, why do you not pursue loving God? Can loving God while remaining busy be true love for God? The reason why it is said that this step of God’s work shall soon come to an end is because God already has testimony before Satan. Thus, there is no need for man to do anything; man is merely asked to pursue loving God in the years he is alive—this is the key. Because God’s requirements are not high, and, furthermore, because there is a burning anxiety in His heart, He has revealed a summary of the next step of work before this step of work has finished, which clearly shows how much time there is; if God were not anxious in His heart, would He speak these words so early? It is because time is short that God works in

this way. It is hoped that you can love God with all your heart, with all your mind, and with all your strength, just as you cherish your own life. Is this not a life of the utmost meaning? Where else could you find the meaning of life? Are you not being so blind? Are you willing to love God? Is God worthy of man's love? Are people worthy of man's adoration? So, what should you do? Love God boldly, without reservations, and see what God will do to you. See if He will slay you. In sum, the task of loving God is more important than copying and writing things down for God. You should give first place to what is most important, so that your life may have more value and be full of happiness, and then you should wait for God's "sentence" for you. I wonder if your plan will include loving God. I wish for everyone's plans to become that which is completed by God, and that they all become reality.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 42

God’s Disposition and What He Has and Is

Daily Words of God Excerpt 232

I am righteous, I am trustworthy, and I am the God who examines the innermost heart of man! I will reveal at once who is true and who is false. Do not be alarmed; all things work according to My time. Who wants Me sincerely, and who does not—I will tell you, one by one. You just take care to eat up, drink up, and draw up close to Me when you come into My presence, and I will do My work Myself. Do not be too anxious for quick results; My work is not something that can be accomplished all at once. Within it there are My steps and My wisdom, and that is why My wisdom can be revealed. I will let you see what is done by My hands—the punishing of evil and the rewarding of good. I most certainly do not favor anyone. You who sincerely love Me, I will sincerely love you, and as for those who do not sincerely love Me, My wrath will ever be with them, so that they may remember through eternity that I am the true God, the God who examines the innermost heart of man. Do not act one way to others’ faces but another way behind their backs; I see clearly everything you do, and though you may fool others, you cannot fool Me. I see it all clearly. It is not possible for you to conceal anything; all lies within My hands. Do not think yourself so very clever for making your petty little calculations come out to your advantage. I tell you: However many plans man may hatch, be they thousands or tens of thousands, in the end they cannot escape from the palm of My hand. All things and all objects are controlled by My hands, never mind a single person! Do not try to evade Me or hide, do not try to wheedle or conceal. Can it be that you still do not see that My glorious countenance, My wrath and My judgment, have been publicly revealed? Whosoever does not want Me sincerely, I will judge them immediately and

without mercy. My pity has come to its end; there is no more left. Do not be hypocrites any longer, and put a stop to your wild and reckless ways.

My son, take care; spend more time in My presence and I will take charge of you. Have no fear, bring forth My sharp two-edged sword, and—in accordance with My will—fight with Satan to the bitter end. I will protect you; have no worries. All concealed things will be opened up and revealed. I am the Sun that gives forth light, mercilessly illuminating all the darkness. My judgment has come down in its entirety; the church is a battleground. You should all ready yourselves and devote your whole being to the final, decisive battle; I will surely protect you so that you may fight the good, victorious fight for Me.

Be careful—nowadays the hearts of people are deceitful and unpredictable and they have no way of winning other people's trust. Only I am completely for you. There is no deceit in Me; just lean on Me! My sons will surely be victorious in the final, decisive battle, and Satan will most certainly come out for the death-struggle. Have no fear! I am your power, and I am your all. Do not think about things over and over, you cannot attend to so many thoughts. I have said before, I will no longer pull you along the path, because time is too pressing. I do not have any more time to catch hold of you by the ear and caution you at every turn—it is not possible! You just finish your preparations for battle. I take full responsibility for you; all things are within My hands. This is a battle to the death, and either one side or the other is sure to perish. But you must be clear on this: I am forever victorious and unbeaten, and Satan will surely perish. This is My approach, My work, My will, and My plan!

It is done! All is done! Do not be faint-hearted or afraid. I with you, and you with Me, shall be kings forever and ever! My words, once spoken,

will never change, and events will soon come upon you. Be watchful! You should ponder well every single line; do not be vague about My words anymore. You must be clear about them! You must remember—spend as much time as you can in My presence!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 44

Daily Words of God Excerpt 233

I have begun to take action to punish those who do evil, and those who wield power and who persecute God's sons. From now on, the hand of My administrative decrees will ever be upon those who contradict Me in their hearts. Know this! This is the beginning of My judgment, and no mercy will be shown to anyone, nor will anyone be spared, for I am the dispassionate God that practices righteousness, and it would be well for you all to recognize this.

It is not that I wish to punish those who do evil; rather, this is retribution they have brought upon themselves by their own evildoings. I am not quick to punish anyone, nor do I treat anyone unjustly—I am righteous to all. I certainly love My sons, and I certainly hate those evil ones who defy Me; this is the principle behind My actions. Every one of you should have some insight into My administrative decrees; if you do not, then you will not have an ounce of fear, and will act carelessly before Me. You also will not know what I want to achieve, what I want to accomplish, what I want to gain, or what kind of person My kingdom needs.

My administrative decrees are:

1. No matter who you are, if you contradict Me in your heart, you will be judged.

2. Those whom I have chosen will be disciplined immediately for any wrong thinking.

3. I will put those who do not believe in Me to one side. I will allow them to speak and act carelessly until the very end, when I will thoroughly punish them and sort them out.

4. I shall look after and protect those who believe in Me at all times. At all times I will supply them with life by way of salvation. These people will have My love, and they will surely not fall or lose their way. Any weakness they have will only be temporary, and I will certainly not remember their weaknesses.

5. Those who seem to believe, but do not actually do so—who believe there is a God but who do not seek Christ, yet who also do not resist—these are the most pitiful sort of people, and through My deeds, I will make them see clearly. By way of My actions, I will save such people and bring them back.

6. The firstborn sons, the first to accept My name, will be blessed! I will surely bestow the best blessings upon you, allowing you to enjoy them to your hearts' content; no one will dare hinder this. All of this is wholly prepared for you, as this is My administrative decree.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 56

Daily Words of God Excerpt 234

Blessed are those who have read My words and believe that they will be fulfilled. I will not at all mistreat you; I will have what you believe be fulfilled in you. This is My blessing coming upon you. My words strike home at the secrets hidden in every person; everyone has mortal wounds, and I am the good physician who heals them: Simply come into My

presence. Why did I say that in the future there will be no more sorrow and no more tears? It is for this reason. In Me, everything is accomplished, but in humans, all things are corrupt, empty and deceitful to humans. In My presence, you are sure to gain all things, and you can definitely both see and enjoy all the blessings you could never have imagined. Those who do not come before Me are certainly rebellious, and are absolutely the ones who resist Me. I will certainly not let them off lightly; I will chastise such people severely. Remember this! The more people come before Me, the more they will gain—though it will just be grace. Later, they will receive even greater blessings.

Since the creation of the world, I have begun to predestine and select this group of people—namely, you of today. Your temperament, caliber, appearance, and stature, your family into which you were born, your job, and your marriage—you in your entirety, even including the color of your hair and your skin, and your time of birth—were all arranged by My hands. I arranged by hand even the things you do and the people you meet every single day, not to mention the fact that bringing you into My presence today was actually done by My arrangement. Do not throw yourself into disorder; you should proceed calmly. What I allow you to enjoy today is a share that you deserve, and it has been predestined by Me since the world's creation. Humans are all so extreme: They are either overly headstrong or utterly shameless. They are unable to go about things in accordance with My plan and arrangements. Do not do this any longer. In Me, all is emancipated; do not bind yourself, as there will be loss with respect to your life. Remember this!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 74

Daily Words of God Excerpt 235

I am the unique God Himself and, moreover, I am the one and only person of God. Even more so, I, the entirety of the flesh, am the complete manifestation of God. Whosoever dares not revere Me, whosoever dares exhibit resistance in their eyes, and whosoever dares speak words of defiance against Me will surely die from My curses and wrath (there will be cursing because of My wrath). Furthermore, whosoever dares not be loyal or filial toward Me, and whosoever dares try to trick Me, will surely die from My hatred. My righteousness, majesty, and judgment will endure forever and ever. At first, I was loving and merciful, but this is not the disposition of My complete divinity; righteousness, majesty, and judgment merely comprise the disposition of Me, the complete God Himself. During the Age of Grace, I was loving and merciful. Because of the work I had to finish, I possessed lovingkindness and mercy; afterward, however, there was no more need for such things (and there has been none ever since). It is all righteousness, majesty, and judgment, and this is the complete disposition of My normal humanity coupled with My complete divinity.

Those who do not know Me will perish in the bottomless pit, whereas those who are certain about Me will live forever, to be cared for and protected within My love. The moment I utter a single word, the entire universe and the ends of the earth tremble. Who can hear My words and not tremble in fear? Who can hold back from welling up with reverence for Me? And who is incapable of knowing My righteousness and majesty from My deeds! And who cannot see My almightiness and wisdom within My deeds! Whosoever does not pay attention will surely die. This is because those who do not pay attention are the ones who resist Me and who do not know Me; they are the archangel, and are the most wanton. Examine yourselves: Anyone who is wanton, self-righteous, conceited, and arrogant is certainly an object of My hatred, and is bound to perish!

I now pronounce the administrative decrees of My kingdom: All things are within My judgment, all things are within My righteousness, all things are within My majesty, and I practice My righteousness toward all. Those who say they believe in Me but who, deep down, contradict Me, or those whose hearts have abandoned Me, will be kicked out—but all in My own good time. People who speak sarcastically about Me, but in a way that others do not notice, will die immediately (they will perish in spirit, body, and soul). Those who oppress or cold-shoulder My beloved will be judged immediately by My wrath. This means that people who are jealous of the ones I love, and who think Me unrighteous, will be handed over to be judged by My beloved. All who are well-behaved, simple, and honest (including those who lack wisdom), and who treat Me with single-minded sincerity, will all remain in My kingdom. Those who have not been through training—meaning, those honest people who lack wisdom and insight—will have power in My kingdom. However, they have also been dealt with and broken. That they have not undergone training is not absolute. Rather, it is through these things that I will show everyone My almightiness and My wisdom. I will kick out all those who still doubt Me; I want not one of them (I detest people who still doubt Me at such a time as this). By way of the deeds I do throughout the entire universe, I will show honest people the wondrousness of My actions, thereupon causing their wisdom, insight, and discernment to grow. I will also cause deceitful people to be destroyed in an instant as a result of My wondrous deeds. All the firstborn sons who were first to accept My name (meaning those holy and unblemished, honest people) will be the first to attain entry to the kingdom and rule over all nations and all peoples alongside Me, reigning as kings in the kingdom and judging all nations and all peoples (this refers to all the firstborn sons in the kingdom, and no others). Those among all nations and all peoples who have

been judged, and who have repented, will enter My kingdom and become My people, while those who are stubborn and unrepentant will be cast into the bottomless pit (to perish forever). The judgment in the kingdom will be the last one, and it will be My thorough cleansing of the world. There will then no longer be any injustice, grief, tears, or sighs, and, even more so, there will be no more world. Everything will be a manifestation of Christ, and all will be the kingdom of Christ. Such glory! Such glory!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 79

Daily Words of God Excerpt 236

Now I promulgate My administrative decrees for you (effective from the day of their promulgation, assigning different chastisements to different people):

I keep My promises, and everything is in My hands: Whosoever doubts will certainly be killed. There is no room for any consideration; they will immediately be exterminated, thus ridding My heart of hatred. (From now on it is confirmed that whosoever is killed must not be a member of My kingdom, and must be a descendent of Satan.)

As firstborn sons, you should keep your own positions and fulfill your own duties well, and not be nosy. You should offer yourselves up for My management plan, and everywhere you go, you should bear good witness to Me and glorify My name. Do not commit shameful acts; be examples for all My sons and My people. Do not be debauched even for a moment: You must always appear before everyone bearing the identity of firstborn sons, and not be servile; rather, you should stride forward with heads held high. I am asking you to glorify My name, not to disgrace My name. Those who are firstborn sons each have their own individual function, and cannot do

everything. This is the responsibility I have given you, and it is not to be shirked. You must dedicate yourselves wholeheartedly, with all your mind and all your strength, to fulfilling that with which I have entrusted you.

From this day forward, throughout the universe world, the duty of shepherding all My sons and all My people will be entrusted to My firstborn sons to fulfill, and I will chastise whosoever cannot dedicate their entire heart and mind to fulfilling it. This is My righteousness. I will neither spare nor go easy on even My firstborn sons.

If there is anyone among My sons or among My people who ridicules and insults one of My firstborn sons, I will punish them harshly, for My firstborn sons represent Myself; what someone does to them, they do also to Me. This is the most severe of My administrative decrees. I will allow My firstborn sons to, according to their wishes, administer My righteousness against any of My sons and My people who violate this decree.

I will gradually abandon whosoever regards Me frivolously and focuses only on My food, clothing, and sleep, attends only to My external affairs and has no consideration for My burden, and does not pay attention to fulfilling their own functions properly. This is directed at all who have ears.

Whoever finishes doing service for Me must obediently withdraw without fuss. Be careful, or else I will sort you out. (This is a supplementary decree.)

My firstborn sons shall pick up the iron rod from now on and begin to execute My authority to govern all nations and peoples, to walk among all nations and peoples, and to carry out My judgment, righteousness, and majesty among all nations and peoples. My sons and My people shall fear

Me, praise Me, cheer Me, and glorify Me without ceasing, because My management plan is fulfilled and My firstborn sons can reign with Me.

This is a part of My administrative decrees; after this, I will tell them to you as the work progresses. From the above administrative decrees, you will see the pace at which I do My work, as well as which step My work has reached. This shall be a confirmation.

I have already judged Satan. Because My will is unimpeded and because My firstborn sons have gained glory alongside Me, I have already exercised My righteousness and majesty upon the world and all things that belong to Satan. I do not lift a finger or pay attention to Satan at all (because it does not even deserve to converse with Me). I just keep doing what I want to do. My work proceeds smoothly, step by step, and My will is unimpeded across the entire earth. This has shamed Satan to a degree, and it has been completely destroyed, but this in itself has not fulfilled My will. I also allow My firstborn sons to carry out My administrative decrees over them. On the one hand, what I let Satan see is My wrath toward it; on the other hand, I let it see My glory (see that My firstborn sons are the most resounding witnesses to Satan's humiliation). I do not punish it in person; rather, I let My firstborn sons carry out My righteousness and majesty. Because Satan used to abuse My sons, persecute My sons, and oppress My sons, today, after its service is over, I will allow My mature firstborn sons to sort it out. Satan has been powerless against the fall. The paralysis of all nations in the world is the best testimony; people fighting and countries at war are the obvious manifestations of the collapse of Satan's kingdom. The reason I did not show any signs and wonders in the past was to bring humiliation upon Satan and glorify My name, step by step. When Satan is completely finished off, I begin to show My power: What I say comes into being, and the supernatural things that are not in conformance with human

notions will be fulfilled (these refer to the blessings soon to come). Because I am the practical God Himself and I have no rules, and because I speak according to changes in My management plan, what I have said in the past is therefore not necessarily applicable in the present. Do not cling to your own notions! I am not a God who abides by rules; with Me, everything is free, transcendent, and completely released. Perhaps what was said yesterday is outdated today, or perhaps it might be cast aside today (however, My administrative decrees, since they are promulgated, will never change). These are the steps in My management plan. Do not cling to regulations. Every day there is new light and there are new revelations, and that is My plan. Every day My light will be revealed in you and My voice will be released to the universe world. Do you understand? This is your duty, the responsibility I have entrusted to you. You must not neglect it for even a moment. I will use to the end the people I approve, and this will never change. Because I am the almighty God, I know which kind of person should do which thing, as well as which kind of person is able to do which thing. This is My omnipotence.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 88

Daily Words of God Excerpt 237

Every sentence I utter carries authority and judgment, and no one can change My words. Once My words issue forth, things are certain to be accomplished in accordance with My words; this is My disposition. My words are authority and whosoever amends them offends My chastisement, and I must strike them down. In serious cases they bring ruination down on their own lives and they go to Hades, or into the bottomless pit. This is the only way in which I deal with mankind, and man has no way to change it—this is My administrative decree. Remember this! No one is allowed to

offend My decree; things must be done according to My will! In the past, I was too easy on you and you encountered only My words. The words I spoke about striking people down have not yet come to pass. But from today, all the disasters (these in relation to My administrative decrees) will come one after another to punish all those who do not conform to My will. There must be the advent of facts—otherwise people would not be able to see My wrath but would debauch themselves over and over. This is a step of My management plan, and it is the way in which I do the next step of My work. I say this to you in advance so that you can avoid committing offense and suffering perdition forever. That is to say, from today forward, I will make all people except for My firstborn sons take their proper places in accordance with My will, and I shall chastise them one by one. I shall not let even one of them off the hook. Just you dare be debauched again! Just you dare be rebellious again! I have said before that I am righteous to all, that I am without a shred of sentiment, and this serves to show that My disposition must not be offended. This is My person. No one can change this. All people hear My words and all people see My glorious countenance. All people must obey Me completely and absolutely—this is My administrative decree. All people across the universe and at the ends of the earth should praise and glorify Me, for I am the unique God Himself, for I am the person of God. No one can change My words and utterances, My speech and deportment, as these are matters for Me alone, and these are things which I have possessed from the most ancient times and which shall exist forever.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 100

Daily Words of God Excerpt 238

My planned work keeps pressing forward without a moment's surcease. Having moved into the Age of Kingdom, and having carried you into My kingdom as My people, I will have other demands to make of you; that is to say, I will begin to promulgate before you the constitution with which I will govern this era:

Since you are called My people, you should be able to glorify My name; that is, stand testimony in the midst of trial. If anyone attempts to wheedle Me and conceal the truth from Me, or engage in disreputable dealings behind My back, such people will, without exception, be chased out and removed from My house to wait for Me to deal with them. Those who have been unfaithful and unfilial to Me in the past, and who rise up again today to judge Me openly—they, too, will be chased out of My house. Those who are My people must constantly show consideration for My burdens as well as seek to know My words. Only people like this will I enlighten, and they will surely live under My guidance and enlightenment, never meeting with chastisement. Those who, failing to show consideration for My burdens, concentrate on planning for their own futures—that is, those who do not aim with their actions to satisfy My heart, but rather who look for handouts—these beggar-like creatures I absolutely refuse to use, because from the time they were born, they have known nothing of what it means to show consideration for My burdens. They are people who lack normal sense; such people are suffering from "malnutrition" of the brain, and need to go home for some "nourishment." I have no use for such people. Among My people, everyone will be required to regard knowing Me as an obligatory duty to be seen through to the end, like eating, dressing, and sleeping, something that one never forgets about for a moment, so that in the end, knowing Me will become as familiar as eating —something you do effortlessly, with a practiced hand. As for the words I

speak, every single one must be taken with the utmost faith and fully assimilated; there can be no perfunctory half-measures. Anyone who does not pay attention to My words will be regarded as directly resisting Me; anyone who does not eat of My words, or does not seek to know them, will be regarded as not paying attention to Me, and will directly be swept out the door of My house. This is because, as I have said in the past, what I want is not a great number of people, but excellence. Out of a hundred people, if only one is able to know Me through My words, then I will willingly throw away all the others to focus on enlightening and illuminating this single one. From this you can see that it is not necessarily true that greater numbers alone can manifest Me and live Me out. What I want is wheat (even though the kernels may not be full) and not tares (even when the kernels are full enough to be admired). As for those who give no regard to seeking, but who instead behave in a slack manner, they should leave of their own accord; I do not wish to see them anymore, lest they continue to bring disgrace to My name.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 5

Daily Words of God Excerpt 239

Since you are among the people of My household, and since you are faithful in My kingdom, you must adhere to the standards of My requirements in all that you do. I do not ask that you be nothing more than a drifting cloud, but that you be gleaming snow, and possessed of its essence and, even more, its value. Because I come from the holy land, I am not like the lotus, which has only a name and no essence, for it comes from the mire and not the holy land. The time that a new heaven descends upon the earth and a new earth spreads over the skies is also precisely the time that I am formally at work among humans. Who among humanity knows Me? Who

beheld the moment of My arrival? Who has seen that I not only have a name, but, moreover, am also possessed of essence? I sweep away the white clouds with My hand and closely observe the skies; nothing in space is not arranged by My hand, and beneath it, no one does not contribute his or her own tiny effort toward the accomplishment of My mighty enterprise. I do not make onerous demands of the people on earth, for I have always been the practical God and because I am the Almighty that created humans and knows them well. All people are before the eyes of the Almighty. How could even those in the remotest corners of the earth avoid the scrutiny of My Spirit? Although people "know" My Spirit, they still offend My Spirit. My words lay bare the ugly faces of all people, as well as their innermost thoughts, and cause all upon earth to be made plain by My light and fall down in the midst of My scrutiny. However, despite falling down, their hearts do not dare to stray far from Me. Among the objects of creation, who does not come to love Me as a result of My deeds? Who does not yearn for Me as a result of My words? In whom are not born feelings of attachment as a result of My love? It is only due to the corruption of Satan that humans have been unable to reach the state that I require. Even the lowest standards that I require produce misgivings in people, to say nothing of today—this era in which Satan runs riot and is madly despotic—or the time when humans have been so trampled by Satan that their bodies are entirely caked in filth. When has the failure of humans to care for My heart as a result of their depravity not caused Me grief? Could it be that I pity Satan? Could it be that I am mistaken in My love? When people disobey Me, My heart secretly weeps; when they resist Me, I chastise them; when they are saved by Me and resurrected from the dead, I nourish them with the utmost care; when they submit to Me, My heart rests easy and I immediately sense great changes in heaven and earth and all things. When humans praise Me, how

could I not enjoy it? When they witness Me and are gained by Me, how could I not gain glory? Could it be that however humans act and behave is not governed and supplied by Me? When I do not provide direction, people are idle and quiescent; furthermore, behind My back, they engage in those "laudable" dirty dealings. Do you think the flesh, with which I clothe Myself, knows nothing of your actions, your behavior, and your words? Many years have I endured the wind and rain, and so too have I experienced the bitterness of the human world; however, upon closer reflection, no amount of suffering can make fleshly humanity lose hope in Me, much less can any sweetness cause humans of flesh to grow cold, downhearted, or dismissive toward Me. Is their love for Me really limited to either a lack of suffering or a lack of sweetness?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 9

Daily Words of God Excerpt 240

Today, since I have led you to this point, I have made fitting arrangements, and have My own aims. If I were to tell you of them today, would you truly be able to know them? I am well acquainted with the thoughts of man's mind and the wishes of man's heart: Who has never looked for a way out for themselves? Who has never thought of their own prospects? Yet even though man is possessed of a rich and dazzling intellect, who was able to predict that, following the ages, the present would turn out as it has? Is this really the fruit of your own subjective efforts? Is this the payment for your tireless industry? Is this the beautiful tableau envisaged by your mind? If I did not guide all mankind, who would be able to separate themselves from My arrangements and find another way out? Is it the imaginings and wishes of man that have brought him to today? Many people go their whole lives without having their wishes fulfilled. Is this

really because of a fault in their thinking? Many people's lives are filled with unexpected happiness and satisfaction. Is this really because they expect too little? Who of the whole of mankind is not cared for in the eyes of the Almighty? Who does not live in the midst of the Almighty's predestination? Does man's life and death happen by his own choice? Does man control his own fate? Many people cry out for death, yet it is far away from them; many people want to be those who are strong in life and fear death, yet unbeknownst to them, the day of their demise draws near, plunging them into the abyss of death; many people look to the skies and sigh deeply; many people cry great, wailing sobs; many people fall amidst trials; and many people become prisoners of temptation. Though I do not appear in person to allow man to behold Me clearly, many people fear seeing My face, deeply afraid that I will strike them down, that I will snuff them out. Does man truly know Me, or does he not? No one can say for sure. Is this not so? You fear both Me and My chastisement, yet you also stand up and openly oppose Me and pass judgment on Me. Is this not the case? That man has never known Me is because he has never seen My face or heard My voice. Thus, even though I am within man's heart, are there any in whose heart I am not hazy and indistinct? Are there any in whose heart I am perfectly clear? I do not wish for those who are My people to also see Me vaguely and opaquely, and thus I embark upon this great work.

I quietly come among man, and then I drift away. Has anyone ever seen Me? Is the sun able to see Me because of its burning flames? Is the moon able to see Me because of its lustrous clarity? Can the constellations see Me because of their place in the sky? When I come, man does not know, and all things remain ignorant, and when I depart, still man is unaware. Who can bear testimony to Me? Could it be the praise of the people on earth? Could it be the lilies blossoming in the wild? Is it the birds flying in

the sky? Is it the lions roaring in the mountains? No one can fully witness Me! No one can do the work that I will do! Even if they did do this work, what effect would it have? Each day I observe every action of many people, and each day I search the hearts and minds of many people; never has anyone escaped My judgment, and never has anyone divested themselves of the reality of My judgment. I stand above the skies and look into the distance: Innumerable people have been struck down by Me, yet so, too, do countless people live amid My mercy and lovingkindness. Do you also not live under such circumstances?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 11

Daily Words of God Excerpt 241

On earth, I am the practical God Himself who abides in the hearts of humans; in heaven, I am the Master of all creation. I have climbed mountains and forded rivers, and I have drifted in and out of humanity's midst. Who dares to openly oppose the practical God Himself? Who dares to break away from the sovereignty of the Almighty? Who dares to assert that I am, beyond the shadow of a doubt, in heaven? Moreover, who dares to assert that I am incontrovertibly on earth? There is no one among all of humanity capable of articulating in every detail the places where I reside. Could it be that whenever I am in heaven, I am the supernatural God Himself, and that whenever I am on earth, I am the practical God Himself? Surely whether or not I am the practical God Himself cannot be determined by My being the Ruler of all creation or the fact that I experience the sufferings of the human world, can it? If that were the case, then would humans not be ignorant beyond all hope? I am in heaven, but I am also on earth; I am among the myriad objects of creation, and also among the masses. Humans can touch Me every day; moreover, they can see Me every

day. As far as humanity is concerned, I seem to be sometimes hidden and sometimes visible; I seem to actually exist, yet I also seem to not exist. In Me lie mysteries unfathomable to humanity. It is as though all humans are peering at Me through a microscope in order to discover even more mysteries in Me, hoping thereby to dispel that uncomfortable feeling in their hearts. However, even if they were to use X-rays, how could humanity uncover any of the secrets I hold?

In the very moment that My people, as a result of My work, gain glory alongside Me, the great red dragon's lair will be unearthed, all the mud and dirt will be swept clean away, and all the polluted water, accumulated over countless years, will dry up in My burning fires, to exist no more. Thereupon, the great red dragon will perish in the lake of fire and brimstone. Are you genuinely willing to remain under My loving care so as not to be snatched away by the dragon? Do you really hate its deceitful stratagems? Who is able to bear staunch witness for Me? For the sake of My name, for the sake of My Spirit, and for the sake of My entire management plan, who can make an offering of all their strength? Today, when the kingdom is in the human world, is the time in which I have come in person among humanity. If this were not so, is there anyone who could venture forth into the battlefield on My behalf without any trepidation? So that the kingdom may take shape, so that My heart may be content, and furthermore, so that My day may come, so that the time may come when the myriad objects of creation are reborn and grow abundant, so that humans may be rescued from their sea of suffering, so that tomorrow may come, and so that it may be wondrous, and blossom and flourish and, moreover, so that the enjoyment of the future may come to pass, all humans are striving with all their might, sparing nothing in sacrificing themselves

for Me. Is this not a sign that victory is already Mine? Is it not a mark of the completion of My plan?

The more that people exist in the last days, the more they will feel the emptiness of the world, and the less courage they will have for living life. For this reason, countless people have died in disappointment, countless others have been disappointed in their quests, and countless others suffer themselves to be manipulated by Satan's hand. I have rescued so many people and supported so many of them, and, so often, when human beings have lost the light, I have moved them back into a place of light so that they might know Me within the light and enjoy Me amidst happiness. Because of the coming of My light, adoration grows in the hearts of the people who dwell in My kingdom, for I am a God for humans to love—a God to whom humanity clings in fond attachment—and they are filled with an abiding impression of My form. Nevertheless, when all is said and done, there is no one who understands whether this is the working of the Spirit or a function of the flesh. It would take people an entire lifetime just to experience this one thing in detail. Humans have never despised Me in their hearts' innermost reaches; rather, they cling to Me in the depths of their spirits. My wisdom raises their admiration, the wonders that I work are a feast for their eyes, and My words boggle their minds, yet they cherish them dearly. My reality renders humans at a loss, dumbfounded and perplexed, and yet they are willing to accept it. Is this not precisely the measure of humans as they truly are?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 15

Daily Words of God Excerpt 242

1. Man should not magnify himself, nor exalt himself. He should worship and exalt God.

2. Do everything that is beneficial to God's work and nothing that is detrimental to the interests of God's work. Defend God's name, God's testimony, and God's work.

3. The money, material objects, and all property in God's household are the offerings that should be given by man. These offerings may be enjoyed by none but the priest and God, for the offerings of man are for the enjoyment of God. God only shares these offerings with the priest; no one else is qualified or entitled to enjoy any part of them. All of man's offerings (including money and material things that can be enjoyed) are given to God, not to man, and so these things should not be enjoyed by man; if man were to enjoy them, then he would be stealing offerings. Anyone who does this is a Judas, for, in addition to being a traitor, Judas also helped himself to what was put in the money bag.

4. Man has a corrupt disposition and is moreover possessed of emotions. As such, it is absolutely prohibited for two members of the opposite sex to work together unaccompanied when serving God. Any who are discovered doing so will be expelled, without exception.

5. Do not pass judgment on God nor casually discuss matters related to God. Do as man ought to do, and speak as man ought to speak, and do not overstep limits nor transgress boundaries. Guard your own tongue and take care where you step, to avoid doing anything that offends God's disposition.

6. Do that which ought to be done by man, and carry out your obligations, and fulfill your responsibilities, and hold to your duty. Since you believe in God, you should make your contribution to God's work; if you do not, then you are unfit to eat and drink the words of God, and unfit to live in God's household.

7. In work and matters of the church, apart from obeying God, follow the instructions of the man who is used by the Holy Spirit in everything. Even the slightest infraction is unacceptable. Be absolute in your compliance, and do not analyze right or wrong; what is right or wrong has nothing to do with you. You must concern yourself only with total obedience.

8. People who believe in God should obey God and worship Him. Do not exalt or look up to any person; do not put God first, the people you look up to second, and yourself third. No person should hold a place in your heart, and you should not consider people—particularly those you venerate—to be on a par with God or to be His equal. This is intolerable to God.

9. Keep your thoughts on the work of the church. Put aside the prospects of your own flesh, be decisive about family matters, wholeheartedly devote yourself to the work of God, and put God's work first and your own life second. This is the decency of a saint.

10. Kin who are not of the faith (your children, your husband or wife, your sisters or your parents, and so on) should not be forced into the church. God's household is not short of members, and there is no need to make up its numbers with people who have no use. All those who do not believe gladly must not be led into the church. This decree is directed at all people. You should check, monitor, and remind each other of this matter; no one may violate it. Even when kin who are not of the faith do reluctantly enter the church, they must not be issued books nor given a new name; such people are not of God's household, and their entry into the church must be halted by any means necessary. If trouble is brought upon the church due to the invasion of demons, then you yourself will be expelled or will have restrictions placed upon you. In short, everyone has a responsibility in this

matter, though you should not be reckless, nor use it to settle personal scores.

—The Word, Vol. 1. The Appearance and Work of God. The Ten Administrative Decrees That Must Be Obeyed by God's Chosen People in the Age of Kingdom

Daily Words of God Excerpt 243

People must adhere to the many duties that they should perform. This is what people should adhere to, and this is what they must carry out. Let the Holy Spirit do what must be done by the Holy Spirit; man can play no part in it. Man should adhere to what ought to be done by man, which bears no relation to the Holy Spirit. It is nothing but that which ought to be done by man, and should be adhered to as commandment, just like adherence to the law in the Old Testament. Although now is not the Age of Law, there are still many words that should be adhered to which are of the same kind as words spoken in the Age of Law. These words are not carried out merely by relying on the touch of the Holy Spirit, but rather, they are something that man should adhere to. For example:

You shall not pass judgment on the work of the practical God.

You shall not oppose the man who is testified to by God.

Before God, you shall keep your place and shall not be dissolute.

You should be moderate in speech, and your words and actions must follow the arrangements of the man testified to by God.

You should revere the testimony of God. You shall not ignore the work of God and the words from His mouth.

You shall not imitate the tone and aims of God's utterances.

Externally, you shall not do anything that manifestly opposes the man who is testified to by God.

These are what each person should adhere to. In each age, God specifies many rules that are akin to the laws and are to be adhered to by man. Through this, He constrains man's disposition and detects his sincerity. Consider the words "Honor your father and your mother" of the Old Testament age, for example. These words do not apply today; at the time, they merely constrained some of man's external disposition, were used to demonstrate the sincerity of man's belief in God, and were a mark of those who believed in God. Although now is the Age of Kingdom, there are still many rules that man must adhere to. The rules of the past do not apply, and today there are many more fitting practices for man to carry out, and which are necessary. They do not involve the work of the Holy Spirit and must be done by man.

In the Age of Grace, many of the practices of the Age of Law were discarded because these laws were not particularly effective for the work at that time. After they were discarded, many practices were set out that were suitable for the age, and which have become the many rules of today. When the God of today came, these rules were dispensed with and it was no longer required that they be adhered to, and many practices were set out that are suitable for the work of today. Today, these practices are not rules, but are instead intended to achieve effects; they are suitable for today—tomorrow, perhaps they will become rules. In sum, you should adhere to that which is fruitful for the work of today. Pay no heed to tomorrow: What is done today is for the sake of today. Maybe when tomorrow comes, there will be better practices which you will be required to carry out—but do not pay too much attention to that. Rather, adhere to that which should be adhered to today so as to avoid opposing God. Today, nothing is more crucial for man to adhere to than the following:

You must not try to wheedle the God that stands before your eyes, or conceal anything from Him.

You shall not utter filthiness or arrogant talk in front of the God before you.

You shall not deceive the God before your eyes by honeyed words and fair speeches in order to gain His trust.

You shall not act irreverently before God. You shall obey all that is spoken from the mouth of God, and shall not resist, oppose, or dispute His words.

You shall not interpret as you see fit the words spoken from the mouth of God. You should guard your tongue to avoid it causing you to fall prey to the deceitful schemes of the wicked.

You should guard your footsteps to avoid transgressing the boundaries set out for you by God. If you transgress, this will cause you to stand in the position of God and speak words which are conceited and pompous, and thus you will become loathed by God.

You shall not carelessly spread the words spoken from the mouth of God, lest others mock you and the devils make a fool of you.

You shall obey all of the work of the God of today. Even if you do not understand it, you shall not pass judgment on it; all you can do is seek and fellowship.

No person shall transgress God’s original place. You can do nothing more than serve the God of today from the position of man. You cannot teach the God of today from the position of man—to do so is misguided.

No one may stand in the place of the man testified to by God; in your words, actions, and innermost thoughts, you stand in the position of man. This is to be abided by, it is the responsibility of man, and no one may alter it; attempting to would violate the administrative decrees. This should be remembered by all.

—The Word, Vol. 1. The Appearance and Work of God. The Commandments of the New Age

Daily Words of God Excerpt 244

There are many things I hope for you to achieve, yet not all of your actions, not everything about your lives, are able to fulfill what I ask, so I have no choice but to come straight to the point and explain to you My will. Given that your discernment is poor and your appreciation is likewise poor, you are almost utterly ignorant of My disposition and essence—and thus it is a matter of urgency that I inform you about them. No matter how much you previously understood, regardless of whether you wish to understand these issues, I must still explain them to you in detail. These issues are not entirely foreign to you, yet you lack much understanding, much familiarity, with the meaning contained within them. Many of you have only some dim understanding, and a partial and incomplete one at that. To help you to better practice the truth—to better practice My words—I think these are the issues you must be aware of first and foremost. If not, your faith will remain vague, hypocritical, and filled with the trappings of religion. If you do not understand the disposition of God, then it will be impossible for you to do the work you should do for Him. If you do not know the essence of God, then it will be impossible for you to have reverence and fear toward Him; instead, there will be only heedless perfunctoriness and prevarication, and moreover, incorrigible blasphemy. Although understanding God's disposition is indeed important, and knowing God's essence cannot be overlooked, no one has ever thoroughly examined or delved into these

issues. It is plain to see that you have all dismissed the administrative decrees I have issued. If you do not understand the disposition of God, then you will be very likely to offend His disposition. Offending His disposition is tantamount to provoking the ire of God Himself, in which case the ultimate fruit of your actions will be the violation of the administrative decrees. Now you should realize that when you know God's essence, so too can you understand His disposition—and when you understand His disposition, so too will you have understood the administrative decrees. Needless to say, much of what is contained within the administrative decrees touches upon the disposition of God, but not all of His disposition is expressed within the administrative decrees; hence, you must go a step further in developing your understanding of God's disposition.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

Daily Words of God Excerpt 245

The disposition of God is a subject that seems very abstract to everyone and is, moreover, one that is not easy for anyone to accept, for His disposition is unlike a human being's personality. God, too, has His own emotions of joy, anger, sorrow, and happiness, but these emotions differ from those of man. God is what He is and He has what He has. All that He expresses and reveals are representations of His essence and of His identity. What He is and what He has, as well as His essence and identity, are things that cannot be replaced by any man. His disposition encompasses His love for mankind, solace of mankind, hatred of mankind, and even more, a thorough understanding of mankind. The personality of man, however, may be optimistic, lively, or unfeeling. The disposition of God is one that belongs to the Ruler of all things and living beings, to the Lord of all creation. His disposition represents honor, power, nobility, greatness, and

most of all, supremacy. His disposition is the symbol of authority, the symbol of all that is righteous, the symbol of all that is beautiful and good. More than that, it is a symbol of Him who cannot be overcome or invaded by the darkness and any enemy force, as well as a symbol of Him who cannot be offended (nor will He tolerate being offended) by any created being. His disposition is the symbol of the highest power. No person or persons can or may disturb His work or His disposition. But the personality of man is no more than a mere symbol of the slight superiority of man over beast. Man in and of himself has no authority, no autonomy, and no ability to transcend the self, but is in his essence one who cowers at the mercy of all manner of people, events, and things. The joy of God is due to the existence and emergence of righteousness and light, because of the destruction of darkness and evil. He takes delight in bringing the light and a good life to mankind; His joy is a righteous joy, a symbol of the existence of all that is positive and, even more, a symbol of auspiciousness. The anger of God is due to the harm that the existence and interference of injustice brings upon His mankind, because of the existence of evil and darkness, because of the existence of things that drive out the truth, and even more, because of the existence of things that oppose what is good and beautiful. His anger is a symbol that all things negative no longer exist and, even more than that, it is a symbol of His holiness. His sorrow is due to mankind, for whom He has hopes but who has fallen into darkness, because the work He does on man does not come up to His expectations, and because the mankind He loves cannot all live in the light. He feels sorrow for the innocent mankind, for the honest but ignorant man, and for the man who is good but lacking in his own views. His sorrow is a symbol of His goodness and of His mercy, a symbol of beauty and of kindness. His happiness, of course, comes from defeating His enemies and gaining the good faith of

man. More than this, it arises from the expulsion and destruction of all enemy forces, and because mankind receives a good and peaceful life. The happiness of God is unlike the joy of man; rather, it is the feeling of garnering good fruits, a feeling even greater than joy. His happiness is a symbol of mankind breaking free of suffering from this time forth, and a symbol of mankind entering a world of light. The emotions of mankind, on the other hand, all arise for the sake of his own interests, not for righteousness, light, or what is beautiful, and least of all for the grace bestowed by Heaven. The emotions of mankind are selfish and belong to the world of darkness. They do not exist for the sake of the will, much less for the plan of God, and so man and God can never be spoken of in the same breath. God is forever supreme and ever honorable, while man is forever base, forever worthless. This is because God is forever making sacrifices and devoting Himself to mankind; man, however, forever takes and strives only for himself. God is forever taking pains for mankind's survival, yet man never contributes anything for the sake of the light or for righteousness. Even if man makes an effort for a time, it cannot withstand a single blow, for the effort of man is always for his own sake and not for others. Man is always selfish, while God is forever selfless. God is the source of all that is just, good, and beautiful, while man is he who succeeds to and makes manifest all ugliness and evil. God will never alter His essence of righteousness and beauty, yet man is perfectly capable, at any time and in any situation, of betraying righteousness and straying far from God.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

Daily Words of God Excerpt 246

Every sentence I have spoken contains within it the disposition of God. You would do well to ponder My words carefully, and you will surely profit greatly from them. The essence of God is very difficult to grasp, but I trust that you all have at least some idea about the disposition of God. I hope, then, that you will have more to show Me of things you have done that do not offend the disposition of God. Then will I be reassured. For example, keep God in your heart at all times. When you act, do so according to His words. Seek out His intentions in all things, and refrain from doing that which disrespects and dishonors God. Even less should you put God in the back of your mind to fill the future void in your heart. If you do this, you will have offended the disposition of God. Again, supposing you never make blasphemous remarks or complaints against God throughout your life, and again, supposing you are able to discharge properly all that He has entrusted to you and also to submit to all His words throughout your life, then you will have avoided transgressing against the administrative decrees. For example, if you have ever said, "Why do I not think that He is God?" "I think that these words are nothing more than some enlightenment of the Holy Spirit," "In my opinion, not everything God does is necessarily right," "The humanity of God is not superior to mine," "The words of God are simply not believable," or other such judgmental remarks, then I exhort you to confess and repent your sins more often. Otherwise, you will never have a chance at forgiveness, for you offend not a man, but God Himself. You may believe that you are judging a man, but the Spirit of God does not consider it that way. Your disrespect of His flesh is equal to disrespecting Him. This being so, have you not offended God's disposition? You must remember that all that is done by the Spirit of God is done in order to safeguard His work in the flesh and in order that this work be done well. If you neglect this, then I say that you are someone who will never be able to

succeed in believing in God. For you have provoked the wrath of God, and so He shall use fitting punishment to teach you a lesson.

Coming to know the essence of God is no trifling matter. You must understand His disposition. In this way, you will, gradually and unknowingly, come to know the essence of God. When you have entered into this knowledge, you will find yourself stepping into a higher and more beautiful state. In the end, you will come to feel ashamed of your hideous soul, and, moreover, will feel that there is nowhere to hide from your shame. At that time, there will be less and less in your conduct to offend the disposition of God, your heart will come closer and closer to that of God, and a love for Him will gradually grow in your heart. This is a sign of mankind entering a beautiful state. But as yet, you have not attained this. As you all rush about for the sake of your destiny, who has any interest in trying to know the essence of God? Should this continue, you will unknowingly transgress against the administrative decrees, for you understand far too little of the disposition of God. So is not what you do now laying down a foundation for your offenses against the disposition of God? That I ask you to understand the disposition of God is not divorced from My work. For if you transgress against the administrative decrees often, who among you will escape punishment? Would My work then not have been entirely in vain? Therefore, I still ask that, in addition to scrutinizing your own conduct, you be cautious in the steps you take. This is the higher demand that I make of you, and I hope that you will all consider it carefully and give it your earnest regard. Should a day come when your actions provoke Me to a towering rage, then the consequences will be yours alone to consider, and there will be no one else to bear the punishment in your place.

Daily Words of God Excerpt 247

People say that God is a righteous God, and that as long as man follows Him to the very end, He will surely be impartial toward man, for He is most righteous. If man follows Him to the very end, could He cast man aside? I am impartial toward all men, and judge all men with My righteous disposition, yet there are suitable conditions to the requirements I make of man, and that which I require must be accomplished by all men, regardless of who they are. I care not how your qualifications are, or how long you have held them; I care only whether you walk in My way, and whether or not you love and thirst for the truth. If you lack the truth, and instead bring shame upon My name, and do not act according to My way, merely following without care or concern, then at that time I will strike you down and punish you for your evil, and what will you have to say then? Will you be able to say that God is not righteous? Today, if you have complied with the words I have spoken, then you are the kind of person whom I approve. You say you have always suffered whilst following God, that you have followed Him through thick and thin, and have shared with Him the good times and the bad, but you have not lived out the words spoken by God; you wish only to run about for God and expend yourself for God each day, and have never thought to live out a life of meaning. You also say, "In any case, I believe God is righteous. I have suffered for Him, run around for Him, and devoted myself for Him, and I have worked hard despite not receiving any recognition; He is sure to remember me." It is true that God is righteous, yet this righteousness is untainted by any impurities: It contains no human will, and it is not tainted by the flesh, or by human transactions. All who are rebellious and in opposition, all who are not in

compliance with His way, will be punished; none is forgiven, and none is spared! Some people say, “Today I run around for You; when the end comes, can You give me a little blessing?” So I ask you, “Have you complied with My words?” The righteousness that you speak of is based on a transaction. You think only that I am righteous and impartial toward all men, and that all those who follow Me to the very end are sure to be saved and gain My blessings. There is inner meaning to My words that “all those who follow Me to the very end are sure to be saved”: Those who follow Me to the very end are the ones who will be fully gained by Me, they are those who, after being conquered by Me, seek the truth and are made perfect. What conditions have you achieved? You have only achieved following Me to the very end, but what else? Have you complied with My words? You have accomplished one of My five requirements, yet you have no intention of accomplishing the remaining four. You have simply found the simplest, easiest path, and pursued it with an attitude of just hoping to get lucky. Toward such a person as you My righteous disposition is one of chastisement and judgment, it is one of righteous retribution, and it is the righteous punishment of all evildoers; all those who do not walk in My way will surely be punished, even if they follow to the very end. This is the righteousness of God. When this righteous disposition is expressed in the punishment of man, man will be dumbfounded, and feel regret that, whilst following God, he did not walk in His way. “At that time, I only suffered a little whilst following God, but did not walk in the way of God. What excuses are there? There is no option but to be chastised!” Yet in his mind he is thinking, “Anyway, I have followed to the very end, so even if You chastise me, it can’t be too severe a chastisement, and after exacting this chastisement You will still want me. I know You are righteous, and will not treat me that way forever. After all, I’m not like those who will be wiped

out; those who are to be wiped out will receive a heavy chastisement, whereas my chastisement will be lighter." Righteous disposition is not as you say. It is not the case that those who are good at confessing their sins are dealt with leniently. Righteousness is holiness, and is a disposition that is intolerant of offense by man, and all that is filthy and has not changed is the target of God's disgust. God's righteous disposition is not law, but administrative decree: It is administrative decree within the kingdom, and this administrative decree is the righteous punishment of anyone who does not possess the truth and has not changed, and there is no margin for salvation. For when each man is classified according to kind, the good will be rewarded and the evil will be punished. It is when the destination of man will be made clear; it is the time that the work of salvation will come to an end, after which, the work of saving man will no longer be done, and retribution will be brought upon every one of those who commit evil.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 248

I am an all-consuming fire and I do not tolerate offense. Because humans were all created by Me, whatever I say and do, they must obey, and they may not rebel. People do not have the right to meddle in My work, and much less are they qualified to analyze what is right or wrong in My work and in My words. I am the Lord of creation, and the created beings should achieve everything that I require with a heart of reverence for Me; they should not try to reason with Me, and they especially should not resist. With My authority I govern My people, and all those who are part of My creation should submit to My authority. Though today you are bold and presumptuous before Me, though you disobey the words with which I teach you and know no fear, I only meet your rebelliousness with tolerance; I will

not lose My temper and impact My work because tiny, insignificant maggots have stirred up the dirt in the dung heap. I tolerate the ongoing existence of everything that I loathe and all the things that I abhor for the sake of My Father's will, and I will do so until My utterances are complete, until My very last moment. Do not worry! I cannot sink to the same level as a nameless maggot, and I will not compare My degree of skill with you. I loathe you, but I am able to endure. You disobey Me, but you cannot escape the day when I will chastise you, which was promised to Me by My Father. Can a created maggot compare to the Lord of creation? In autumn, falling leaves return to their roots; you will return to the home of your "father," and I will return to My Father's side. I will be accompanied by His tender affection, and you will be followed by the trampling of your father. I will have the glory of My Father, and you will have the shame of yours. I will use the chastisement that I have long held back to accompany you, and you will meet My chastisement with your rancid flesh that has been corrupt for tens of thousands of years. I will have concluded My work of words in you, accompanied with tolerance, and you will begin to fulfill the role of suffering disaster from My words. I will greatly rejoice and work in Israel; you will weep and gnash your teeth, existing and dying in the mud. I will regain My original form and no longer remain in the filth with you, while you will regain your original ugliness and continue to burrow around in the dung heap. When My work and words are done, it will be a day of joy for Me. When your resistance and rebelliousness are done, it will be a day of weeping for you. I will not sympathize with you, and you will never see Me again. I will no longer engage in dialogue with you, and you will never encounter Me again. I will hate your rebelliousness, and you will miss My loveliness. I will strike you, and you will pine for Me. I will gladly depart from you, and you will be aware of your debt to Me. I will never see you

again, but you will always hope for Me. I will hate you because you currently resist Me, and you will miss Me because I currently chastise you. I will be unwilling to live alongside you, but you will bitterly yearn for it and weep into eternity, for you will regret all that you have done to Me. You will feel remorse for your rebelliousness and resistance, you will even lay face-down on the ground with regret and fall down before Me and swear to never disobey Me again. In your heart, however, you will only love Me, yet you will never be able to hear My voice. I will make you ashamed of yourself.

—The Word, Vol. 1. The Appearance and Work of God. When Falling Leaves Return to Their Roots, You Will Regret All the Evil You Have Done

Daily Words of God Excerpt 249

My mercy is expressed toward those who love Me and deny themselves. The punishment visited upon the wicked, meanwhile, is precisely proof of My righteous disposition and, even more, testimony to My wrath. When disaster comes, all who oppose Me will weep as they fall victim to famine and plague. Those who have committed all manner of wickedness, but who have followed Me for many years, will not escape paying for their sins; they too, will be plunged into disaster, the like of which has seldom been seen throughout millions of years, and they will live in a constant state of panic and fear. And those of My followers who have shown loyalty to Me will rejoice and applaud My might. They will experience ineffable contentment and live amid joy such as I have never before bestowed upon mankind. For I treasure the good deeds of man and abhor their evil deeds. Since I first began to lead mankind, I have been eagerly hoping to gain a group of people who are of the same mind with Me. Those who are not of the same mind with Me, meanwhile, I never forget; I always loathe them in My heart, awaiting the chance to bring

retribution upon them, which I shall relish to see. Now My day has finally come, and I need no longer wait!

My final work is not only for the sake of punishing man, but also for the sake of arranging the destination of man. Moreover, it is so that all people may acknowledge My deeds and actions. I want each and every person to see that all I have done is right, and that all I have done is an expression of My disposition. It is not man's doing, much less nature, that brought forth mankind, but I, who nourish every living being in creation. Without My existence, mankind will only perish and suffer the scourge of calamity. No human being will ever again see the beauteous sun and moon, or the verdant world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind's only salvation. I am mankind's only hope and, even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately come to a standstill. Without Me, mankind will suffer catastrophe and be trampled underfoot by all manner of ghosts, though no one takes heed of Me. I have done work that can be done by no other, and hope only that man can repay Me with some good deeds. Though but a few have been able to repay Me, I will still conclude My journey in the human world and begin the next step of My unfolding work, because all My rushing to and fro in man's midst these many years has been fruitful, and I am very pleased. What I care about is not the number of people, but rather their good deeds. In any case, I hope that you prepare a sufficiency of good deeds for your own destination. Then will I be satisfied; otherwise, none of you can escape the disaster that will befall you. The disaster originates with Me and is of course orchestrated by Me. If you cannot appear as good in My eyes, then you will not escape suffering the disaster. In the midst of tribulation, your actions and deeds were not considered entirely appropriate, for your faith and love

were hollow, and you only showed yourselves to be either timid or tough. Regarding this, I will only make a judgment of good or bad. My concern continues to be the way in which each of you acts and expresses himself, on the basis of which I shall determine your end. However, I must make this clear: Toward those who showed Me not the slightest loyalty during times of tribulation, I shall be merciful no more, for My mercy only extends so far. I have no liking, furthermore, for anyone who has once betrayed Me, much less do I like to associate with those who sell out the interests of their friends. This is My disposition, regardless of who the person may be. I must tell you this: Anyone who breaks My heart shall not receive clemency from Me a second time, and anyone who has been faithful to Me shall forever remain in My heart.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

Daily Words of God Excerpt 250

When God came to the earth, He was not of the world, and He did not become flesh in order to enjoy the world. The place where working would reveal His disposition and be most meaningful is the place where He was born. Whether it is a holy or a filthy land, and no matter where He works, He is holy. Everything in the world was created by Him, though it has all been corrupted by Satan. However, all things still belong to Him; they are all in His hands. He comes to a filthy land and works there in order to reveal His holiness; He only does this for the sake of His work, which means He endures great humiliation to do such work in order to save the people of this filthy land. This is done so as to bear witness, for the sake of all of mankind. What such work shows people is God’s righteousness, and it is better able to display God’s supremacy. His greatness and uprightness are manifested in the salvation of a group of lowly people whom others

scorn. Being born in a filthy land does not at all prove that He is lowly; it simply allows all of creation to see His greatness and His true love for mankind. The more He does so, the more it reveals His pure love, His flawless love for man. God is holy and righteous. Even though He was born in a filthy land, and even though He lives with those people who are full of filthiness, just as Jesus lived with sinners in the Age of Grace, is every bit of His work not done for the sake of all mankind's survival? Is it all not so that mankind can gain great salvation? Two thousand years ago, He lived with sinners for a number of years. That was for the sake of redemption. Today, He is living with a group of filthy, lowly people. This is for the sake of salvation. Is all His work not for the sake of you humans? If not to save mankind, why would He have lived and suffered with sinners for so many years after being born in a manger? And if not to save mankind, why would He return to the flesh a second time, born in this land where demons congregate, and live with these people who have been deeply corrupted by Satan? Is God not faithful? What part of His work has not been for mankind? What part has not been for your destiny? God is holy—this is immutable! He is unpolluted by filth, though He has come to a filthy land; all of this can only mean that God's love for mankind is extremely selfless and the suffering and humiliation He endures is extremely great! Do you not know how great the humiliation He suffers is, for all of you and for your destiny? Rather than saving great people or the sons of rich and powerful families, He makes a point of saving those who are lowly and looked down on. Is all of this not His holiness? Is all of this not His righteousness? For the sake of all mankind's survival, He would rather be born in a filthy land and suffer every humiliation. God is very real—He does no false work. Is not every stage of work done in such a practical way? Though people all malign Him and say He sits at the table with sinners, though people all

mock Him and say He lives with the sons of filth, that He lives with the lowliest of people, He still gives selflessly of Himself, and He is still thus rejected among mankind. Is the suffering He endures not greater than yours? Is the work He does not more than the price you have paid?

—The Word, Vol. 1. The Appearance and Work of God. The Significance of Saving the Descendants of Moab

Daily Words of God Excerpt 251

God has humbled Himself to such a level that He does His work in these filthy and corrupt people, and perfects this group of people. God not only became flesh to live and eat among people, to shepherd people, and to provide what people need. More important is that He does His mighty work of salvation and conquest upon these unbearably corrupt people. He came to the heart of the great red dragon to save these most corrupt of people, so that all people may be changed and made new. The immense hardship that God endures is not only the hardship that the God incarnate endures, but most of all it is that God's Spirit suffers extreme humiliation—He humbles and hides Himself so much that He becomes an ordinary person. God was incarnated and took the form of flesh so that people see that He has a normal human life and normal human needs. This is enough to prove that God has humbled Himself to a great extent. The Spirit of God is realized in the flesh. His Spirit is so high and great, yet He takes the form of a common human, of a negligible human, so as to do the work of His Spirit. The caliber, insight, sense, humanity, and lives of each of you show that you are really unworthy to accept God's work of this kind. You are really unworthy to let God endure such hardship for your sake. God is so great. He is so supreme, and people are so lowly, yet He still works upon them. He not only was incarnated to provide for people, to speak to people, but He even lives together with people. God is so humble, so lovable.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

Daily Words of God Excerpt 252

Many are the sleepless nights that God has endured for the sake of the work of mankind. From up high to the lowest depths, He has descended to the living hell in which man lives to pass His days with man, He has never complained of the shabbiness among man, and He has never reproached man for his disobedience, but endures the greatest humiliation as He personally carries out His work. How could God belong to hell? How could He spend His life in hell? But for the sake of all mankind, so that the whole of mankind can find rest sooner, He has endured humiliation and suffered injustice to come to earth, and personally entered into "hell" and "Hades," into the tiger's den, to save man. How is man qualified to oppose God? What reason does he have to complain about God? How can he have the gall to look upon God? God of heaven has come to this most filthy land of vice, and has never vented His grievances, or complained about man, but instead quietly accepts the ravages[1] and oppression of man. Never has He hit back at the unreasonable demands of man, never has He made excessive demands of man, and never has He made unreasonable demands of man; He merely does all the work required by man without complaint: teaching, enlightening, reproaching, the refinement of words, reminding, exhorting, consoling, judging, and revealing. Which of His steps has not been for the life of man? Though He has removed the prospects and fate of man, which of the steps carried out by God has not been for the fate of man? Which of them has not been for the sake of man's survival? Which of them has not been to free man from this suffering and from the oppression of dark forces that are as black as night? Which of them is not for the sake of man? Who can understand God's heart, which is as the heart of a loving mother? Who

can comprehend God's eager heart? God's passionate heart and ardent expectations have been repaid with cold hearts, with callous, indifferent eyes, and with the repeated reprimands and insults of man; they have been repaid with cutting remarks, and sarcasm, and belittlement; they have been repaid with man's ridicule, with his trampling and rejection, with his miscomprehension, and moaning, and estrangement, and avoidance, and with nothing but deceit, attacks, and bitterness. Warm words have been met with fierce brows and the cool defiance of a thousand wagging fingers. God can but endure, head bowed, serving people like a willing ox.[2] So many suns and moons, so many times has He faced the stars, so many times has He departed at dawn and returned at dusk, and tossed and turned, enduring agony a thousand times greater than the pain of His departure from His Father, enduring the attacks and breaking of man, and the dealing and pruning of man. God's humility and hiddenness has been repaid with the prejudice[3] of man, with the unfair views and unfair treatment of man, and the soundless way God works in obscurity, His forbearance, and His tolerance have been repaid with man's greedy gaze; man tries to stomp God to death, without compunction, and tries to trample God into the ground. Man's attitude in his treatment toward God is one of "rare cleverness," and God, who is bullied and disdained by man, is crushed flat beneath the feet of tens of thousands of people, while man himself stands up high, as if he would be the king of the hill, as if he wants to take absolute power,[4] to hold court from behind a screen, to make God the conscientious and rule-abiding director behind the scenes, who is not allowed to fight back or cause trouble. God must play the part of the Last Emperor, He must be a puppet,[5] devoid of all freedom. The deeds of man are untellable, so how is he qualified to demand this or that of God? How is he qualified to propose suggestions to God? How is he qualified to demand that God sympathize

with his weaknesses? How is he fit to receive God's mercy? How is he fit to receive God's magnanimity time and time again? How is he fit to receive God's forgiveness time and time again? Where is his conscience? He broke God's heart long ago, he has long since left God's heart in pieces. God came among man bright-eyed and bushy-tailed, hoping that man would be charitable toward Him, even if only with a little warmth. Yet God's heart is slow to be comforted by man, all He has received are snowballing[6] attacks and torment. Man's heart is too greedy, his desire is too great, he can never be sated, he is always mischievous and foolhardy, he never allows God any freedom or right of speech, and leaves God with no option but to submit to humiliation, and allow man to manipulate Him however he wishes.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (9)

Footnotes:

1. "Ravages" is used to expose the disobedience of mankind.

2. "Met with fierce brows and the cool defiance of a thousand wagging fingers, head bowed, serving people like a willing ox" was originally a single sentence, but here is split into two in order to make things clearer. The first part of the sentence refers to the actions of man, whilst the second indicates the suffering undergone by God, and that God is humble and hidden.

3. "Prejudice" refers to people's disobedient behavior.

4. "Take absolute power" refers to people's disobedient behavior. They hold themselves up high, enshackle others, making them follow them and suffer for them. They are the forces that are hostile to God.

5. "Puppet" is used to ridicule those who do not know God.

6. "Snowballing" is used to highlight people's lowly behavior.

Daily Words of God Excerpt 253

The significance of everything God does has considerable depth, as when Jesus was crucified. Why did Jesus have to be crucified? Was it not to redeem all mankind? So, too, is this incarnation of God, and His experiencing of the world's suffering, of great significance: It is for the beautiful destination of mankind. In His work, God always does exactly as

needed. Why is it that God sees man as being without sin, and that man can have the good fortune to come before God? It is because Jesus was nailed to the cross, bore man's sins, and redeemed man. Why, then, will mankind suffer no more, feel no grief, shed no tears, and sigh no more? This is because God incarnate this time has undertaken all this suffering unto Himself and this suffering has now been endured on behalf of man. It is like a mother who watches her child fall ill and prays to Heaven, wishing rather a shorter life for herself if it means her child can be cured. God also works in this way, offering His pain in return for the beautiful destination that will follow for mankind. There will be no more grief, no more tears, no more sighs and no more suffering. God pays the price—the cost—of personally experiencing the world's suffering in return for the beautiful destination that will follow for mankind. Saying that this is "in return for" the beautiful destination does not mean that God has no power or no authority to grant mankind a beautiful destination, but rather that God wants to find a more practical and powerful proof to utterly convince people. God has already experienced this suffering, so He is qualified, He has the power, and even more so He has the authority to deliver mankind to the beautiful destination, to give mankind this beautiful destination and promise. Satan will surrender itself to God, and all the creations of the universe will surrender themselves to God. In the end, God will allow mankind to receive His promise and love. Everything God does is practical, nothing He does is empty, and He experiences it all Himself. God pays the price of His own experience of suffering in exchange for a destination for humanity. Is this not practical work? Parents may pay an earnest price for the sake of their children, and this represents their absolute love for their children. In doing this, God incarnate is, of course, being most sincere and faithful to mankind. The essence of God is faithful; He does what He says, and whatever He does is

achieved. Everything He does for humans is sincere. He does not simply make utterances; when He says He will pay a price, He actually pays the price. When He says He will undertake humanity's suffering and suffer in their stead, He actually comes to live among them, feeling and experiencing this suffering personally. After that, all things in the universe will acknowledge that everything God does is right and righteous, that all God does is realistic: This is a powerful piece of evidence. In addition, mankind will have a beautiful destination in the future, and all those who remain will praise God; they will eulogize that God's deeds were indeed done out of His love for humanity. God comes among man humbly, as an ordinary person. He does not merely perform some work, speak some words, then leave; instead, He truly speaks and works while experiencing the pain of the world. Only when He is done experiencing this pain will He leave. This is how real and how practical God's work is; all who remain will praise Him because of it, and they will see God's faithfulness to man and His kindheartedness. God's essence of beauty and goodness can be seen in the significance of His incarnation in the flesh. Whatever He does is sincere; whatever He says is earnest and faithful. With everything He intends to do, He actually does it, and when paying a price, He actually pays it; He does not simply make utterances. God is a righteous God; God is a faithful God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Second Aspect of the Significance of the Incarnation

Daily Words of God Excerpt 254

The way of life is not something that anyone can possess, nor is it something anyone can attain easily. This is because life can only come from God, which is to say, only God Himself possesses the essence of life, and only God Himself has the way of life. And so only God is the source of life, and the ever-flowing wellspring of living water of life. Ever since He

created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life. This is because God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent from the heart of man, and He lives among man at all times. He has been the driving force of man's living, the root of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live in his every role. Thanks to His power and His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay of man's existence, and God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power; moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force cannot be overwhelmed by any created being or enemy force. The life force of God exists and shines its brilliant radiance regardless of time or place. Heaven and earth may undergo great changes, but God's life is forever the same. All things may pass away, but God's life will still remain, for God is the source of the existence of all things and the root of their existence. Man's life originates from God, the existence of heaven is because of God, and the existence of earth stems from the power of God's life. No object possessed of vitality can transcend the sovereignty of God, and no thing with vigor can elude the domain of God's authority. In this way, regardless of who they are, everyone must submit under the dominion of God, everyone must live under God's command, and no one can escape from His hands.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Daily Words of God Excerpt 255

If you truly wish to gain the way of eternal life, and if you are voracious in your search for it, then first answer this question: Where is God today? Perhaps you would reply, “God lives in heaven, of course—He wouldn’t be living in your home, would He?” Perhaps you might say that God obviously lives among all things. Or you might say that God lives in each person’s heart, or that God is in the spiritual world. I don’t deny any of this, but I must clarify the issue. It isn’t totally correct to say that God lives in the heart of man, but neither is it entirely wrong. That is because, among believers in God, there are those whose belief is true and those whose belief is false, there are those of whom God approves and those of whom He disapproves, there are those who please Him and those whom He detests, and there are those whom He makes perfect and those whom He casts out. And so I say that God lives in but a few people’s hearts, and these people are undoubtedly those who truly believe in God, those of whom God approves, those who please Him, and those whom He makes perfect. They are the ones who are led by God. Since they are led by God, they are the people who have already heard and seen God’s way of eternal life. Those whose belief in God is false, those who are not approved by God, those who are despised by God, those who are cast out by God—they are bound to be rejected by God, are bound to remain without the way of life, and are bound to remain ignorant of where God is. In contrast, those who have God living in their hearts know where He is. They are the people unto whom God bestows the way of eternal life, and they are the ones who follow God. Now do you know where God is? God is both in the heart of man and at man’s side. He is not only in the spiritual world, and above all things, but even more on the earth upon which man exists. And so the arrival of the last days has taken the steps of God’s work into new territory. God holds sovereignty over everything among all things, and He is the mainstay of man in his

heart, and moreover, He exists among man. Only in this way can He bring the way of life to mankind, and bring man into the way of life. God has come to earth, and lives among man, so that man may gain the way of life, and so that man may exist. At the same time, God also commands everything among all things, to facilitate cooperation with the management He does among man. And so, if you only acknowledge the doctrine that God is in heaven and in the heart of man, yet do not acknowledge the truth of God's existence among man, then you shall never gain life, and shall never gain the way of truth.

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain letters, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of history cannot be worshiped as the truth, and the regulations of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's will, and His current way of working. If you apply the records of words spoken by God during ages past to today, that makes you an archaeologist, and the best way of describing you is as an expert on historical heritage. That is because you always believe in traces of the work that God did in times past, only believe in the shadow of God left from when He previously worked among man, and only believe in the way that God gave to His followers in former times. You do not believe in the

direction of God's work today, do not believe in the glorious countenance of God today, and do not believe in the way of truth presently expressed by God. And so you are undeniably a daydreamer who is completely out of touch with reality. If now you still cling to words that are incapable of bringing life to man, then you are a hopeless piece of deadwood,[a] for you are too conservative, too intractable, too impervious to reason!

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

Daily Words of God Excerpt 256

God Himself is the truth, and He possesses all truth. God is the source of the truth. Every positive thing and every truth come from God. He can pass judgment on the rightness and wrongness of all things and all events; He can pass judgment on things that have happened, things that are happening now, and future things yet unknown to man. God is the only Judge who can pass judgment on the rightness and wrongness of all things, and this means the rightness and wrongness of all things can only be judged by God. He knows the criteria for all things. He can express truths at any time and place. God is the embodiment of truth, which means that He Himself is possessed of the essence of truth. If man understands many truths and is perfected by God, would they then have anything to do with the embodiment of truth? No. This is a certainty. When man is made perfect, regarding God's current work and the various standards God requires of man, they can have accurate judgment and methods of practicing, and they will fully understand God's will. They can differentiate between what comes from God and what comes from man, between what is right and what is wrong. Yet there are some things which remain

unattainable and unclear to man, things which they can only know after God tells them. Could man know or predict things yet unknown, things that God has not yet told them? Absolutely not. Moreover, even if man obtained the truth from God, and possessed the reality of the truth, and knew the essence of many truths, and had the ability to discern right from wrong, would they have the ability to control and govern all things? They would not have this ability. That is the difference between God and man. Created beings can only ever obtain the truth from the source of the truth. Can they obtain the truth from man? Is man the truth? Can man provide the truth? They cannot, and therein lies the difference. You can only receive the truth, not provide it. Can you be called a person that possesses the truth? Can you be called the embodiment of truth? Absolutely not. What exactly is the essence of the embodiment of truth? It is the source that provides the truth, the source of governance and sovereignty over all things, and it is also the sole criteria and standards by which all things and all events are judged. This is the embodiment of truth.

—The Word, Vol. 4. Exposing Antichrists. Item Eight (Part Three)

Daily Words of God Excerpt 257

In His expression of the truth, God expresses His disposition and essence; His expression of the truth is not based on mankind's summation of the various positive things and statements that mankind recognizes. God's words are God's words; God's words are truth. They are the sole foundation and law by which mankind exists, and all those so-called tenets that originate from man are all wrong, absurd, and condemned by God. They do not meet with His approval, and less still are they the origin or basis of His utterances. God expresses His disposition and His essence through His words. All the words brought forth by God's expression are truth, for He has the essence of God, and He is the reality of all positive

things. No matter how this corrupt mankind positions or defines God's words, nor how it views them or understands them, God's words are eternally the truth, and this is a fact that never alters. No matter how many words of God have been spoken, and no matter how much this corrupt, evil mankind condemns and rejects them, there remains a fact that is forever unchanging: God's words will always be the truth, and man can never change this. In the end, man must admit that God's words are the truth, and that mankind's esteemed traditional culture and scientific knowledge can never become positive things, and that they can never become the truth. This is absolute. Mankind's traditional culture and way of existence will not become truth because of the changes or passage of time, and neither will the words of God become the words of man due to mankind's condemnation or forgetfulness. Truth is always truth; this essence will never change. What fact exists herein? All the sayings of traditional culture and idioms that are summarized by mankind come from Satan, human imaginings and notions, or they arise from human hot-headedness, and the corrupt dispositions of humans, and they have nothing at all to do with positive things. The words of God, on the other hand, are expressions of God's essence and identity. For what reason does He express these words? Why do I say they are truth? The reason is that God rules over all the laws, rules, roots, essences, actualities, and mysteries of all things. They are grasped in His hand. Therefore, only God knows the rules, actualities, facts, and mysteries of all things. God knows the origin of all things, and God knows what exactly the root of all things is. Only God's words are the most accurate definition of all things, and only God's words are the standards and principles for the life of human beings and are the truths and criteria by which human beings can rely on to live.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part One)

Daily Words of God Excerpt 258

From the moment you come crying into this world, you begin to fulfill your duty. For God's plan and for His ordination, you perform your role and start your life's journey. Whatever your background, and whatever the journey ahead of you, no one can escape the orchestrations and arrangements of Heaven, and no one is in control of their own destiny, for only He who rules over all things is capable of such work. Since the day man came into existence, God has ever worked thus, managing the universe, directing the rules of change for all things and the trajectory of their movement. Like all things, man is quietly and unknowingly nourished by the sweetness and rain and dew from God; like all things, man unknowingly lives beneath the orchestration of God's hand. Man's heart and spirit are held in the hand of God, everything of his life is beheld in the eyes of God. Regardless of whether or not you believe this, any and all things, whether living or dead, will shift, change, renew, and disappear in accordance with God's thoughts. Such is the way in which God presides over all things.

As the night quietly approaches, man is unaware, for the heart of man cannot perceive how the night approaches, nor whence it comes. As the night quietly slips away, man welcomes the light of day, but as for whence the light has come, and how it has driven away the darkness of the night, man knows even less, and is even less aware. These recurrent alternations of day and night take man from one period into another, from one historical context to the next, while also ensuring that the work of God in every period and His plan for every age are carried out. Man has walked through these periods together with God, yet he knows not that God rules the fate of all things and living beings, nor how God orchestrates and directs all things.

This has eluded man from time immemorial to the present day. As for why, it is not because the deeds of God are too hidden, nor because the plan of God has yet to be realized, but because the heart and spirit of man are too distant from God, to the point where man remains in the service of Satan even as he follows God—and still doesn't know it. No one actively seeks out God's footsteps and the appearance of God, and no one is willing to exist in the care and keeping of God. Instead, they wish to rely on the corrosion of Satan, the evil one, in order to adapt to this world, and to the rules of existence that wicked mankind follows. At this point, the heart and spirit of man have become man's tribute to Satan and become Satan's foodstuff. Even more, the human heart and spirit have become a place in which Satan can reside and its fitting playground. Thus does man unknowingly lose his understanding of the principles of being human, and of the value and meaning of human existence. The laws of God and the covenant between God and man gradually fade away in man's heart, and he ceases to seek or pay heed to God. With the passage of time, man no longer understands why God created him, nor does he understand the words from the mouth of God and all that comes from God. Man then begins to resist the laws and decrees of God, and his heart and spirit become deadened…. God loses the man that He originally created, and man loses the root he originally had: This is the sorrow of this human race. In point of fact, from the very beginning until now, God has staged a tragedy for mankind, one in which man is both the protagonist and the victim. And no one can answer who the director of this tragedy is.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

Daily Words of God Excerpt 259

God created this world and brought man, a living being unto which He bestowed life, into it. Next, man came to have parents and kin, and was no

longer alone. Ever since man first laid eyes on this material world, he was destined to exist within the ordination of God. The breath of life from God supports each and every living being throughout growth into adulthood. During this process, no one feels that man is growing up under the care of God; rather, they believe that man is doing so under the loving care of his parents, and that it is his own life instinct that directs his growing up. This is because man knows not who bestowed his life, or from whence it came, much less the way in which the instinct of life creates miracles. He knows only that food is the basis on which his life continues, that perseverance is the source of his existence, and that the beliefs in his mind are the capital upon which his survival depends. Of God's grace and provision, man is utterly oblivious, and thus does he fritter away the life bestowed upon him by God…. Not a single one of this humanity that God cares for day and night takes it upon themselves to worship Him. God only continues to work on man, for whom He holds out no expectations, as He has planned. He does so in the hope that one day, man will awaken from his dream and suddenly realize the value and meaning of life, the price God paid for all that He has given him, and the eager solicitude with which God waits for man to turn back to Him. No one has ever looked into the secrets governing the origin and continuation of man's life. Only God, who understands all of this, silently endures the hurt and the blows that man, who has received everything from God but is not thankful, gives Him. Man enjoys all that life brings as a matter of course, and, likewise, it is "a matter of course" that God is betrayed by man, forgotten by man, and extorted by man. Could it be that God's plan is truly of such importance? Could it be that man, this living being that came from the hand of God, is truly of such importance? The plan of God is assuredly of importance; however, this living being created by the hand of God exists for the sake of His plan. Therefore, God

cannot lay waste to His plan out of hatred for this human race. It is for the sake of His plan and for the breath He exhaled that God endures all torments, not for the flesh of man but for the life of man. He does so in order to take back not the flesh of man but the life He breathed out. This is His plan.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

Daily Words of God Excerpt 260

All who come into this world must pass through life and death, and the majority of them have passed through the cycle of death and rebirth. Those who are living will soon die, and the dead will soon return. All of this is the course of life arranged by God for each living being. Yet this course and this cycle are precisely the truth that God wishes for man to behold: that the life bestowed upon man by God is limitless, unfettered by physicality, time, or space. Such is the mystery of life bestowed upon man by God, and proof that life came from Him. Though many may not believe that life came from God, man inevitably enjoys all that comes from God, whether they believe in or deny His existence. Should God one day have a sudden change of heart and wish to reclaim all that exists in the world and to take back the life He has given, then all shall be no more. God uses His life to supply all things, both living and lifeless, bringing all to good order by virtue of His might and authority. This is a truth that can be conceived or comprehended by none, and these incomprehensible truths are the very manifestation of, and testament to, the life force of God. Now let Me tell you a secret: The greatness of the life of God and the power of His life are unfathomable to any creature. It is thus now, as it was in the past, and it will be thus in the time to come. The second secret I shall impart is this: The source of life for all created beings comes from God, however different they may be in life form or structure; whatever kind of living being you are, you cannot turn

against the life trajectory set by God. In any case, all I wish is for man to understand this: Without the care, keeping, and provision of God, man cannot receive all that he was meant to receive, no matter how diligently he tries or how arduously he struggles. Without the supply of life from God, man loses the sense of value in living and the sense of the meaning of life. How could God allow man, who frivolously wastes the value of His life, to be so carefree? As I have said before: Do not forget that God is the source of your life. If man fails to cherish all that God has bestowed, not only will God take back what He gave in the beginning, but He will make man repay Him double the price of all that He has given.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

Daily Words of God Excerpt 261

Everything of this world swiftly changes with the Almighty's thoughts and beneath His eyes. Things mankind has never heard of suddenly arrive, whereas things that mankind has long possessed unknowingly slip away. No one can fathom the Almighty's whereabouts, much less can anyone sense the transcendence and greatness of the Almighty's life force. He is transcendent in that He can perceive what humans cannot. He is great in that He is the One who is forsaken by mankind and yet saves mankind. He knows the meaning of life and death, and more than that, He knows the laws of existence that mankind, who are created, should follow. He is the foundation of human existence, and He is the Redeemer who resurrects mankind again. He weighs down happy hearts with sorrow and lifts up sorrowful hearts with happiness, all for the sake of His work, and for the sake of His plan.

Humanity, having strayed from the Almighty's provision of life, is ignorant of the purpose of existence, but fears death nonetheless. They are

without help or support, yet still reluctant to close their eyes, and they steel themselves to drag out an ignoble existence in this world, sacks of flesh with no sense of their own souls. You live in this way, without hope, as do others, without aim. Only the Holy One of legend will save the people who, moaning in the midst of their suffering, long desperately for His arrival. So far, such belief has not been realized in those who lack consciousness. Nevertheless, the people still yearn for it so. The Almighty has mercy on these people who have suffered deeply; at the same time, He is fed up with these people who lack consciousness, as He has had to wait too long for an answer from humanity. He wishes to seek, to seek your heart and your spirit, to bring you water and food and to awaken you, that you may no longer be thirsty and hungry. When you are weary and when you begin to feel something of the bleak desolation of this world, do not be lost, do not cry. Almighty God, the Watcher, will embrace your arrival at any time. He is keeping watch by your side, waiting for you to turn back around. He is waiting for the day you suddenly recover your memory: when you realize that you came from God, that, at some unknown time you lost your direction, at some unknown time you lost consciousness on the road, and at some unknown time acquired a “father”; when you realize, furthermore, that the Almighty has always been keeping watch, waiting there a very, very long time for your return. He has been watching with desperate longing, waiting for a response without an answer. His watching and waiting are beyond any price, and they are for the sake of the human heart and the human spirit. Perhaps this watching and waiting are indefinite, and perhaps they are at an end. But you should know exactly where your heart and your spirit are right now.

—The Word, Vol. 1. The Appearance and Work of God. The Sighing of the Almighty

Daily Words of God Excerpt 262

As members of the human race and devout Christians, it is the responsibility and obligation of us all to offer up our minds and bodies for the fulfillment of God's commission, for our entire being came from God, and it exists thanks to the sovereignty of God. If our minds and bodies are not for God's commission and not for the righteous cause of mankind, then our souls will feel unworthy of those who were martyred for God's commission, and much more unworthy of God, who has provided us with everything.

God created this world, He created this mankind and, moreover, He was the architect of ancient Greek culture and human civilization. Only God consoles this mankind, and only God cares for this mankind night and day. Human development and progress are inseparable from the sovereignty of God, and the history and future of mankind are inextricable from the designs of God. If you are a true Christian, then you will surely believe that the rise and fall of any country or nation occurs according to the designs of God. God alone knows the fate of a country or nation, and God alone controls the course of this mankind. If mankind wishes to have a good fate, if a country wishes to have a good fate, then man must bow down to God in worship, repent and confess before God, or else the fate and destination of man will be an unavoidable catastrophe.

Look back to the time when Noah built the ark: Mankind was deeply corrupt, people had strayed from the blessing of God, were no longer cared for by God, and had lost the promises of God. They lived in darkness, without the light of God. Then they became licentious by nature and abandoned themselves to hideous depravity. Such people could no longer receive the promise of God; they were unfit to witness the face of God or to hear the voice of God, for they had abandoned God, had cast aside all that He had bestowed upon them, and had forgotten the teachings of God. Their

heart strayed farther and farther from God and, as it did, they became depraved beyond all reason and humanity and became increasingly evil. Then they walked ever closer to death and fell under the wrath and punishment of God. Only Noah worshiped God and shunned evil, and so he was able to hear the voice of God and hear His instructions. He built the ark according to the instructions of God's word, and there assembled all manner of living creatures. And in this way, once everything had been prepared, God unleashed His destruction upon the world. Only Noah and the seven other members of his family survived the destruction, for Noah worshiped Jehovah and shunned evil.

Now look upon the present age: Such righteous men as Noah, who could worship God and shun evil, have ceased to exist. Yet God is still gracious toward this mankind and still absolves them during this final era. God seeks those who long for Him to appear. He seeks those who are able to hear His words, those who have not forgotten His commission and offer up their hearts and bodies to Him. He seeks those who are as obedient as babes before Him and do not resist Him. If you devote yourself to God, unimpeded by any power or force, then God shall look upon you with favor and shall bestow His blessings upon you. If you are of high station, of honorable reputation, possessed of abundant knowledge, the owner of plentiful assets, and supported by many people, yet these things do not prevent you from coming before God to accept His calling and His commission and to do what God asks of you, then all that you do shall be the most meaningful cause on earth and the most righteous undertaking of mankind. If you reject the call of God for the sake of status and your own goals, all that you do shall be cursed and even despised by God. Perhaps you are a president, a scientist, a pastor, or an elder, but no matter how high your office, if you rely on your knowledge and ability in your undertakings,

then you shall always be a failure and shall always be bereft of the blessings of God, because God accepts nothing that you do, and He does not grant that your undertaking is a righteous one, or accept that you are working for the benefit of mankind. He will say that everything you do is done to use the knowledge and strength of mankind to thrust the protection of God away from man, and that it is done to deny the blessings of God. He will say that you are leading mankind toward darkness, toward death, and toward the start of a limitless existence in which man has lost God and His blessing.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

Daily Words of God Excerpt 263

Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God has sunk ever lower in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind

and the fate of countries and nations are no longer important to them, and man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man still inevitably sins and bemoans the injustices of society. These things cannot restrain man's craving and desire to explore. This is because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man even comes to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man

can come forth to solve such problems. Man, after all, is man, and the position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free; what mankind needs is the salvation of God and His provision of life to them. Only when man receives God's provision of life and His salvation can the needs, the yearning to explore, and the spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road of decline, toward darkness, and shall be annihilated by God.

Perhaps your country currently prospers, but if you allow your people to stray from God, then it shall find itself increasingly bereft of the blessings of God. The civilization of your country shall be increasingly trampled underfoot and, before long, the people shall rise up against God and curse Heaven. And so, unbeknownst to man, the fate of a country shall be ruined. God shall raise up powerful countries to deal with those countries that have been cursed by God, and may even wipe them from the face of the earth. The rise and fall of a country or nation is predicated upon whether its rulers worship God, and whether they lead their people to become closer to God and to worship Him. And yet, in this final era, because those who truly seek and worship God are increasingly scarce, God bestows special favor upon countries in which Christianity is the state religion. He gathers those countries together to form the world's relatively righteous camp, while the atheistic countries and those that do not worship the true God become the opponents of the righteous camp. In this way, God not only has a place among mankind in which to conduct His work, but also gains countries that can exercise righteous authority, allowing sanctions and restrictions to be imposed on those countries that resist Him. Yet despite this, still no more people come forward to worship God, because man has strayed too far from

Him, and man has forgotten God for too long. There remain on earth only countries that exercise righteousness and resist unrighteousness. But this is far from the wishes of God, for no country's rulers will allow God to preside over their people, and no political party will gather together its people to worship God; God has lost His rightful place in the heart of every country, nation, ruling party, and even in the heart of every person. Although righteous forces do exist in this world, rule in which God holds no place in the heart of man is fragile. Without the blessing of God, the political arena shall fall into disarray and become unable to withstand a single blow. For mankind, being without the blessing of God is like being without the sun. Regardless of how assiduously rulers make contributions to their people, regardless of how many righteous conferences mankind holds together, none of this shall reverse the tide or alter the fate of mankind. Man believes that a country in which people are fed and clothed, in which they live together peacefully, is a good country, and one with good leadership. But God does not think so. He believes that a country in which no one worships Him is one that He shall annihilate. Man's way of thinking is too much at odds with that of God. So, if the head of a country does not worship God, then the fate of this country shall be a tragic one, and the country shall have no destination.

God does not partake in the politics of man, yet the fate of a country or nation is controlled by God. God controls this world and the entire universe. The fate of man and the plan of God are intimately connected, and no man, country or nation is exempt from the sovereignty of God. If man wishes to know his fate, then he must come before God. God shall cause those who follow and worship Him to prosper and shall bring decline and extinction upon those who resist and reject Him.

Daily Words of God Excerpt 264

In the vastness of the cosmos and the firmament, countless creatures live and reproduce, follow the cyclical law of life, and adhere to one constant rule. Those who die take with them the stories of the living, and those who are living repeat the same tragic history of those who have perished. And so, mankind cannot help but ask himself: Why do we live? And why do we have to die? Who commands this world? And who created this mankind? Was mankind really created by Mother Nature? Is mankind really in control of his own fate? … These are the questions mankind has asked ceaselessly for thousands of years. Unfortunately, the more that man has become obsessed with these questions, the more of a thirst he has developed for science. Science offers brief gratification and temporary enjoyment of the flesh, but is far from sufficient to free man from the solitariness, loneliness, and barely-concealed terror and helplessness deep within his soul. Mankind merely uses scientific knowledge that he can see with his naked eye and understand with his brain in order to anesthetize his heart. Yet such scientific knowledge is not enough to stop mankind from exploring mysteries. Mankind simply does not know who the Sovereign of the universe and all things is, much less the beginning and future of mankind. Mankind merely lives, perforce, amidst this law. None can escape it and none can change it, for among all things and in the heavens there is but One from everlasting to everlasting who holds sovereignty over everything. He is the One who has never been beheld by man, the One whom mankind has never known, in whose existence mankind has never believed—yet He is the One who blew the breath into mankind's ancestors and gave life to mankind. He is the One who provides and nourishes

mankind, allowing him to exist; and He is the One who has guided mankind up to the present day. Moreover, He and He alone is the One mankind depends on for survival. He holds sovereignty over all things and rules all living beings in the universe. He commands the four seasons, and it is He who calls forth wind, frost, snow, and rain. He brings mankind sunshine and ushers in the night. It was He who laid out the heavens and earth, providing man with the mountains, lakes, and rivers and all of the living things within them. His deeds are omnipresent, His power is omnipresent, His wisdom is omnipresent, and His authority is omnipresent. Each of these laws and rules is the embodiment of His deeds, and each one reveals His wisdom and authority. Who can exempt themselves from His sovereignty? And who can discharge themselves from His designs? All things exist beneath His gaze, and moreover, all things live under His sovereignty. His deeds and His power leave mankind with no choice but to acknowledge the fact that He really does exist and holds sovereignty over all things. Nothing apart from Him can command the universe, much less endlessly provide for this mankind. Regardless of whether you are able to recognize God's deeds, and regardless of whether you believe in the existence of God, there is no doubt that your fate is determined by God, and there is no doubt that God will always hold sovereignty over all things. His existence and authority are not predicated upon whether or not they are recognized and comprehended by man. Only He knows man's past, present, and future, and only He can determine the fate of mankind. Regardless of whether you are able to accept this fact, it will not be long before mankind witnesses all of this with his own eyes, and this is the fact that God will soon bring to bear. Mankind lives and dies under the eyes of God. Man lives for the management of God, and when his eyes close for the final time, it is for this management that they close as well. Man comes and goes over and over again, back and

forth. Without exception, it is all part of God's sovereignty and His design. God's management has never ceased; it is perpetually advancing. He will make mankind aware of His existence, trust in His sovereignty, behold His deeds, and return to His kingdom. This is His plan, and the work that He has been managing for thousands of years.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

Mysteries About the Bible

Daily Words of God Excerpt 265

For many years, people's traditional means of belief (that of Christianity, one of the world's three major religions) has been to read the Bible; departure from the Bible is not a belief in the Lord, departure from the Bible is heterodoxy and heresy, and even when people read other books, the foundation of these books must be the explanation of the Bible. Which is to say, if you believe in the Lord, then you must read the Bible, and outside the Bible you must not worship any book that does not involve the Bible. If you do, then you are betraying God. From the time when there was the Bible, people's belief in the Lord has been the belief in the Bible. Instead of saying people believe in the Lord, it is better to say they believe in the Bible; rather than saying they have begun reading the Bible, it is better to say they have begun believing in the Bible; and rather than saying they have returned before the Lord, it would be better to say they have returned before the Bible. In this way, people worship the Bible as if it were God, as if it were their lifeblood, and losing it would be the same as losing their life. People see the Bible as being as high as God, and there are even those who see it as higher than God. If people are without the work of the Holy Spirit, if they cannot feel God, they can carry on living—but as soon as they lose the Bible, or lose the famous chapters and sayings from the Bible, then it is as if they have lost their life. And so, as soon as people believe in the Lord they begin reading the Bible, and memorizing the Bible, and the more of the Bible they are able to memorize, the more this proves that they love the Lord and are of great faith. Those who have read the Bible and can speak of it to others are all good brothers and sisters. For all these years, people's faith and loyalty to the Lord has been measured

according to the extent of their understanding of the Bible. Most people simply do not understand why they should believe in God, nor how to believe in God, and do nothing but search blindly for clues to decipher the chapters of the Bible. People have never pursued the direction of the work of the Holy Spirit; all along, they have done nothing but desperately study and investigate the Bible, and no one has ever found newer work of the Holy Spirit outside of the Bible. No one has ever departed from the Bible, nor have they ever dared to do so. People have studied the Bible for all these years, they have come up with so many explanations, and put in so much work; they also have many differences of opinion about the Bible, which they debate endlessly, such that over two thousand different denominations have been formed today. They all want to find some special explanations, or more profound mysteries in the Bible, they want to explore it, and to find in it the background to Jehovah's work in Israel, or the background to Jesus' work in Judea, or more mysteries that no one else knows. People's approach to the Bible is one of obsession and faith, and no one can be entirely clear about the inside story or essence of the Bible. So, today people still have an indescribable sense of wonder when it comes to the Bible, and they are even more obsessed with it, and have even more faith in it. Today, everyone wants to find the prophecies of the work of the last days in the Bible, they want to discover what work God does during the last days, and what signs there are for the last days. In this way, their worship of the Bible becomes more fervent, and the closer it gets to the last days, the more blind credence they give to the prophecies of the Bible, particularly those about the last days. With such blind faith in the Bible, with such trust in the Bible, they have no desire to seek the work of the Holy Spirit. In people's notions, they think that only the Bible can bring the work of the Holy Spirit; only in the Bible can they find the footsteps of

God; only in the Bible are hidden the mysteries of God's work; only the Bible—not other books or people—can clarify God's everything and the entirety of His work; the Bible can bring the work of heaven to earth; and the Bible can both begin and conclude the ages. With these notions, people have no inclination to search for the work of the Holy Spirit. So, regardless of how much of a help the Bible was to people in the past, it has become an obstacle to God's latest work. Without the Bible, people can search for the footsteps of God elsewhere, yet today, His footsteps have been contained by the Bible, and extending His latest work has become doubly difficult, and an uphill struggle. This is all because of the famous chapters and sayings from the Bible, as well as the various prophecies of the Bible. The Bible has become an idol in people's minds, it has become a puzzle in their brains, and they are simply incapable of believing that God can work outside of the Bible, they are incapable of believing that people can find God outside of the Bible, much less are they able to believe that God could depart from the Bible during the final work and start anew. This is unthinkable to people; they cannot believe it, and neither can they imagine it. The Bible has become a great obstacle to people's acceptance of God's new work, and a difficulty to God's broadening this new work.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Daily Words of God Excerpt 266

After God did the work of the Age of Law, the Old Testament was produced, and it was then that people began to read the Bible. After Jesus came, He did the work of the Age of Grace, and His apostles wrote the New Testament. Thus were the Old and New Testaments of the Bible produced, and even unto today, all those who believe in God have been reading the Bible. The Bible is a book of history. Of course, it also contains some of the foretelling of prophets, and such foretelling is by no means history. The

Bible includes several parts—there is not just prophecy, or only the work of Jehovah, nor are there only the Pauline epistles. You must know how many parts the Bible includes; the Old Testament contains Genesis, Exodus…, and there are also the books of prophecy that the prophets wrote. At the end, the Old Testament finishes with the Book of Malachi. It records the work of the Age of Law, which was led by Jehovah; from Genesis to the Book of Malachi, it is a comprehensive record of all the work of the Age of Law. Which is to say, the Old Testament records all that was experienced by the people who were guided by Jehovah in the Age of Law. During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah: They were able to see the visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, the expression of the prophecy of Jehovah, and Jehovah's work at the time was simply to guide people using the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah. These books of prophecy were quite different from the other books of the Bible; they were words spoken or written by those who had been given the Spirit of prophecy—by those who had gained the visions or voice from Jehovah. Apart from the books of prophecy, everything else in

the Old Testament is made up of records made by people after Jehovah had finished His work. These books cannot stand in for the foretelling spoken by the prophets raised up by Jehovah, just as Genesis and Exodus cannot be compared to the Book of Isaiah and the Book of Daniel. The prophecies were spoken before the work had been carried out; the other books, meanwhile, were written after the work had been finished, which was what people were capable of. The prophets of that time were inspired by Jehovah and spoke some prophecy, they spoke many words, and they prophesied the things of the Age of Grace, as well as the destruction of the world in the last days—the work that Jehovah planned to do. The remaining books all record the work done by Jehovah in Israel. Thus, when you read the Bible, you are mainly reading about what Jehovah did in Israel; the Bible's Old Testament primarily records Jehovah's work of guiding Israel, His use of Moses to guide the Israelites out of Egypt, who rid them of the Pharaoh's shackles, and took them out into the wilderness, after which they entered Canaan and everything following this was their life in Canaan. All apart from this is made up of records of Jehovah's work throughout Israel. Everything recorded in the Old Testament is Jehovah's work in Israel, it is the work Jehovah did in the land in which He made Adam and Eve. From when God officially began to lead the people on earth after Noah, all that is recorded in the Old Testament is the work of Israel. And why is there not recorded any work beyond Israel? Because the land of Israel is the cradle of mankind. In the beginning, there were no other countries apart from Israel, and Jehovah did not work in any other place. In this way, what is recorded in the Old Testament of the Bible is purely God's work in Israel at that time. The words spoken by the prophets, by Isaiah, Daniel, Jeremiah, and Ezekiel … their words foretell His other work on earth, they foretell the work of Jehovah God Himself. All this came from God, it was the work of the Holy

Spirit, and apart from these books of the prophets, everything else is a record of people's experiences of Jehovah's work at the time.

The work of creation happened before there was mankind, but the Book of Genesis only came after there was mankind; it was a book written by Moses during the Age of Law. It is like the things that happen among you today: After they happen, you write them down to show to people in the future, and for the people of the future, what you have recorded are things that happened in times past—they are nothing more than history. The things recorded in the Old Testament are Jehovah's work in Israel, and that which is recorded in the New Testament is the work of Jesus during the Age of Grace; they document the work done by God in two different ages. The Old Testament documents the work of God during the Age of Law, and thus the Old Testament is a historical book, while the New Testament is the product of the work of the Age of Grace. When the new work began, the New Testament also became out of date—and thus, the New Testament is also a historical book. Of course, the New Testament is not as systematic as the Old Testament, nor does it record as many things. All of the many words spoken by Jehovah are recorded in the Old Testament of the Bible, whereas only some of the words of Jesus are recorded in the Four Gospels. Of course, Jesus also did a lot of work, but it was not recorded in detail. There is less recorded in the New Testament because of how much work Jesus did; the amount of work He did during three-and-a-half years on earth and the work of the apostles was far less than the work of Jehovah. And thus, there are fewer books in the New Testament than the Old Testament.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Daily Words of God Excerpt 267

What kind of book is the Bible? The Old Testament is the work of God during the Age of Law. The Old Testament of the Bible records all the work of Jehovah during the Age of Law and His work of creation. All of it records the work done by Jehovah, and it ultimately ends the accounts of Jehovah's work with the Book of Malachi. The Old Testament records two pieces of work done by God: One is the work of creation, and one is the decreeing of the law. Both were the work done by Jehovah. The Age of Law represents the work under the name of Jehovah God; it is the entirety of the work carried out primarily under the name of Jehovah. Thus, the Old Testament records the work of Jehovah, and the New Testament records the work of Jesus, work which was carried out primarily under the name of Jesus. The significance of Jesus' name and the work He did are mostly recorded in the New Testament. During the Old Testament Age of Law, Jehovah built the temple and the altar in Israel, He guided the life of the Israelites on earth, proving that they were His chosen people, the first group of people that He selected on earth and who were after His own heart, the first group that He had personally led. The twelve tribes of Israel were Jehovah's first chosen ones, and so He always worked in them, right up until the work of Jehovah of the Age of Law was concluded. The second stage of work was the work of the Age of Grace of the New Testament, and it was carried out among the Jewish people, among one of the twelve tribes of Israel. The scope of this work was smaller because Jesus was God become flesh. Jesus worked only throughout the land of Judea, and only did three-and-a-half years of work; thus, what is recorded in the New Testament is far from able to surpass the amount of work recorded in the Old Testament.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Daily Words of God Excerpt 268

If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept the leadership of the God of today, and enter into the work of today, for this is the new work, and no one has previously recorded it in the Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, and continues on from the work of the Age of Grace. The work of today is a path that man has never walked, and a way that no one has ever seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People do not know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretelling of the prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could have recorded this mightier, wiser work that defies convention, in that moldy old book? The work of today is not history, and as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work. You must understand why, today, you are asked not to read the Bible, why there is another work that is separate from the Bible, why God does not look for newer, more detailed practice in the Bible, and why there is instead mightier

work outside of the Bible. This is all what you should understand. You must know the difference between the old and new work, and even though you do not read the Bible, you must be able to dissect it; if not, you will still worship the Bible, and it will be difficult for you to enter into the new work and undergo new changes. Since there is a higher way, why study that low, outdated way? Since there are newer utterances, and newer work, why live amid old historical records? The new utterances can provide for you, which proves that this is the new work; the old records cannot sate you, or satisfy your current needs, which proves that they are history, and not the work of the here and now. The highest way is the newest work, and with the new work, no matter how high the way of the past, it is just history that people are looking back on, and no matter its value as reference, it is still the old way. Even though it is recorded in the "holy book," the old way is history; even though there is no record of it in the "holy book," the new way is of the here and now. This way can save you, and this way can change you, for this is the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Daily Words of God Excerpt 269

The Bible is a historical book, and if you had eaten and drunk the Old Testament during the Age of Grace—if you had put into practice what was required in the time of the Old Testament during the Age of Grace—Jesus would have rejected you, and condemned you; if you had applied the Old Testament to the work of Jesus, you would have been a Pharisee. If, today, you put the Old and New Testament together to eat and drink, and practice, then the God of today will condemn you; you will have fallen behind the Holy Spirit's work of today! If you eat and drink the Old Testament and the New Testament, then you are outside the stream of the Holy Spirit! During the time of Jesus, Jesus led the Jews and all those who followed Him

according to the Holy Spirit's work in Him at the time. He did not take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act according to the Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and casting out demons. So, too, were His work, His teachings, and the authority and power of His words beyond any man in the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work was done to lead a new path, it was not to deliberately pick a fight against the Bible, or to deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He did not come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. He ignored what the Old Testament said, He cared not whether it agreed with His work or not, and cared not what others knew of His work, or how they condemned it. He simply kept doing the work that He ought to do, even though many people

used the foretelling of the prophets of the Old Testament to condemn Him. To people, it appeared as if His work had no basis, and there was much of it that was at odds with the records of the Old Testament. Was this not man's error? Does doctrine need to be applied to the work of God? And must God work according to the foretelling of prophets? After all, which is greater: God or the Bible? Why must God work according to the Bible? Could it be that God has no right to exceed the Bible? Can God not depart from the Bible and do other work? Why did Jesus and His disciples not keep the Sabbath? If He were to practice in light of the Sabbath and according to the commandments of the Old Testament, why did Jesus not keep the Sabbath after He came, but instead washed feet, covered head, broke bread, and drank wine? Is this not all absent from the commandments of the Old Testament? If Jesus honored the Old Testament, why did He break with these doctrines? You should know which came first, God or the Bible! Being the Lord of the Sabbath, could He not also be the Lord of the Bible?

The work done by Jesus during the time of the New Testament began new work: He did not work according to the work of the Old Testament, nor did He apply the words spoken by Jehovah of the Old Testament. He did His own work, and He did newer work, and work that was higher than the law. Thus, He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Thus, in accordance with what He accomplished, much doctrine was broken with. On the Sabbath when He took the disciples through the grain fields, they picked and ate the heads of grain; He did not keep the Sabbath and said "the Son of man is Lord even of the sabbath day." At the time, according to the rules of the Israelites, whosoever did not keep the Sabbath would be stoned to death. Jesus, however, neither entered the temple nor kept the Sabbath, and His work had not been done by Jehovah during the time of the Old Testament.

Thus, the work done by Jesus exceeded the law of the Old Testament, it was higher than it, and was not in accordance with it. During the Age of Grace, Jesus did not work according to the law of the Old Testament, and had already broken with those doctrines. But the Israelites clung fiercely to the Bible and condemned Jesus—was this not denying the work of Jesus? Today, the religious world also clings fiercely to the Bible, and some people say, "The Bible is a holy book, and it must be read." Some people say, "God's work must be upheld forever, the Old Testament is God's covenant with the Israelites, and cannot be dispensed with, and the Sabbath must always be kept!" Are they not ridiculous? Why did Jesus not keep the Sabbath? Was He sinning? Who can thoroughly understand such things? No matter how people read the Bible, it will be impossible to know the work of God using their powers of comprehension. Not only will they not gain a pure knowledge of God, but their notions will become ever more egregious, such that they will begin to oppose God. If it were not for the incarnation of God today, people would be ruined by their own notions, and they would die amid God's chastisement.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

Daily Words of God Excerpt 270

The Bible is also called the Old and New Testament. Do you know what "testament" refers to? The "testament" in the Old Testament comes from Jehovah's covenant with the people of Israel when He killed the Egyptians and saved the Israelites from the Pharaoh. Of course, the proof of this covenant was the lamb's blood daubed on lintels, through which God established a covenant with man, one in which it was said that all those who had lamb's blood on the top and sides of the doorframe were Israelites, they were God's chosen people, and they would all be spared by Jehovah (for Jehovah was then about to kill all the firstborn sons of Egypt and firstborn

sheep and cattle). This covenant has two levels of meaning. None of the people or livestock of Egypt would be delivered by Jehovah; He would kill all of their firstborn sons and firstborn sheep and cattle. Thus, in many books of prophecy it was foretold that the Egyptians would be severely chastised as a result of the covenant of Jehovah. This is the covenant's first level of meaning. Jehovah killed the firstborn sons of Egypt and all its firstborn livestock, and He spared all the Israelites, which meant that all those who were of the land of Israel were cherished by Jehovah, and would all be spared; He wished to do long-term work in them, and established the covenant with them using lamb's blood. From then onward, Jehovah would not kill the Israelites, and said that they would forever be His chosen ones. Among the twelve tribes of Israel, He would embark upon His work for the entire Age of Law, He would unveil all His laws to the Israelites, and choose among them prophets and judges, and they would be at the center of His work. Jehovah made a covenant with them: Unless the age changed, He would work only among the chosen ones. Jehovah's covenant was immutable, for it was made in blood, and was established with His chosen people. More importantly, He had chosen an appropriate scope and target through which to embark upon His work for the whole age, and so people saw the covenant as especially important. This is the covenant's second level of meaning. With the exception of Genesis, which was before the establishment of the covenant, all the other books in the Old Testament record God's work among the Israelites after the establishment of the covenant. Of course, there are occasional accounts of the Gentiles, but overall, the Old Testament documents God's work in Israel. Because of Jehovah's covenant with the Israelites, the books written during the Age of Law are called the Old Testament. They are named after Jehovah's covenant with the Israelites.

The New Testament is named after the blood shed by Jesus on the cross and His covenant with all those who believed in Him. Jesus' covenant was this: People had but to believe in Him for their sins to be forgiven because of the blood He shed, and thus they would be saved, and reborn through Him, and would no longer be sinners; people had but to believe in Him to receive His grace, and would not suffer in hell after they died. All of the books written during the Age of Grace came after this covenant, and they all document the work and utterances contained in it. They go no further than the salvation of the Lord Jesus' crucifixion or the covenant; they are all books written by the brothers in the Lord who had experiences. Thus, these books are also named after a covenant: They are called the New Testament. These two testaments include only the Age of Law and the Age of Grace, and have no connection with the final age. Thus, the Bible is of no great use for today's people of the last days. At most, it serves as a provisional reference, but it basically has little use value. Yet religious people still treasure it the most. They do not know the Bible; they know only how to explain the Bible, and are fundamentally unaware of its origins. Their attitude toward the Bible is: Everything in the Bible is right, it contains no inaccuracies or errors. Because they have first determined that the Bible is right and without error, they study and examine it with great interest. Today's stage of work was not foretold in the Bible. There was never any mention of the conquest work in the darkest of all places, for this is the latest work. Because the age of work is different, even Jesus Himself was unaware that this stage of work would be done during the last days—and so how could the people of the last days find this stage of work in the Bible by examining it?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (2)

Daily Words of God Excerpt 271

Not everything in the Bible is a record of the words personally spoken by God. The Bible simply documents the previous two stages of God's work, of which one part is a record of the foretelling of the prophets, and one part is the experiences and knowledge written by people used by God throughout the ages. Human experiences are tainted with human opinions and knowledge, and this is something which is unavoidable. In many of the books of the Bible are human notions, human biases, and humans' absurd comprehension. Of course, most of the words are the result of the enlightenment and illumination of the Holy Spirit, and they are correct understandings—yet it still cannot be said that they are entirely accurate expressions of the truth. Their views on certain things are nothing more than knowledge derived from personal experience, or the enlightenment of the Holy Spirit. The foretelling of the prophets was personally instructed by God: The prophecies of the like of Isaiah, Daniel, Ezra, Jeremiah, and Ezekiel came from the direct instruction of the Holy Spirit; these people were seers, they had received the Spirit of prophecy, and they were all prophets of the Old Testament. During the Age of Law, these people, who had received the inspirations of Jehovah, spoke many prophecies, which were directly instructed by Jehovah. And why did Jehovah work in them? Because the people of Israel were God's chosen people, and the work of prophets had to be done among them; that is why the prophets were able to receive such revelations. In fact, they themselves did not understand God's revelations to them. The Holy Spirit spoke those words through their mouths so that the people of the future could comprehend those things, and see that they really were the work of the Spirit of God, of the Holy Spirit, and did not come from man, and to give them confirmation of the Holy Spirit's work. During the Age of Grace, Jesus Himself did all this work in their stead, and so people no longer spoke prophecy. So was Jesus a

prophet? Jesus was, of course, a prophet, but He was also able to do the work of the apostles—He could both speak prophecy and preach and teach people across the land. Yet the work He did and the identity He represented were not the same. He came to redeem all mankind, to redeem man from sin; He was a prophet, and an apostle, but more than that He was Christ. A prophet may speak prophecy, but it cannot be said that such a prophet is Christ. At that time, Jesus spoke much prophecy, and so it can be said that He was a prophet, but it cannot be said that He was a prophet and so not Christ. That is because He represented God Himself in carrying out a stage of work, and His identity was different from that of Isaiah: He came to complete the work of redemption, and He also provided for the life of man, and the Spirit of God came unto Him directly. In the work He did, there were no inspirations from the Spirit of God or instructions from Jehovah. Instead, the Spirit worked directly—which is enough to prove that Jesus was not the same as a prophet. The work He did was the work of redemption, second to which came the speaking of prophecy. He was a prophet, an apostle, but more than that He was the Redeemer. The foretellers, meanwhile, could only speak prophecy, and were incapable of representing God's Spirit in doing any other work. Because Jesus did much work that had never before been done by man, and did the work of redeeming mankind, He was thus different from the likes of Isaiah.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

Daily Words of God Excerpt 272

Today, people believe the Bible is God, and that God is the Bible. So, too, do they believe that all the words of the Bible were the only words God spoke, and that they were all said by God. Those who believe in God even think that, although all of the sixty-six books of the Old and New Testament were written by people, they were all given by inspiration of God, and a

record of the utterances of the Holy Spirit. This is the erroneous comprehension of man, and it does not completely accord with the facts. In fact, apart from the books of prophecy, most of the Old Testament is a historical record. Some of the epistles of the New Testament come from people's experiences, and some come from the enlightenment of the Holy Spirit; the Pauline epistles, for example, arose from the work of a man, they were all the result of the Holy Spirit's enlightenment, and they were written for the churches, and were words of exhortation and encouragement for the brothers and sisters of the churches. They were not words spoken by the Holy Spirit—Paul could not speak on behalf of the Holy Spirit, and neither was he a prophet, much less did he see the visions that John beheld. His epistles were written for the churches of Ephesus, Corinth, Galatia, and other churches. And thus, the Pauline epistles of the New Testament are epistles that Paul wrote for the churches, and not inspirations from the Holy Spirit, nor are they the direct utterances of the Holy Spirit. They are merely words of exhortation, comfort, and encouragement that he wrote for the churches during the course of his work. So, too, are they a record of much of Paul's work at the time. They were written for all who are brothers and sisters in the Lord, so that the brothers and sisters of the churches at that time would follow his advice and abide by the way of repentance of the Lord Jesus. By no means did Paul say that, be they the churches of that time or of the future, all must eat and drink the things he wrote, nor did he say that his words all came from God. According to the circumstances of the church at that time, he simply communed with the brothers and sisters, and exhorted them, and inspired belief in them, and he simply preached or reminded people and exhorted them. His words were based upon his own burden, and he supported the people through these words. He did the work of an apostle of the churches of that time, he was a worker who was used by

the Lord Jesus, and thus he must take on the responsibility for the churches, and must undertake the work of the churches, he had to learn about the states of the brothers and sisters—and because of this, he wrote epistles for all of the brothers and sisters in the Lord. All he said that was edifying and positive to people was right, but it did not represent the utterances of the Holy Spirit, and it could not represent God. It is an egregious understanding, and a tremendous blasphemy, for people to treat the records of a man's experiences and a man's epistles as the words spoken by the Holy Spirit to the churches! That is particularly true when it comes to the epistles that Paul wrote for the churches, for his epistles were written for the brothers and sisters based on the circumstances and situation of each church at the time, and were in order to exhort the brothers and sisters in the Lord, so that they could receive the grace of the Lord Jesus. His epistles were in order to rouse the brothers and sisters of that time. It can be said that this was his own burden, and was also the burden given to him by the Holy Spirit; after all, he was an apostle who led the churches of the time, who wrote epistles for the churches and exhorted them—that was his responsibility. His identity was merely that of a working apostle, and he was merely an apostle who was sent by God; he was not a prophet, nor a foreteller. To him, his own work and the lives of the brothers and sisters were of the utmost importance. Thus, he could not speak on behalf of the Holy Spirit. His words were not the words of the Holy Spirit, much less could they be said to be the words of God, for Paul was nothing more than a creature of God, and was certainly not the incarnation of God. His identity was not the same as that of Jesus. The words of Jesus were the words of the Holy Spirit, they were the words of God, for His identity was that of Christ —the Son of God. How could Paul be His equal? If people see the epistles or words like Paul's as the utterances of the Holy Spirit, and worship them

as God, then it can only be said that they are too indiscriminating. To speak more harshly, is this not simply blasphemy? How could a man talk on behalf of God? And how could people bow down before the records of his epistles and of the words he spoke as if they were a holy book, or a heavenly book? Could the words of God be casually uttered by a man? How could a man talk on behalf of God? And so, what say you—could the epistles that he wrote for the churches not be tainted with his own ideas? How could they not be tainted with human ideas? He wrote epistles for the churches based on his personal experiences and his own knowledge. For instance, Paul wrote an epistle to the Galatian churches which contained a certain opinion, and Peter wrote another, which had another view. Which of them came from the Holy Spirit? No one can say for sure. Thus, it can only be said that they both bore a burden for the churches, yet their letters represent their stature, they represent their provision and support for the brothers and sisters, and their burden toward the churches, and they only represent human work—they were not entirely of the Holy Spirit. If you say that his epistles are the words of the Holy Spirit, then you are absurd, and you are committing blasphemy! The Pauline epistles and the other epistles of the New Testament are equivalent to the memoirs of the more recent spiritual figures: They are on a par with the books of Watchman Nee or the experiences of Lawrence, and so on. It is simply that the books of recent spiritual figures are not compiled into the New Testament, yet the essence of these people was the same: They were people who were used by the Holy Spirit during a certain period, and they could not directly represent God.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

Daily Words of God Excerpt 273

The Gospel of Matthew of the New Testament documents Jesus' genealogy. At the start, it says that Jesus was a descendant of Abraham and of David, and the son of Joseph; next it says that Jesus was conceived by the Holy Spirit, and born of a virgin—which would mean He was not the son of Joseph or the descendant of Abraham and of David. The genealogy, though, insists on associating Jesus with Joseph. Next, the genealogy begins to record the process by which Jesus was born. It says Jesus was conceived by the Holy Spirit, that He was born of a virgin, and not the son of Joseph. Yet in the genealogy it is clearly written that Jesus was the son of Joseph, and because the genealogy is written for Jesus, it records forty-two generations. When it goes to the generation of Joseph, it hurriedly says that Joseph was the husband of Mary, words which are given in order to prove that Jesus was the descendant of Abraham. Is this not a contradiction? The genealogy clearly documents Joseph's ancestry, it is obviously the genealogy of Joseph, but Matthew insists that it is the genealogy of Jesus. Does this not deny the fact of Jesus' conception by the Holy Spirit? Thus, is the genealogy by Matthew not a human idea? It is ridiculous! This is how you can know that this book did not come entirely from the Holy Spirit. There are, perhaps, some people who think that God must have a genealogy on earth, as a result of which they assign Jesus as the forty-second generation of Abraham. That is really ridiculous! After arriving on earth, how could God have a genealogy? If you say that God has a genealogy, do you not rank Him among the creatures of God? For God is not of the earth, He is the Lord of creation, and although He is of flesh, He is not of the same substance as man. How could you rank God as being of the same kind as a creature of God? Abraham cannot represent God; he was the object of Jehovah's work at the time, he was merely a faithful servant approved of by

Jehovah, and he was one of the people of Israel. How could he be an ancestor of Jesus?

Who wrote the genealogy of Jesus? Did Jesus Himself write it? Did Jesus personally say to them, “Write My genealogy”? It was recorded by Matthew after Jesus was nailed to the cross. At the time, Jesus had done much work that was incomprehensible to His disciples, and had not provided any explanation. After He left, the disciples began to preach and work everywhere, and for the sake of that stage of work, they began writing the epistles and the books of gospel. The books of gospel of the New Testament were recorded twenty to thirty years after Jesus was crucified. Before, the people of Israel only read the Old Testament. That is to say, at the beginning of the Age of Grace people read the Old Testament. The New Testament only appeared during the Age of Grace. The New Testament did not exist when Jesus worked; the people after He was resurrected and ascended to heaven recorded His work. Only then were there the Four Gospels, in addition to which were also the epistles of Paul and Peter, as well as the Book of Revelation. More than three hundred years after Jesus ascended to heaven, subsequent generations collated these documents selectively, and only then was there the New Testament of the Bible. Only after this work had been completed was there the New Testament; it did not exist previously. God had done all that work, and Paul and the other apostles had written so many epistles to the churches at various locations. People after them combined their epistles, and appended the greatest vision recorded by John on the island of Patmos, in which was prophesied God’s work of the last days. People made this sequence, which is different from the utterances of today. What is recorded today is according to the steps of God’s work; what people engage with today is the work personally done by God, and the words personally uttered by Him. You—mankind—do not

need to interfere; the words, which come directly from the Spirit, have been arranged step by step, and are different from the arrangement of man's records. What they recorded, it can be said, was according to their level of education and human caliber. What they recorded was the experiences of men, and each had their own means of recording and knowing, and each record was different. Thus, if you worship the Bible as God you are extremely ignorant and stupid! Why do you not seek the work of the God of today? Only the work of God can save man. The Bible cannot save man, people could read it for several thousand years and still there would not be the slightest change in them, and if you worship the Bible you will never gain the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

Daily Words of God Excerpt 274

Many people believe that understanding and being able to interpret the Bible is the same as finding the true way—but in fact, are things really so simple? No one knows the reality of the Bible: that it is nothing more than a historical record of God's work, and a testament to the previous two stages of God's work, and that it offers you no understanding of the aims of God's work. Everyone who has read the Bible knows that it documents the two stages of God's work during the Age of Law and the Age of Grace. The Old Testament chronicles the history of Israel and Jehovah's work from the time of creation until the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul—are these not historical records? Bringing up the things of the past today makes them history, and no matter how true or real they might be, they are still history—and history cannot address the present, for God does not look back on history! And so, if you only understand the Bible, and understand nothing of the work God intends to do today, and if you believe

in God but do not seek the work of the Holy Spirit, then you do not understand what it means to seek God. If you read the Bible in order to study the history of Israel, to research the history of God's creation of all the heavens and earth, then you do not believe in God. But today, since you believe in God, and pursue life, since you pursue the knowledge of God, and do not pursue dead letters and doctrines or an understanding of history, you must seek God's will of today, and you must look for the direction of the Holy Spirit's work. If you were an archeologist you could read the Bible —but you are not, you are one of those who believe in God, and you had best seek God's will of today. By reading the Bible, at most you will understand a little of the history of Israel, you will learn about the lives of Abraham, David, and Moses, you will find out about how they revered Jehovah, how Jehovah burned those who opposed Him, and how He spoke to the people of that age. You will only find out about God's work in the past. The records of the Bible relate to how the early people of Israel revered God and lived under the guidance of Jehovah. Because the Israelites were God's chosen people, in the Old Testament you can see all the people of Israel's loyalty to Jehovah, how all those who obeyed Jehovah were cared for and blessed by Him; you can learn that when God worked in Israel He was full of mercy and love, as well as possessed of consuming flames, and that all the Israelites, from the lowly to the mighty, revered Jehovah, and so the whole country was blessed by God. Such is the history of Israel recorded in the Old Testament.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

Daily Words of God Excerpt 275

The Bible is a historical record of God's work in Israel, and documents many of the foretelling of ancient prophets as well as some of the utterances of Jehovah in His work at that time. Thus, people all look upon this book as

holy (for God is holy and great). Of course, this is all a result of their reverence for Jehovah and their adoration for God. People refer to this book in this way only because the creations of God are so revering and adoring of their Creator, and there are even those who call this book a heavenly book. In fact, it is merely a human record. It was not personally named by Jehovah, nor did Jehovah personally guide its creation. In other words, the author of this book is not God, but men. The Holy Bible is only the respectful title given to it by man. This title was not decided by Jehovah and Jesus after They had a discussion amongst each other; it is nothing more than a human idea. For this book was not written by Jehovah, much less by Jesus. Instead, it is the accounts given by many ancient prophets, apostles, and seers, which were compiled by later generations into a book of ancient writings that, to people, seems especially holy, a book that they believe contains many unfathomable and profound mysteries that are waiting to be unlocked by future generations. As such, people are even more disposed to believe that this book is a heavenly book. With the addition of the Four Gospels and the Book of Revelation, people's attitude toward it is particularly different from any other book, and thus no one dares to dissect this "heavenly book" because it is too "sacred."

Why, as soon as they read the Bible, are people able to find a proper path to practice in it? Why are they able to gain much that was incomprehensible to them? Today, I am dissecting the Bible in this way and it does not mean that I hate it, or that I deny its value for reference. I am explaining and clarifying the inherent value and origins of the Bible to you to stop you being kept in the dark. For people have so many views about the Bible, and most of them are wrong; reading the Bible in this way not only prevents them from gaining what they ought to, but, more important, it hinders the work I intend to do. It interferes tremendously with the work of

the future, and offers only drawbacks, not advantages. Thus, what I am teaching you is simply the essence and inside story of the Bible. I am not asking that you do not read the Bible, or that you go around proclaiming that it is devoid of value, only that you have the correct knowledge and view of the Bible. Do not be too one-sided! Although the Bible is a history book that was written by men, it also documents many of the principles by which the ancient saints and prophets served God, as well as the recent apostles' experiences in serving God—all of which were really seen and known by these people, and can serve as reference for the people of this age in pursuing the true way. Thus, in reading the Bible people can also gain many ways of life that cannot be found in other books. These ways are the ways of life of the work of the Holy Spirit experienced by prophets and apostles in ages past, and many of the words are precious, and can provide what people need. Thus, people all like to read the Bible. Because there is so much hidden in the Bible, people's views toward it are unlike those toward the writings of great spiritual figures. The Bible is a record and collection of the experiences and knowledge of people who served Jehovah and Jesus in the old and new age, and so later generations have been able to gain much enlightenment, illumination, and paths to practice from it. The reason why the Bible is higher than the writings of any great spiritual figure is because all of their writings are drawn from the Bible, their experiences all come from the Bible, and they all explain the Bible. And so, although people can gain provision from the books of any great spiritual figure, they still worship the Bible, for it seems so high and profound to them! Although the Bible brings together some of the books of the words of life, such as the Pauline epistles and Petrine epistles, and although people can be provided for and assisted by these books, these books are still out of date, they still belong to the old age, and no matter how good they are, they are only

suitable for one period, and are not everlasting. For God's work is always developing, and it cannot simply stop at the time of Paul and Peter, or always remain in the Age of Grace in which Jesus was crucified. And so, these books are only suitable for the Age of Grace, not for the Age of Kingdom of the last days. They can only provide for the believers of the Age of Grace, not for the saints of the Age of Kingdom, and no matter how good they are, they are still obsolete. It is the same with Jehovah's work of creation or His work in Israel: No matter how great this work was, it would still become outdated, and the time would still come when it passed. God's work is also the same: It is great, but there will come a time when it ends; it cannot always remain amidst the work of the creation, nor among that of the crucifixion. No matter how convincing the work of the crucifixion, no matter how effective it was in defeating Satan, work is, after all, still work, and the ages are, after all, still ages; work cannot always stay on the same foundation, nor can times never change, because there was the creation and there must be the last days. This is inevitable! Thus, today the words of life in the New Testament—the epistles of the apostles, and the Four Gospels—have become historical books, they have become old almanacs, and how could the old almanacs take people into the new age? No matter how capable these almanacs are of providing people with life, no matter how able they are to lead people to the cross, are they not outdated? Are they not bereft of value? Thus, I say you should not blindly believe in these almanacs. They are too old, they cannot bring you into the new work, and they can only burden you. Not only can they not bring you into the new work, and into new entry, but they take you into old religious churches—and if that were the case, would you not be regressing in your belief in God?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

Daily Words of God Excerpt 276

Today, who among you dare to say that all the words spoken by those who were used by the Holy Spirit came from the Holy Spirit? Does anyone dare to say such things? If you do say such things, then why was Ezra's book of prophecy discarded, and why was the same thing done to the books of those ancient saints and prophets? If they all came from the Holy Spirit, then why do you dare to make such capricious choices? Are you qualified to choose the work of the Holy Spirit? Many stories from Israel were also discarded. And if you believe that these writings of the past all came from the Holy Spirit, then why were some of the books discarded? If they all came from the Holy Spirit, they should all have been kept, and sent to the brothers and sisters of the churches to read. They should not have been chosen or discarded by human will; it is wrong to do that. Saying that the experiences of Paul and John were mixed with their personal insights does not mean that their experiences and knowledge came from Satan, but only that they had things that came from their personal experiences and insights. Their knowledge was according to the background of their actual experiences at the time, and who could confidently say that all of it came from the Holy Spirit? If the Four Gospels all came from the Holy Spirit, then why is it that Matthew, Mark, Luke and John each said something different about the work of Jesus? If you do not believe this, then look at the accounts in the Bible of how Peter denied the Lord three times: They are all different, and they each have their own characteristics. Many who are ignorant say, "God incarnate is also a man, so can the words He speaks completely come from the Holy Spirit? If the words of Paul and John were mixed with human will, then are the words that He speaks really not mixed with human will?" People who say such things are blind and ignorant! Carefully read the Four Gospels; read what they recorded about the things

that Jesus did, and the words He spoke. Each account is quite simply different, and each has its own perspective. If what was written by the authors of these books all came from the Holy Spirit, then it should all be the same and consistent. Why then are there discrepancies?

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Daily Words of God Excerpt 277

Jesus' utterances and work at the time did not hold to doctrine, and He did not carry out His work according to the work of the law of the Old Testament. It was carried out according to the work that should be done in the Age of Grace. He labored according to the work that He had brought forth, according to His own plan, and according to His ministry; He did not work according to the law of the Old Testament. Nothing that He did was according to the law of the Old Testament, and He did not come to work to fulfill the words of the prophets. Each stage of God's work was not performed expressly in order to fulfill the predictions of the ancient prophets, and He did not come to abide by doctrine or deliberately realize the predictions of the ancient prophets. Yet His actions did not disrupt the predictions of the ancient prophets, nor did they disturb the work that He had previously done. The salient point of His work was not abiding by any doctrine, and instead doing the work that He Himself should do. He was not a prophet or a seer, but a doer, who actually came to do the work He was supposed to do, and He came to launch His new era and carry out His new work. Of course, when Jesus came to do His work, He also fulfilled many of the words spoken by the ancient prophets in the Old Testament. So too has the work of today fulfilled the predictions of the ancient prophets of the Old Testament. It is just that I do not hold up that "old almanac," that is all. For there is more work that I must do, there are more words that I must speak to you, and this work and these words are of far greater importance

than explaining passages from the Bible, because work such as that has no great significance or value for you, and cannot help you, or change you. I intend to do new work not for the sake of fulfilling any passage from the Bible. If God only came to earth to fulfill the words of the ancient prophets of the Bible, then who is greater, God incarnate or those ancient prophets? After all, are the prophets in charge of God, or is God in charge of the prophets? How do you explain these words?

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

Daily Words of God Excerpt 278

The Jews all read the Old Testament and knew of Isaiah's prophecy that a male infant would be born in a manger. Why, then, despite being fully aware of this prophecy, did they still persecute Jesus? Was it not because of their rebellious nature and ignorance of the work of the Holy Spirit? At the time, the Pharisees believed the work of Jesus to be different from what they knew of the prophesied male infant, and people today reject God because the work of God incarnate does not conform to the Bible. Is not the essence of their rebelliousness toward God the same? Can you accept, without question, all the work of the Holy Spirit? If it is the work of the Holy Spirit, then it is the right stream, and you should accept it without any misgivings; you should not pick and choose what to accept. If you gain more insight into God and exercise more caution toward Him, then is this not uncalled for? You need not look for further substantiation from the Bible; if it is the work of the Holy Spirit, then you must accept it, for you believe in God to follow God, and you should not investigate Him. You should not seek further evidence of Me to prove that I am your God, but should be able to discern whether I am of benefit to you—this is what is most crucial. Even if you find much irrefutable proof within the Bible, it cannot bring you fully before Me. You merely live within the confines of

the Bible, and not before Me; the Bible cannot help you know Me, nor can it deepen your love for Me. Though the Bible prophesied that a male infant would be born, none could fathom upon whom that prophecy would come to pass, for man did not know the work of God, and this is what caused the Pharisees to stand against Jesus. Some know that My work is in man's interests, yet they continue to believe that Jesus and I are two entirely separate, mutually incompatible beings. At the time, Jesus only gave His disciples a series of sermons in the Age of Grace on such subjects as how to practice, how to gather together, how to supplicate in prayer, how to treat others, and so forth. The work He carried out was that of the Age of Grace, and He expounded only on how the disciples and those who followed Him ought to practice. He only did the work of the Age of Grace, and none of the work of the last days. When Jehovah set down the Old Testament law in the Age of Law, why did He not then do the work of the Age of Grace? Why did He not make clear in advance the work of the Age of Grace? Would this not have helped man to accept it? He only prophesied that a male infant would be born and come to power, but He did not carry out in advance the work of the Age of Grace. The work of God in each age has clear boundaries; He does only the work of the current age, and never carries out the next stage of work in advance. Only thus can His representative work of each age be brought to the fore. Jesus spoke only of the signs of the last days, of how to be patient and how to be saved, of how to repent and confess, and of how to bear the cross and endure suffering; never did He speak of how man in the last days should achieve entry, nor of how he should seek to satisfy God's will. As such, is it not ridiculous to search the Bible for God's work of the last days? What can you see by merely clutching the Bible? Be it an expositor of the Bible or a preacher, who could have seen the work of today in advance?

Daily Words of God Excerpt 279

The Bible has been a part of human history for several thousand years. People, furthermore, treat it like God, to the extent that in the last days, it has taken the place of God, which disgusts God. Thus, when time permitted, God felt obliged to clarify the inside story and origins of the Bible; were He not to do this, the Bible would continue to hold the place of God in people's hearts, and people would use the words of the Bible to measure and condemn the deeds of God. By explaining the essence, the structuring, and the flaws of the Bible, God was by no means denying the existence of the Bible, nor was He condemning it; rather, He was providing an appropriate, fitting description that restored the original image of the Bible, addressed the misunderstandings that people had toward the Bible, and gave them the correct view of the Bible, so that they no longer worshiped the Bible, and were no longer lost; which is to say, so that they would no longer mistake their blind faith in the Bible as faith in God and the worship of God, afraid even to confront its true background and failings. Once people have an unadulterated understanding of the Bible, they are able to cast it aside without compunction and bravely accept the new words of God. This is God's goal in these several chapters. The truth that God wishes to tell people here is that no theory or fact can take the place of God's work and words of today, and that nothing can stand in God's stead. If people cannot escape the trap of the Bible, they will never be able to come before God. If they wish to come before God, they must first cleanse their hearts of anything that could replace Him; then they will be satisfactory to God. Although God only explains the Bible here, do not forget that there are many other erroneous things that people genuinely

worship aside from the Bible; the only things that they do not worship are those that truly come from God. God merely uses the Bible as an example to remind people not to take the wrong path, and not to go to extremes again and fall prey to confusion while they believe in God and accept His words.

—The Word, Vol. 1. The Appearance and Work of God. The Words of Christ As He Walked in the Churches, Introduction

Daily Words of God Excerpt 280

I have done much work among man, during which time I have also expressed many words. These words are all for the sake of man's salvation and were expressed so that man might become compatible with Me. However, I have gained only a few people on earth who are compatible with Me, and so I say that man does not treasure My words—it is because man is not compatible with Me. In this way, the work I do is not merely so that man can worship Me; more importantly, it is so that man can be compatible with Me. Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they seek traces of Me in the Bible and find "suitable" passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. Within the Bible, they constrain a vague God that they have never seen, and are incapable of seeing, and take it out to look at at their leisure. They believe in My existence only within

the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see words and expressions as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My will nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin

offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague God are a wretched sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures; what they worship is a God that would lay Himself at the mercy of man—a God who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

Those who are against Me are those who are not compatible with Me. Such is also the case among those who do not love the truth. Those who

rebel against Me are even more against Me and incompatible with Me. I deliver into the hands of the evil one all those who are not compatible with Me, and I relinquish them to the corruption of the evil one, give them free rein to reveal their maleficence, and ultimately hand them over to the evil one to be devoured. I care not how many worship Me, which is to say, I care not how many people believe in Me. All that concerns Me is how many are compatible with Me. That is because all those who are not compatible with Me are evil ones who betray Me; they are My enemies, and I shall not "enshrine" My enemies in My home. Those who are compatible with Me shall forever serve Me in My home, and those who go against Me shall forever suffer My punishment. Those who only care about the words of the Bible and are concerned neither with the truth nor with seeking My footsteps—they are against Me, for they limit Me according to the Bible, constrain Me within the Bible, and so are blasphemous in the extreme toward Me. How could such people come before Me? They pay no heed to My deeds, or My will, or the truth, but instead obsess over words—words that kill. How could such people be compatible with Me?

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

Exposing Religious Notions

Daily Words of God Excerpt 281

God and man cannot be spoken of on equal terms. His essence and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the will of God. And so, even those who have devoted their entire lives to God would not be able to receive His approval. If God does not set to work, then however well man does, it will all be for naught, because God's thoughts will always be higher than the thoughts of man, and God's wisdom is beyond man's comprehension. And so I say that those who claim to "fully understand" God and His work are an inept lot; they are all overweening and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is as insignificant as an ant; so how can man fathom God's work? Those who like to spout, "God does not work in this or that way," or "God is like this or that"—are they not speaking arrogantly? We should all know that man, who is of the flesh, has been corrupted by Satan. Mankind's very nature is to oppose God. Mankind cannot be on par with God, much less can mankind hope to advise the work of God. As for how God guides man, this is the work of God Himself. It is fitting that man should submit, without professing this or that view, for man is but dust. Since it is our intent to seek God, we should not superimpose our notions onto His work for God's consideration, still less should we employ our corrupt disposition to its utmost to deliberately oppose the work of God. Would that not make us antichrists? How could such people believe in God? Since we believe that there is a God, and since we wish to satisfy Him and to see Him, we should seek the way of truth, and should look for a way to be compatible

with God. We should not stand in stiff-necked opposition to Him. What good could possibly come of such actions?

Today, God has done new work. You may not be able to accept these words, and they may seem odd to you, but I would advise you not to expose your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by Him. Results are obtained by seeking the truth with sober tranquility, not with quarrel and contention. When I say that "today, God has done new work," I am referring to the matter of God's returning to the flesh. Perhaps these words do not bother you; perhaps you despise them; or even perhaps they are of great interest to you. Whatever the case, I hope that all those who truly yearn for God to appear can face this fact and give it their careful scrutiny, rather than jump to conclusions about it; that is what a wise person should do.

—The Word, Vol. 1. The Appearance and Work of God. Preface

Daily Words of God Excerpt 282

In believing in God, how should one know God? One should come to know God based on the words and work of God today, without deviation or fallacy, and, before all else, one should know the work of God. This is the foundation of knowing God. All those various fallacies that lack a pure understanding of the words of God are religious notions; they are deviant and erroneous understandings. The greatest skill of religious figures is taking the words of God understood in the past and measuring the words of God today against them. If, when serving the God of today, you cling to the things revealed by the Holy Spirit's enlightenment in the past, then your service will cause disruption, and your practice will be outdated, nothing more than religious ceremony. If you believe that those who serve God

must outwardly be humble and patient, among other qualities, and if you put this kind of knowledge into practice today, then such knowledge is a religious notion; such practice has become a hypocritical performance. The phrase "religious notions" refers to things that are outmoded and obsolete (including the understanding of words previously spoken by God and light directly revealed by the Holy Spirit), and if they are put into practice today, then they disrupt God's work and bring no benefit to man. If people are unable to purge those things from themselves that belong to religious notions, then these things will become a great hindrance to their serving God. People with religious notions have no way of keeping up with the steps of the Holy Spirit's work—they fall one step behind, then two. This is because these religious notions cause man to become extraordinarily self-righteous and arrogant. God feels no nostalgia for what He said and did in the past; if something is obsolete, He eliminates it. Are you truly unable to let go of your notions? If you cling to the words that God spoke in the past, does this prove that you know the work of God? If you are unable to accept the light of the Holy Spirit today, and instead cling to the light of the past, can this prove that you follow the footsteps of God? Are you still unable to let go of religious notions? If that is the case, then you will become someone who opposes God.

If people can let go of religious notions, they will not use their minds to measure the words and work of God today, and instead will obey directly. Even though God's work today is manifestly unlike that of the past, you are yet able to let go of the views of the past and obey the work of God today directly. If you are capable of understanding that you must give pride of place to the work of God today, regardless of how God worked in the past, then you are someone who has let go of their notions, who obeys God, and who is able to obey the work and words of God and follow His footsteps. In

this, you will be someone who truly obeys God. You do not analyze or scrutinize the work of God; it is as if God has forgotten His previous work, and you, too, have forgotten it. The present is the present, and the past is the past, and since today, God has put aside that which He did in the past, you should not dwell on it. Only such a person is one who obeys God completely and has let go of their religious notions completely.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

Daily Words of God Excerpt 283

Because there are always new developments in God's work, there is work that becomes obsolete and old as new work arises. These different types of work, old and new, are not contradictory, but complementary; each step follows from the last. Because there is new work, the old things must, of course, be eliminated. For example, some of the long-established practices and habitual sayings of man, coupled with man's many years of experience and teachings, have formed all manner and form of notions in the mind of man. That God has yet fully to reveal His true face and inherent disposition to man, along with the spread, over many years, of traditional theories from ancient times have been yet more propitious to man's formation of such notions. It may be said that, over the course of man's belief in God, the influence of various notions has led to the continual formation and evolution of all sorts of notional understandings of God in people, which has caused many religious people who serve God to become His enemies. So, the stronger people's religious notions are, the more they oppose God, and the more they are the enemies of God. The work of God is always new and never old; it never forms doctrine, instead changing continually and being renewed to a greater or lesser extent. Working in this way is an expression of the inherent disposition of God Himself. It is also

the inherent principle of God's work, and one of the means by which God accomplishes His management. If God did not work in this way, man would not change or be able to know God, and Satan would not be defeated. Thus, in His work, changes continually occur that appear erratic, but which are actually periodic. The way in which man believes in God, however, is quite different. He clings to old, familiar doctrines and systems, and the older they are, the more palatable they are to him. How could the foolish mind of man, a mind that is as intransigent as stone, accept so much unfathomable new work and words of God? Man abhors the God who is always new and never old; he likes only the old God, who is long of tooth, white of hair, and stuck in place. Thus, because God and man each have their own likes, man has become the enemy of God. Many of these contradictions still exist even today, at a time when God has been doing new work for almost six thousand years. They are, then, beyond remedy. Perhaps it is because of the stubbornness of man, or the inviolability of God's administrative decrees by any man—but those clergymen and women cling still to moldy old books and papers, while God carries on with His uncompleted work of management, as if He had no one by His side. Though these contradictions make enemies of God and man, and are even irresolvable, God pays them no heed, as if they were at once there and not there. Man, however, still sticks by his beliefs and notions, and never lets go of them. Yet one thing is self-evident: Even though man does not deviate from his stance, God's feet are always moving, and He is always changing His stance according to the environment. In the end, it is man who will be defeated without a fight. God, meanwhile, is the greatest enemy of all His defeated foes, and is also the champion of mankind, defeated and undefeated alike. Who can compete with God and be victorious? Man's notions seem to come from God because many of them were born in the wake of God's work. However, God

does not forgive man because of this, nor, moreover, does He pour praise on man for producing batch after batch of products “for God” in the wake of His work that are outside of His work. Instead, He is extremely disgusted by man’s notions and old, pious beliefs, and does not even have a mind to acknowledge the date on which these notions first emerged. He does not accept at all that these notions are caused by His work, for the notions of man are spread by man; their source is the thoughts and mind of man—not God, but Satan. God’s intention has always been for His work to be new and alive, not old and dead, and what He has man adhere to varies with the age and period, and is not everlasting and immutable. This is because He is a God who causes man to live and be new, rather than a devil who causes man to die and be old. Do you still not understand this? You have notions about God and are incapable of letting go of them because you are close-minded. It is not because there is too little sense within God’s work, nor because the work of God diverges from human wishes, nor, moreover, is it because God is always negligent in His duties. You cannot let go of your notions because you are too lacking in obedience, and because you have not the slightest likeness of a created being; it is not because God is making things difficult for you. You caused all of this, and it bears no relation at all to God; all suffering and misfortune is created by man. God’s thoughts are always good: He does not wish to cause you to produce notions, but wishes for you to change and be renewed as the ages pass. Yet you do not know what is good for you, and are always either scrutinizing or analyzing. It is not that God is making things difficult for you, but that you have no reverence for God, and your disobedience is too great. A tiny created being, daring to take some trivial part of that which was previously given by God, then turning around and using it to attack God—is this not the disobedience of man? Humans, it is fair to say, are utterly unqualified to express their

views before God, and less still are they qualified to parade around their worthless, stinking, rotten, flowery language as they wish—to say nothing of those moldy notions. Are they not even more worthless?

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

Daily Words of God Excerpt 284

The work of God is always moving forward, and though the purpose of His work does not change, the method by which He works constantly changes, which means that those who follow God are constantly changing, too. The more work God does, the more thorough man's knowledge of God is. Corresponding changes occur, too, in man's disposition in the wake of God's work. However, it is because the work of God is ever-changing that those who do not know the work of the Holy Spirit and those absurd people who do not know the truth become people who resist God. Not ever does the work of God conform to the notions of man, for His work is always new and never old, and never does He repeat old work, but rather forges ahead with work never done before. As God does not repeat His work, and man invariably judges God's current work by the work He did in the past, it has become exceedingly difficult for God to carry out each stage of work of the new age. Man has far too many difficulties! He is too conservative in his thinking! No one knows the work of God, yet everyone delimits it. When he leaves God, man loses life, truth, and God's blessings, yet neither does he accept life nor truth, much less the greater blessings God bestows upon mankind. All men wish to gain God, yet are unable to tolerate any changes in God's work. Those who do not accept God's new work believe that the work of God is immutable, that it forever remains at a standstill. In their belief, all that is needed to gain eternal salvation from God is to observe the law, and as long as they repent and confess their sins, the will of God will

always be satisfied. They are of the opinion that God can only be the God under the law and the God who was nailed to the cross for man; it is their opinion, too, that God should not and cannot exceed the Bible. It is precisely these opinions that have shackled them firmly to the laws of old and nailed them to dead rules. There are even more who believe that whatever the new work of God might be, it has to be substantiated by prophecies, and that in each stage of such work, all those who follow Him with a "true" heart must also be shown revelations; if not, such work could not be the work of God. It is already no easy task for man to come to know God. Taken in addition to man's absurd heart and his rebellious nature of self-importance and self-conceit, it becomes all the more difficult for him to accept God's new work. Man neither gives careful scrutiny to the new work of God, nor accepts it with humility; instead, he adopts an attitude of contempt as he awaits revelations and guidance from God. Is this not the behavior of those who rebel against and resist God? How can such people gain God's approval?

Jesus said that the work of Jehovah had fallen behind in the Age of Grace, just as I say today, that the work of Jesus has also fallen behind. If there had been only the Age of Law and not the Age of Grace, then Jesus would not have been crucified and could not have redeemed all mankind. If there had only been the Age of Law, could mankind ever have gotten as far as today? History moves forward, and is not history the natural law of God's work? Is this not a depiction of His management of man throughout the entire universe? History moves forward, and so does the work of God. God's will is constantly changing. He could not remain at a single stage of work for six thousand years, for as everyone knows, God is always new and never old, and He could not possibly keep doing work like the crucifixion, being nailed to the cross once, twice, three times…. It would be ridiculous

to think thus. God does not keep on doing the same work; His work is ever-changing and always new, much as how I speak new words to you and do new work each day. This is the work I do, and what is key are the words "new" and "wondrous." "God is immutable, and God will always be God": this saying is indeed true; the substance of God does not change, God is always God, and He could never become Satan, but this does not prove that His work is as constant and invariable as His substance. You declare God is immutable, but how, then, can you explain that God is always new and never old? The work of God continuously spreads and constantly changes, and His will is continuously manifested and made known to man. As man experiences God's work, his disposition changes without cease, as does his knowledge. Whence, then, does this change arise? Is it not from the ever-changing work of God? If the disposition of man can change, why cannot man allow My work and My words to continuously change also? Must I be subject to the restrictions of man? In this, are you not using forced arguments and perverted logic?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

Daily Words of God Excerpt 285

The Jews all read the Old Testament and knew of Isaiah's prophecy that a male infant would be born in a manger. Why, then, despite being fully aware of this prophecy, did they still persecute Jesus? Was it not because of their rebellious nature and ignorance of the work of the Holy Spirit? At the time, the Pharisees believed the work of Jesus to be different from what they knew of the prophesied male infant, and people today reject God because the work of God incarnate does not conform to the Bible. Is not the essence of their rebelliousness toward God the same? Can you accept, without question, all the work of the Holy Spirit? If it is the work of the

Holy Spirit, then it is the right stream, and you should accept it without any misgivings; you should not pick and choose what to accept. If you gain more insight into God and exercise more caution toward Him, then is this not uncalled for? You need not look for further substantiation from the Bible; if it is the work of the Holy Spirit, then you must accept it, for you believe in God to follow God, and you should not investigate Him. You should not seek further evidence of Me to prove that I am your God, but should be able to discern whether I am of benefit to you—this is what is most crucial. Even if you find much irrefutable proof within the Bible, it cannot bring you fully before Me. You merely live within the confines of the Bible, and not before Me; the Bible cannot help you know Me, nor can it deepen your love for Me. Though the Bible prophesied that a male infant would be born, none could fathom upon whom that prophecy would come to pass, for man did not know the work of God, and this is what caused the Pharisees to stand against Jesus. Some know that My work is in man's interests, yet they continue to believe that Jesus and I are two entirely separate, mutually incompatible beings. At the time, Jesus only gave His disciples a series of sermons in the Age of Grace on such subjects as how to practice, how to gather together, how to supplicate in prayer, how to treat others, and so forth. The work He carried out was that of the Age of Grace, and He expounded only on how the disciples and those who followed Him ought to practice. He only did the work of the Age of Grace, and none of the work of the last days. When Jehovah set down the Old Testament law in the Age of Law, why did He not then do the work of the Age of Grace? Why did He not make clear in advance the work of the Age of Grace? Would this not have helped man to accept it? He only prophesied that a male infant would be born and come to power, but He did not carry out in advance the work of the Age of Grace. The work of God in each age has

clear boundaries; He does only the work of the current age, and never carries out the next stage of work in advance. Only thus can His representative work of each age be brought to the fore. Jesus spoke only of the signs of the last days, of how to be patient and how to be saved, of how to repent and confess, and of how to bear the cross and endure suffering; never did He speak of how man in the last days should achieve entry, nor of how he should seek to satisfy God's will. As such, is it not ridiculous to search the Bible for God's work of the last days? What can you see by merely clutching the Bible? Be it an expositor of the Bible or a preacher, who could have seen the work of today in advance?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

Daily Words of God Excerpt 286

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not pursue the truth of life. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging to the mere name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter

how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Is this belief not preposterous and ridiculous? I ask you further: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of rejecting Him and reviling Him. Moreover, they are capable of seeing the return of Jesus as the deceit of Satan, and more people shall condemn Jesus returned to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not receive the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the category that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never received the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then speak your confession, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the years of work with which you exalt yourselves? What will

you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not obey any truth?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Daily Words of God Excerpt 287

Your loyalty is in word only, your knowledge is merely intellectual and conceptual, your labors are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to revere Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the deceptions of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your obedience? Where is your loyalty? Where is your desire to seek the truth? Where is your reverence for God? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of receiving the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God’s management plan and it will be when God rewards the good and punishes the wicked. For the judgment of

God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false Christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should be humble and reverential. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to

be humble, to not be over-confident, and to not exalt yourself too highly. With your heart holding such meager reverence for God, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, "This is nothing more than some enlightenment of the Holy Spirit," or, "This is a false Christ come to deceive people." Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false Christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you fear deception. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Daily Words of God Excerpt 288

At the time, part of Jesus' work was in accordance with the Old Testament, as well as with the laws of Moses and the words of Jehovah during the Age of Law. All these things, Jesus used to do part of His work.

He preached to the people and taught them in the synagogues, and He employed the predictions of the prophets in the Old Testament to rebuke the Pharisees that were in enmity with Him, and used the words from the Scriptures to reveal their disobedience and thus condemn them. For they despised what Jesus had done; in particular, much of Jesus' work was not done according to the laws in the Scriptures, and, furthermore, what He taught was higher than their own words, and even higher than that which had been foretold by the prophets in the Scriptures. The work of Jesus was only for the sake of man's redemption and for the crucifixion, and so there was no need for Him to say more words in order to conquer any man. Much of what He taught man was drawn from the words of the Scriptures, and even if His work did not exceed the Scriptures, still He was able to accomplish the work of the crucifixion. His was not the work of the word, nor work done for the sake of conquering mankind, but work done in order to redeem mankind. He only acted as the sin offering for mankind, and did not act as the source of the word for mankind. He did not do the work of the Gentiles, which was the work of conquering man, but the work of the crucifixion, work that was done among those who believed there was a God. Even though His work was carried out upon the foundation of the Scriptures, and even though He used that which had been foretold by the old prophets to condemn the Pharisees, this was sufficient to complete the work of the crucifixion. If the work of today were still carried out upon the foundation of the predictions of the old prophets in the Scriptures, then it would be impossible to conquer you, for the Old Testament contains no record of the disobedience and sins of you Chinese people, and there is no history of your sins. So, if this work still lingered in the Bible, you would never yield. The Bible records only a limited history of the Israelites, one which is incapable of establishing whether you are evil or good, or of

judging you. Imagine that I were to judge you according to the history of the Israelites—would you still follow Me as you do today? Do you know how difficult you are? If no words were spoken during this stage, then it would be impossible to complete the work of conquest. Because I have not come to be nailed to the cross, I must speak words that are separate from the Bible, so that you may be conquered. The work done by Jesus was merely a stage higher than the Old Testament; it was used to begin an age, and to lead that age. Why did He say, “I have not come to destroy the law, but to fulfill the law”? Yet in His work there was much that differed from the laws practiced and the commandments followed by the Israelites of the Old Testament, for He did not come to obey the law, but to fulfill it. The process of fulfilling it included many practical things: His work was more practical and real, and, furthermore, it was more alive, and was not blind adherence to rules. Did the Israelites not keep the Sabbath? When Jesus came, He did not observe the Sabbath, for He said that the Son of man was the Lord of the Sabbath, and when the Lord of the Sabbath arrived, He would do as He wished. He had come to fulfill the laws of the Old Testament and to change the laws. All that is done today is based upon the present, yet it still rests upon the foundation of the work of Jehovah in the Age of Law, and it does not transgress this scope. To watch your tongue, and not commit adultery, for example—are these not the laws of the Old Testament? Today, what is required of you is not only limited to the Ten Commandments, but consists of commandments and laws of a higher order than those that came before. Yet this does not mean that what came before has been abolished, for each stage of God’s work is carried out upon the foundation of the stage that came before. As for the work that Jehovah then did in Israel, such as requiring people to offer up sacrifices, honor their parents, not to worship idols, not to assault or curse others, not to commit

adultery, not to smoke or drink, and not to eat dead things or drink blood—does this not form the foundation for your practice even today? It is upon the foundation of the past that the work has been carried out up until today. Though the laws of the past are no longer mentioned and new demands have been made of you, these laws, far from being abolished, have instead been raised higher. To say that they have been abolished means that the previous age is outdated, whereas there are some commandments that you must honor for all eternity. The commandments of the past have already been put into practice, have already become the being of man, and there is no need to place special emphasis on such commandments as "Do not smoke," and "Do not drink," and so on. Upon this foundation, new commandments are laid down according to your needs today, according to your stature, and according to the work of today. Decreeing commandments for the new age does not mean abolishing the commandments of the old age, but lifting them higher upon this foundation, to make the actions of man more complete, and more in line with reality. If, today, you were only required to follow the commandments and abide by the laws of the Old Testament in the same way as the Israelites, and if you were even required to memorize the laws laid down by Jehovah, there would be no possibility that you could change. If you were only to abide by those few limited commandments or memorize innumerable laws, your old disposition would remain deeply embedded, and there would be no way to uproot it. Thus you would become increasingly depraved, and not one of you would become obedient. This is to say that a few simple commandments or countless laws are incapable of helping you know the deeds of Jehovah. You are not the same as the Israelites: By following the laws and memorizing the commandments, they were able to witness the deeds of Jehovah and give their devotion to Him alone. But you are unable to achieve this, and a few

commandments of the Old Testament age are not only incapable of making you give over your heart, or of protecting you, but will instead make you lax, and will make you fall down into Hades. For My work is the work of conquest, and it is aimed at your disobedience and your old disposition. The kind words of Jehovah and Jesus fall far short of the severe words of judgment today. Without such severe words, it would be impossible to conquer you "experts," who have been disobedient for thousands of years. The laws of the Old Testament lost their power on you long ago, and the judgment of today is far more formidable than the old laws. What is most suitable for you is judgment, and not the trifling restrictions of laws, for you are not the mankind of the very beginning, but a mankind that has been corrupt for thousands of years. What man must achieve now is in line with the real state of man today, according to the caliber and actual stature of present-day man, and it does not require that you follow rules. This is so that changes may be achieved in your old disposition, and in order that you may cast aside your notions.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (1)

Daily Words of God Excerpt 289

History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work. From moment to moment, the Spirit of God is doing new work, never clinging to old ways or rules. Nor has His work ever stopped, but is coming to pass with each passing moment. If you say that the work of the Holy Spirit is immutable, then why did Jehovah ask the priests to serve Him in the temple, yet Jesus did not enter the temple despite

the fact that, when He came, people also said that He was the high priest, and that He was of the house of David and also the high priest and the great King? And why did He not offer sacrifices? Entering the temple or not entering the temple—is all this not the work of God Himself? If, as man imagines, Jesus will come again and, in the last days, still be called Jesus, and still come on a white cloud, descending among men in the image of Jesus: would that not be a repetition of His work? Is the Holy Spirit capable of clinging to the old? All that man believes are notions, and all that man understands is according to the literal meaning, and also according to his imagination; they are at odds with the principles of the work of the Holy Spirit, and do not conform to the intentions of God. God would not work in that way; God is not so foolish and stupid, and His work is not so simple as you imagine. Based on everything that man imagines, Jesus will come riding on a cloud and descend in your midst. You shall behold Him who, riding a cloud, shall tell you that He is Jesus. You shall also behold the nail marks in His hands, and shall know Him to be Jesus. And He shall save you again, and shall be your mighty God. He shall save you, bestow upon you a new name, and give each of you a white stone, after which you shall be allowed to enter the kingdom of heaven and be received into paradise. Are such beliefs not the notions of man? Does God work according to the notions of man, or does He work counter to the notions of man? Do not the notions of man all derive from Satan? Has not all of man been corrupted by Satan? If God did His work according to the notions of man, would He not then become Satan? Would He not be of the same kind as His own creations? Since His creations have now been so corrupted by Satan that man has become Satan’s embodiment, if God were to work in accordance with the things of Satan, would He not then be in league with Satan? How can man fathom the work of God? Therefore, God would never work

according to the notions of man, and would never work in the ways you imagine. There are those who say that God Himself said that He would arrive on a cloud. It is true that God said so Himself, but do you not know that no man can fathom the mysteries of God? Do you not know that no man can explain the words of God? Are you certain, beyond a shadow of a doubt, that you were enlightened and illuminated by the Holy Spirit? Surely it was not that the Holy Spirit showed you in such a direct manner? Was it the Holy Spirit who instructed you, or did your own notions lead you to think so? You said, “This was said by God Himself.” But we cannot use our own notions and minds to measure the words of God. As for the words spoken by Isaiah, can you with absolute certainty explain his words? Do you dare to explain his words? Since you do not dare to explain the words of Isaiah, why do you dare to explain the words of Jesus? Who is more exalted, Jesus or Isaiah? Since the answer is Jesus, why do you explain the words spoken by Jesus? Would God tell you of His work in advance? Not a single creature can know, not even the messengers in heaven, nor the Son of man, so how could you know? Man is too lacking. What is crucial for you now is to know the three stages of work. From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God’s management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God. Now, it behooves you to understand that all the work from the first stage until today

is the work of one God, the work of one Spirit. Of this there can be no doubt.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Daily Words of God Excerpt 290

Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow letters and doctrines are those who have been cast out by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to their respective ages, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the slightest doubt, and he follows closely. In this way, how could man be cast out by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His management work, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little knowledge, he does not go forth to follow the footsteps of God's newer work; having seen but a little of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the future; having

gained but a superficial knowledge, man is so proud that he forgets himself and begins to wantonly proclaim a disposition and a being of God that simply do not exist; and having become certain about one stage of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to "only believe in Jehovah and not believe in Jesus," yet the majority of people act out a role in which they "only believe in Jehovah and reject Jesus" and "long for the return of the Messiah, but oppose the Messiah who is called Jesus." No wonder, then, that people still live under the domain of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God's blessings. Is this not the result of man's rebelliousness? Christians across the world who have not kept up with the new work of today all cling to the hope that they will get lucky, assuming that God will fulfill each of their wishes. Yet they cannot say for sure why God will take them up to the third heaven, nor are they certain about how Jesus will come to receive them riding upon a white cloud, much less can they say with absolute certainty whether Jesus will truly arrive upon a white cloud on the day that they imagine. They are all anxious, and at a loss; they themselves do not even know whether God will take up each of them, the varied small handfuls of people, who hail from every denomination. The work that God does now, the present age, God's will—they have no grasp of any of these things, and they can do nothing but count down the days on their fingers. Only those who follow the footsteps of the Lamb to the very end can gain the final blessing, whereas those "clever people," who are unable to follow to the very end yet believe they have gained all, are incapable of witnessing

the appearance of God. They each believe they are the smartest person on earth, and they cut short the continued development of God's work for no reason at all, and seem to believe with absolute certainty that God will take them up to heaven, they who "have the utmost loyalty to God, follow God, and abide by the words of God." Even though they have the "utmost loyalty" toward the words spoken by God, their words and actions are still so disgusting because they oppose the work of the Holy Spirit, and commit deceit and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them? Many even believe that all those who reject the old law and accept the new work are without conscience. These people, who only talk of "conscience," and do not know the work of the Holy Spirit, will ultimately have their prospects cut short by their own consciences. God's work does not abide by doctrine, and though it may be His own work, still God does not cling to it. That which should be denied is denied, that which should be cast out is cast out. Yet man places himself in enmity to God by holding onto but one small part of the work of God's management. Is this not the absurdity of man? Is this not the ignorance of man? The more people are timid and overcautious because they are afraid of not gaining God's blessings, the more they are incapable of gaining greater blessings, and of receiving the final blessing. Those people who slavishly abide by the law all display the utmost loyalty toward the law, and the more they display such loyalty toward the law, the more they are rebels who oppose God. For now is the Age of Kingdom and not the Age of Law, and the work of today and the work of the past cannot be mentioned in the same breath, nor can the work of the past be compared

to the work of today. The work of God has changed, and the practice of man has also changed; it is not to hold onto the law or bear the cross, therefore people's loyalty toward the law and the cross will not gain God's approval.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 291

The purpose of conquering you today is to have you acknowledge that God is your God and also the God of others, and most importantly He is the God of all who love Him, and the God of all creation. He is the God of the Israelites and the God of the people of Egypt. He is the God of the British and the God of Americans. He is not just the God of Adam and Eve, but also the God of all their descendants. He is the God of everything in the heavens and everything on earth. All families, be they Israelite or Gentile, are all in the hands of one God. Not only did He work in Israel for several thousand years and was once born in Judea, but today He descends in China, this place where the great red dragon lies coiled. If being born in Judea makes Him the King of the Jews, then does not descending among all of you today make Him the God of all of you? He led the Israelites and was born in Judea, and He has also been born in a Gentile land. Is not all His work done for the whole of the mankind that He created? Does He love Israelites a hundred fold and loathe Gentiles a thousand fold? Is that not your notion? It is not the case that God was never your God, but rather just that you do not acknowledge Him; it is not the case that God is unwilling to be your God, but rather just that you reject Him. Who among the created is not in the hands of the Almighty? In conquering you today, is not the goal to have you acknowledge that God is none other than your God? If you still maintain that God is the God of Israelites only, and still maintain that the house of David in Israel is the origin of God's birth, and that no nation other than Israel is qualified to "produce" God, much less is any Gentile family

able to personally receive Jehovah's work—if you still think this way, then does that not make you an obstinate holdout? Do not always fixate on Israel. God is right here among you today. Nor should you keep looking heavenward. Stop pining for your God in heaven! God has come into your midst, so how can He be in heaven? You have not believed in God for very long, yet you have a lot of notions about Him, to the point that you dare not for a second think that the God of the Israelites would deign to grace you with His presence. Even less do you dare to think about how you could see God make a personal appearance, given how unbearably filthy you are. Neither have you ever thought about how God could personally descend into a Gentile land. He ought to descend on Mount Sinai or the Mount of Olives and appear to Israelites. Are not the Gentiles (that is, people outside of Israel) all objects of His loathing? How could He personally work among them? All these are the deep-rooted notions that you have developed over many years. The purpose of conquering you today is to shatter these notions of yours. Thus do you behold God's personal appearance among you—not on Mount Sinai or on the Mount of Olives, but among people He has never led before. After God carried out His two stages of work in Israel, Israelites and all Gentiles alike came to harbor the notion that while it is true that God created all things, He is only willing to be the God of Israelites, not the God of Gentiles. Israelites believe the following: God can only be our God, not the God of you Gentiles, and because you do not revere Jehovah, therefore Jehovah—our God—loathes you. Those Jewish people also believe the following: The Lord Jesus assumed the image of us Jewish people and is a God who bears the mark of the Jewish people. It is among us that God works. God's image and our image are similar; our image is close to God's. The Lord Jesus is the King of us Jews; Gentiles are not qualified to receive such great salvation. The Lord Jesus is the sin offering for us Jews. It was

merely on the basis of those two stages of work that Israelites and the Jewish people formed all these notions. They domineeringly claim God for themselves, not allowing that God is also the God of the Gentiles. In this way, God became a lacuna in the hearts of Gentiles. This is because everyone came to believe that God does not want to be the God of the Gentiles and that He only likes Israelites—His chosen people—and the Jewish people, especially the disciples who followed Him. Do you not know that the work that Jehovah and Jesus did is for the survival of all mankind? Do you now acknowledge that God is the God of all of you born outside of Israel? Is God not right here in your midst today? This cannot be a dream, can it? Do you not accept this reality? You dare not believe it or think about it. Regardless of how you see it, is not God right here in your midst? Are you still afraid to believe these words? From this day on, are all conquered people and all who wish to be God's followers not God's chosen people? Are not all of you, who are followers today, the chosen people outside of Israel? Is your status not the same as the Israelites? Is not all this what you should recognize? Is this not the goal of the work of conquering you? Since you can see God, He will be your God forever, from the beginning and into the future. He will not abandon you, so long as all of you are willing to follow Him and to be His loyal, obedient creatures.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

Daily Words of God Excerpt 292

Only by putting aside your old notions can you gain new knowledge, yet old knowledge is not necessarily equivalent to old notions. "Notions" refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age and stopped man from entering into the new work, then such knowledge is also a notion. If man is

able to take the correct approach to such knowledge and can come to know God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. The lesson of knowing God requires you to master many principles: how to enter onto the path to knowing God, which truths you must understand in order to know God, and how to get rid of your notions and old dispositions so that you may submit to all of the arrangements of God's new work. If you use these principles as the foundation for entering into the lesson of knowing God, then your knowledge will become deeper and deeper. If you have a clear knowledge of the three stages of work—which is to say, of God's entire plan of management—and if you can fully correlate the previous two stages of God's work with the present stage, and see that it is work done by one God, then you will have an incomparably sturdy foundation. The three stages of work were done by one God; this is the greatest vision, and this is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—this is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast. Today, the biggest problem facing various religions and denominations is that they do not know the work of the Holy Spirit, and are unable to differentiate between the work of the Holy Spirit and work that is not of the Holy Spirit—because of this, they cannot tell whether this stage of work is, like the last two stages of work, also done by Jehovah God. Though people follow God, most are

still unable to tell whether it is the right way. Man worries whether this way is the way personally led by God Himself, and whether God's incarnation is a fact, and most people still have no clue about how to discern such things. Those who follow God are unable to determine the way, and so the messages which are spoken only have a partial effect among these people, and are incapable of being fully effective, and so this then affects the life entry of such people. If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people; if man can see that although the work is different, it is all done by one God, and that since it is work done by one God, then it must be right and without error, and that though it is at odds with the notions of man, there is no denying that it is the work of one God—if man can say for sure that it is the work of one God, then the notions of man will be reduced to mere trifles, unworthy of mention. Because the visions of man are unclear, and because man only knows Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by notions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no notions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because these stages of work cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove such imaginings, and no one to correct them. Man gives free rein to his temperament, throwing caution to the wind and letting his imagination run free; there are no facts to verify his imaginings, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man believes in his own imagined God in his mind, and does not seek the God of

reality. If one person has one kind of belief, then among a hundred people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen the reality of God's work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God's work. Thus it is that people who have only been believers for a year come to believe in God through their own notions. The same is also true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have notions about God. Man believes that he has freed himself from the bonds of his old notions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but notions and hearsay? Man thinks that his notions are right and without error, and he thinks that these notions come from God. Today, when man witnesses the work of God, he lets loose notions that have built up over many years. The imaginings and ideas of the past have become an obstruction to the work of this stage, and it has become difficult for man to let go of such notions and to refute such ideas. The notions toward this step-by-step work of many of those who have followed God until today have become ever more grievous, and these people have gradually formed a stubborn enmity to the God incarnate. The source of this hatred lies in the notions and imaginings of man. The notions and imaginings of man have become the enemy of the work of today, work which is at odds with the notions of man. This has happened precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the notions and imaginings of man do not brook the existence of facts, and, furthermore, because man does not give thought to the correctness and veracity of facts, and merely single-mindedly lets loose

his notions and employs his own imagination. This can only be said to be the fault of the notions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man. You may give free rein to your imagination, and may even compile fine stories about the work of Jehovah and Jesus, but you may not refute the fact of each stage of the work of Jehovah and Jesus; this is a principle, and it is also an administrative decree, and you should understand the importance of these issues. Man believes that this stage of work is incompatible with the notions of man, and that this is not the case for the two previous stages of work. In his imagination, man believes that the work of the two previous stages is surely not the same as the work of today—but have you ever considered that the principles of God's work are all the same, that His work is always practical, and that, regardless of the age, there will always be a deluge of people who resist and oppose the fact of His work? All those who today resist and oppose this stage of work would also undoubtedly have opposed God in times past, for such people will always be the enemies of God. The people who know the fact of God's work will see the three stages of work as the work of one God, and will let go of their notions. These are people who know God, and such people are those who truly follow God. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is

undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all creatures will return under the dominion of the Creator, all creatures will worship the one true God, and all evil religions will come to nothing, never to appear again.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 293

To grasp the purpose of God's work, the effect His work achieves in man, and what exactly is His will for man: this is what every person who follows God should attain to. Nowadays knowledge of God's work is just what all people are lacking. The deeds that God has worked upon people, the entirety of the work of God, and what exactly is God's will for man, from the creation of the world to the present time—these are things that man neither knows nor comprehends. Not only is this inadequacy seen throughout the religious world, but also in all those who believe in God. When the day comes that you truly behold God, when you really appreciate His wisdom, when you behold all the deeds that God has worked, when you recognize what God is and has—when you have seen His bounty, wisdom,

wonder, and all that He has worked upon people—it is then you will have achieved success in your faith in God. When God is said to be all-encompassing and all-bountiful, in what way exactly is He all-encompassing, and in what way is He all-bountiful? If you do not understand this, then you cannot be deemed to believe in God. Why do I say that those in the religious world are not believers in God but are evildoers, of the same ilk as the devil? When I say they are evildoers, it is because they do not understand the will of God and are unable to see His wisdom. God at no time reveals His work to them. They are blind; they cannot see the deeds of God, they have been forsaken by God, and they completely lack the care and protection of God, not to mention the work of the Holy Spirit. Those without the work of God are all evildoers and opponents of God. The opponents of God of which I speak refer to those who do not know God, those who acknowledge God with their lips and yet do not know Him, those who follow God and yet do not obey Him, and those who revel in the grace of God and yet are unable to stand witness to Him. Without an understanding of the purpose of God's work or an understanding of the work that God does in man, he cannot be in accord with the will of God, nor can he stand witness to God. The reason why man opposes God stems, on the one hand, from his corrupt disposition, and on the other hand, from ignorance of God and lack of understanding of the principles by which God works and of His will for man. These two aspects, taken together, constitute a history of man's resistance to God. Novices in the faith oppose God because such opposition lies within their nature, while the opposition to God of those with many years in the faith results from their ignorance of Him, in addition to their corrupt disposition. In the time before God became flesh, the measure of whether a man opposed God was based on whether he kept the decrees set forth by God in heaven. For

instance, in the Age of Law, whoever did not keep the laws of Jehovah was regarded as one who opposed God; whoever stole the offerings to Jehovah, or whoever stood against those favored by Jehovah, was regarded as one who opposed God and would be stoned to death; whoever did not respect his father and mother, and whoever struck or cursed another, was regarded as one who did not keep the laws. And all who did not keep the laws of Jehovah were regarded as standing against Him. This was no longer so in the Age of Grace, when whoever stood against Jesus was regarded as one who stood against God, and whoever did not obey the words uttered by Jesus was regarded as one who stood against God. At this time, the way in which opposition to God was defined became both more accurate and more practical. In the time when God had not yet become flesh, the measure of whether man opposed God was based on whether man worshiped and looked up to the invisible God in heaven. The way in which opposition to God was defined at that time was not all that practical, for man could not see God, nor did he know what the image of God was like, or how He worked and spoke. Man had no notions about God whatsoever, and he believed in God vaguely, because God had not yet appeared to man. Therefore, no matter how man believed in God in his imagination, God did not condemn man or make too many demands of him, because man was completely unable to see God. When God becomes flesh and comes to work among men, all behold Him and hear His words, and all see the deeds that God works from within His body of flesh. At that moment, all man's notions become foam. As for those who have seen God appearing in the flesh, they shall not be condemned if they willingly obey Him, whereas those who purposefully stand against Him shall be deemed an opponent of God. Such people are antichrists, enemies who willfully stand against God. Those who harbor notions regarding God but are still ready and willing to

obey Him will not be condemned. God condemns man on the basis of man's intentions and actions, never for his thoughts and ideas. If He were to condemn man on the basis of his thoughts and ideas, then not a single person would be able to escape from the wrathful hands of God. Those who willfully stand against the incarnate God shall be punished for their disobedience. With regard to these people that willfully stand against God, their opposition stems from the fact that they harbor notions about God, which leads them in turn into actions that disrupt God's work. These people intentionally resist and destroy the work of God. They do not merely have notions about God, but they also engage in activities that disrupt His work, and for this reason people of this kind shall be condemned. Those who do not willfully disrupt God's work shall not be condemned as sinners, because they are able to willingly obey and not engage in activities that cause disruption and disturbance. People like this shall not be condemned. However, when people have experienced God's work for many years, if they continue to harbor notions about God and remain unable to know the work of the incarnate God, and if, no matter how many years they have experienced His work, they continue to be filled with notions about God and are still unable to come to know Him, then even if they do not engage in disruptive activities, their hearts are nevertheless filled with many notions about God, and even if these notions do not become apparent, people like this are of no help whatsoever to the work of God. They are unable to spread the gospel for God or stand witness to Him. People like this are good-for-nothings and imbeciles. Because they do not know God and are moreover wholly incapable of casting away their notions about Him, they are therefore condemned. It can be said like this: It is normal for novices in the faith to hold notions about God or to know nothing of Him, but for one who has believed in God for many years and experienced a

good deal of His work, it would not be normal for such a person to continue to hold notions, and it would be even less normal for someone like this to have no knowledge of God. It is because this is not a normal state that they are condemned. These abnormal people are all garbage; they are the ones who oppose God the most and who have enjoyed the grace of God for nothing. All such people shall be cast out in the end!

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Daily Words of God Excerpt 294

Anyone who does not understand the purpose of God's work is one who opposes Him, and one who has come to understand the purpose of God's work but still does not seek to satisfy God is even more to be deemed an opponent of God. There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's will. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately get in the way of those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls? Those who hold themselves in high esteem in God's presence are the most abject of men, while those who think themselves lowly are the most honored. And those who think they know the work of God and who are, moreover, capable of proclaiming the

work of God to others with great fanfare even as they look directly at Him—these are the most ignorant of men. Such people are without the testimony of God, arrogant and full of conceit. Those who believe that they have too little knowledge of God, despite having actual experience and practical knowledge of Him, are those most beloved by Him. Only such people truly have testimony and are truly capable of being perfected by God. Those who do not understand the will of God are opponents of God; those who understand the will of God and yet do not practice the truth are opponents of God; those who eat and drink the words of God, and yet go against the essence of God's words, are opponents of God; those who have notions about the incarnate God, and moreover have a mind to engage in rebellion, are opponents of God; those who pass judgment on God are opponents of God; and whoever is unable to know God or to bear witness to Him is an opponent of God. So I urge you: If you really have faith that you can walk this path, then keep on following it. But if you are unable to refrain from opposing God, then you had best walk away before it is too late. Otherwise, the chances of things turning out badly for you run extremely high, because your nature is simply too corrupt. Of loyalty or obedience, or a heart that thirsts for righteousness and truth, or love for God, you have not one jot or iota. It may be said that your situation before God is an utter shambles. You cannot abide by what you ought to abide by, and are unable to say what ought to be said. What you ought to put into practice, you have failed to put into practice; and the function that you ought to fulfill, you have been unable to fulfill. You do not have the loyalty, conscience, obedience, or resolution that you ought. You have not endured the suffering that it behooves you to endure, and you do not have the faith that you ought. Quite simply, you are completely devoid of any merit: Are you not ashamed to go on living? Let Me persuade you that you would be

better off closing your eyes in eternal rest, thereby sparing God from worrying on your account and suffering for your sake. You believe in God and yet do not know His will; you eat and drink the words of God and yet are unable to keep to what God demands of man. You believe in God and yet do not know Him, and you stay alive without a goal to strive for, without any values, without any meaning. You live as a human being and yet have no conscience, integrity, or credibility in the slightest degree—can you still call yourselves human beings? You believe in God and yet deceive Him; what is more, you take God's money and eat up the offerings that are made to Him. And yet, in the end you still fail to show the slightest consideration for God's feelings or the faintest conscience toward Him. Not even the most trivial of God's demands can you meet. Can you still call yourselves human beings? Eating the food God provides you and breathing the oxygen He gives you, enjoying His grace, yet, in the end, you do not have the slightest knowledge of God. On the contrary, you have become good-for-nothings that oppose God. Does that not make you a beast even lower than a dog? Among animals, are there any that are more malicious than you?

Those pastors and elders who stand in the high pulpit teaching others are opponents of God and allies of Satan; would not those of you who do not stand in the high pulpit teaching others be even greater opponents of God? Are you not, even more than they, in cahoots with Satan? Those who do not understand the purpose of God's work do not know how to accord with the will of God. Surely, it cannot be that those who do understand the purpose of His work would not know how to accord with God's will. The work of God is never in error; rather, it is man's pursuit that is flawed. Are not those degenerates who willfully oppose God even more sinister and malevolent than those pastors and elders? Many are those who oppose God,

but among them there are also many different ways in which they oppose God. As there are all manner of believers, so too are there all manner of those who oppose God, each unlike the other. Not a single one of those who fail to recognize clearly the purpose of God's work can be saved. Regardless of how man may have opposed God in the past, when man comes to understand the purpose of God's work and dedicates his efforts to satisfying God, God will wipe clean all of his former sins. As long as man seeks the truth and practices the truth, God will not keep in mind what he has done. Moreover, it is on the basis of man's practice of the truth that God justifies him. This is the righteousness of God. Before man has seen God or experienced His work, regardless of how man acts toward God, He does not keep it in mind. However, once man has seen God and experienced His work, all the deeds and actions of man will be entered by God into the "annals," for man has seen God and lived amid His work.

When man has truly seen what God has and is, when he has seen His supremacy, and when he has truly come to know the work of God, and furthermore, when the old disposition of man is changed, then man will have completely cast away his rebellious disposition that opposes God. It can be said that everyone has at some time opposed God and everyone has at some time rebelled against God. However, if you willingly obey the incarnate God, and from this point satisfy God's heart with your loyalty, practice the truth that you ought, perform your duty as you ought, and keep the regulations that you ought, then you are one who is willing to cast away your rebelliousness to satisfy God and one who can be perfected by God. Should you stubbornly refuse to see your errors and have no intention of repenting yourself, should you persist in your rebellious conduct without the least intention of cooperating with God and satisfying Him, then such an obstinate and incorrigible person as you will certainly be punished and will

certainly never be one to be perfected by God. This being so, you are the enemy of God today and tomorrow you will also be the enemy of God, and so too will you remain the enemy of God the day after; you will forever be an opponent of God and the enemy of God. In that case, how could God possibly let you off? It is in the nature of man to oppose God, but man must not seek out on purpose the "secret" of opposing God just because changing his nature is an insurmountable task. If that were the case, then you had better walk away before it were too late, lest your chastisement in the future become more severe, and lest your brutish nature erupt and become ungovernable, until your fleshly body were terminated by God in the end. You believe in God to receive blessings; but if in the end only misfortune befell you, would not that be a shame? I urge you, you had better make another plan. Anything that you can do would be better than believing in God: Surely it cannot be that there is just this one path. Would you not go on surviving if you did not seek the truth? Why must you be at odds with God in this way?

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

Daily Words of God Excerpt 295

I have done much work among man, during which time I have also expressed many words. These words are all for the sake of man's salvation and were expressed so that man might become compatible with Me. However, I have gained only a few people on earth who are compatible with Me, and so I say that man does not treasure My words—it is because man is not compatible with Me. In this way, the work I do is not merely so that man can worship Me; more importantly, it is so that man can be compatible with Me. Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one

among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they seek traces of Me in the Bible and find "suitable" passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. Within the Bible, they constrain a vague God that they have never seen, and are incapable of seeing, and take it out to look at at their leisure. They believe in My existence only within the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see words and expressions as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their

substance? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My will nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in

the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague God are a wretched sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures; what they worship is a God that would lay Himself at the mercy of man—a God who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

Those who are against Me are those who are not compatible with Me. Such is also the case among those who do not love the truth. Those who rebel against Me are even more against Me and incompatible with Me. I deliver into the hands of the evil one all those who are not compatible with Me, and I relinquish them to the corruption of the evil one, give them free rein to reveal their maleficence, and ultimately hand them over to the evil one to be devoured. I care not how many worship Me, which is to say, I care not how many people believe in Me. All that concerns Me is how many are compatible with Me. That is because all those who are not compatible with Me are evil ones who betray Me; they are My enemies, and I shall not "enshrine" My enemies in My home. Those who are compatible with Me shall forever serve Me in My home, and those who go against Me shall forever suffer My punishment. Those who only care about the words of the Bible and are concerned neither with the truth nor with seeking My footsteps—they are against Me, for they limit Me according to the Bible, constrain Me within the Bible, and so are blasphemous in the extreme toward Me. How could such people come before Me? They pay no heed to My deeds, or My will, or the truth, but instead obsess over words—words that kill. How could such people be compatible with Me?

Daily Words of God Excerpt 296

After the truth of Jesus become flesh came to be, man believed that in heaven, there is not only the Father, but also the Son, and even the Spirit. This is the conventional notion man holds, that there is a God such as this in heaven: a triune God who is the Father, the Son, and the Holy Spirit. All mankind has these notions: God is one God, but comprises three parts, what all those grievously entrenched in conventional notions deem to be the Father, the Son, and the Holy Spirit. Only those three parts made one is all of God. Without the Holy Father, God would not be whole. Similarly, neither would God be whole without the Son or the Holy Spirit. In their notions, they believe that neither the Father alone nor the Son alone can be deemed God. Only the Father, the Son, and the Holy Spirit together can be deemed God Himself. Now, all religious believers, and even each follower among you, hold this belief. Yet, as for whether this belief is correct, none can explain, for you are always in a fog of confusion about the matters of God Himself. Though these are notions, you do not know whether they are right or wrong, for you have become too grievously infected by religious notions. You have accepted too deeply these conventional notions of religion, and this poison has seeped too deep within you. Therefore, so too in this matter have you succumbed to this pernicious influence, for the triune God simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist. These are all conventional notions of man, and the fallacious beliefs of man. Throughout many centuries, man has believed in this Trinity, conjured up by notions in the mind of man, fabricated by man, and never before seen by man. Throughout these many years, there have been many Bible expositors who have

explained the “true meaning” of the Trinity, but such explanations of the triune God as three distinct consubstantial persons have been vague and unclear, and people are all befuddled by the “construct” of God. No great man has ever been able to offer a thorough explanation; most explanations pass muster in terms of reasoning and on paper, but not a single man has a fully clear understanding of its meaning. This is because this great Trinity man holds in the heart simply does not exist. For none have ever seen the true countenance of God, nor have any been fortunate enough to ascend to the abode of God for a visit so as to examine what items are present in the place where God lies, to determine exactly how many tens of thousands or hundreds of millions of generations are in the “house of God” or to investigate just how many parts compose the inherent construct of God. What mainly needs to be examined is this: the age of the Father and the Son, as well as the Holy Spirit; the respective appearances of each person; exactly how it is that They split up, and how it is that They are made one. Unfortunately, in all these many years, not a single man has been able to determine the truth of these matters. They all simply conjecture, for not a single man has ever ascended to heaven for a visit and returned with an “investigative report” for all mankind in order to report on the truth of the matter to all those fervent and devout religious believers concerned about the Trinity. Of course, the blame cannot be put on man for forming such notions, for why did Jehovah the Father not have Jesus the Son accompany Him when He created mankind? If, in the beginning, all had gone by the name of Jehovah, it would have been better. If blame must be laid, let it be laid on the momentary lapse of Jehovah God, who did not call the Son and the Holy Spirit before Him in the time of creation, but rather carried out His work alone. If They had all worked simultaneously, then would They not have become one? If, from the very beginning until the end, there was only

the name Jehovah and not the name of Jesus from the Age of Grace, or if He had then still been called Jehovah, then would God not have been spared the suffering of this division by mankind? To be sure, Jehovah cannot be blamed for all this; if blame must be laid, let it be laid on the Holy Spirit, who for thousands of years continued His work by the name of Jehovah, of Jesus, and even of the Holy Spirit, befuddling and confusing man such that man could not know exactly who God is. If the Holy Spirit Himself had worked without form or image, and moreover, without a name such as Jesus, and man could neither touch nor see Him, only hearing the sounds of thunder, then would not this kind of work have been of more benefit to mankind? So what can be done now? The notions of man have amassed high as a mountain and wide as the sea, to the extent that the God of the present day can no longer endure them and is at a complete loss. In the past when it was only Jehovah, Jesus, and between Them, the Holy Spirit, man was already at a loss as to how to cope, and now there is the addition of the Almighty, who is even said to also be a part of God. Who knows who He is and in which person of the Trinity He has been intermingled with or hidden within for however many years? How can man bear this? The triune God alone was enough to take man a lifetime to explain, but now there is “one God in four persons.” How can this be explained? Can you explain it? Brothers and sisters! How have you believed in such a God until this day? I take My hat off to you. The triune God was already enough to bear; how could you continue to have such unshakable faith in this one God in four persons? You have been urged to get out, yet you refuse. How inconceivable! You are really something! A person can actually go so far as to believe in four Gods and make nothing of it; do you not think this is a miracle? To look at you, no one would know you are able to work such a great miracle! Let Me tell you that, in truth, the triune God does not exist

anywhere in this universe. God has no Father and no Son, and much less is there a concept that the Father and Son jointly use the Holy Spirit as an instrument. All of this is the greatest fallacy in this world and simply does not exist! Yet even such a fallacy has its origin and is not entirely without basis, for your minds are not so simple, and your thoughts are not without reason. Rather, they are quite appropriate and ingenious, so much so that they are impregnable even to any Satan. The pity is that these thoughts are all fallacies and simply do not exist! You have not seen the real truth at all; you are merely making conjectures and imaginings, then fabricating it all into a story to deceitfully gain others' trust and to gain dominance over those most foolish of people without wit or reason, so that they believe in your great and renowned "expert teachings." Is this truth? Is this the way of life that man should receive? It is all nonsense! Not a single word is appropriate! Throughout these many years, God has been split by you in this way, being split finer and finer with each generation, to the extent that one God has been openly split into three Gods. And now it is simply impossible for man to rejoin God as one, for you have split Him up too finely! If not for My prompt work before it was too late, it is hard to say how long you would have brazenly continued this way! To continue splitting God in this way, how can He still be your God? Would you still recognize God? Would you still find your origins? If I had arrived any later, it is likely that you would have sent the "Father and Son," Jehovah and Jesus, back to Israel and claimed that you yourselves are a part of God. Fortunately, it is now the last days. Finally, this day I have long awaited has come, and only after I carried out this stage of work by My own hand has your splitting of God Himself been halted. If not for this, you would have escalated, even placing all the Satans among you onto your tables for worship. This is your artifice! This is your means of splitting God! Will you

continue to do so now? Let Me ask you: How many Gods are there? Which God will bring you salvation? Is it the first God, the second, or the third that you always pray to? Which do you always believe in? Is it the Father? Or the Son? Or is it the Spirit? Tell Me who it is that you believe in. Though with every word you say you believe in God, what you actually believe is your own brain! You simply do not have God in your hearts! And yet in your minds are a number of such Trinities! Do you not agree?

—The Word, Vol. 1. The Appearance and Work of God. Does the Trinity Exist?

Daily Words of God Excerpt 297

If the three stages of work are assessed in accordance with this concept of the Trinity, then there must be three Gods as the work carried out by each is not the same. If any among you says that the Trinity indeed exists, then explain what exactly this one God in three persons is. What is the Holy Father? What is the Son? What is the Holy Spirit? Is Jehovah the Holy Father? Is Jesus the Son? Then what of the Holy Spirit? Is not the Father a Spirit? Is not the essence of the Son also a Spirit? Was not the work of Jesus the work of the Holy Spirit? Was not the work of Jehovah at the time carried out by a Spirit the same as Jesus'? How many Spirits can God have? According to your explanation, the three persons of the Father, the Son, and the Holy Spirit are one; if this be so, then there are three Spirits, but to have three Spirits means there are three Gods. This means that there is no one true God; how can this kind of God still have the inherent essence of God? If you accept that there is only one God, then how can He have a son and be a father? Are these not all simply your notions? There is only one God, only one person in this God, and only one Spirit of God, much as it is written down in the Bible that "There is only one Holy Spirit and only one God." Regardless of whether the Father and the Son of which you speak exist, there is only one God after all, and the essence of the Father, the Son, and

the Holy Spirit you believe in is the essence of the Holy Spirit. In other words, God is a Spirit, but He is able to become flesh and live among men, as well as to be above all things. His Spirit is all-inclusive and omnipresent. He can simultaneously be in the flesh and in and above the universe. Since all people say that God is the only one true God, then there is a single God, divisible at will by none! God is only one Spirit, and only one person; and that is the Spirit of God. If it is as you say, the Father, the Son, and the Holy Spirit, then are They not three Gods? The Holy Spirit is one matter, the Son another, and the Father yet another. Their persons are different and Their essences are different, so how then can They each be part of a single God? The Holy Spirit is a Spirit; this is easy for man to understand. If this be so, then the Father is even more so a Spirit. He has never descended onto earth and has never become flesh; He is Jehovah God in the heart of man, and He is certainly a Spirit as well. Then what is the relationship between Him and the Holy Spirit? Is it the relationship between Father and Son? Or is it the relationship between the Holy Spirit and the Spirit of the Father? Is the essence of each Spirit the same? Or is the Holy Spirit an instrument of the Father? How can this be explained? And then what is the relationship between the Son and the Holy Spirit? Is it a relationship between two Spirits or the relationship between a man and a Spirit? These are all matters that can have no explanation! If They are all one Spirit, then there can be no talk of three persons, for They are possessed of a single Spirit. If They were distinct persons, then Their Spirits would vary in strength, and They simply could not be one single Spirit. This concept of the Father, the Son, and the Holy Spirit is most absurd! This segments God and splits Him into three persons, each with a status and Spirit; how then can He still be one Spirit and one God? Tell Me, were the heavens and earth, and all things created by the Father, the Son, or the Holy Spirit? Some say that They created it all

together. Then who redeemed mankind? Was it the Holy Spirit, the Son, or the Father? Some say it was the Son who redeemed mankind. Then who is the Son in essence? Is He not the incarnation of the Spirit of God? The incarnation calls God in heaven by the name of Father from the perspective of a created man. Are you not aware that Jesus was born through the conception of the Holy Spirit? Within Him is the Holy Spirit; whatever you say, He is still one with God in heaven, for He is the incarnation of the Spirit of God. This idea of the Son is simply untrue. It is one Spirit who carries out all of the work; only God Himself, that is, the Spirit of God carries out His work. Who is the Spirit of God? Is it not the Holy Spirit? Is it not the Holy Spirit who works in Jesus? If the work had not been carried out by the Holy Spirit (that is, the Spirit of God), then could His work have represented God Himself? When Jesus called God in heaven by the name of Father as He prayed, this was done only from the perspective of a created man, only because the Spirit of God had put on an ordinary and normal flesh and had the exterior cover of a created being. Even if within Him was the Spirit of God, His exterior appearance was still that of a normal man; in other words, He had become the "Son of man" of which all men, including Jesus Himself, spoke. Given that He is called the Son of man, He is a person (whether man or woman, in any case one with the exterior shell of a human being) born into a normal family of ordinary people. Therefore, Jesus calling God in heaven by the name of Father was the same as how you at first called Him Father; He did so from the perspective of a created man. Do you still remember the Lord's Prayer that Jesus taught you to memorize? "Our Father in heaven…." He asked all men to call God in heaven by the name of Father. And since He too called Him Father, He did so from the perspective of one who stands on an equal footing with you all. Since you called God in heaven by the name of Father, Jesus saw Himself

to be on equal footing with you, and as a man on earth chosen by God (that is, the Son of God). If you call God Father, is this not because you are a created being? However great the authority of Jesus on earth, prior to the crucifixion, He was merely a Son of man, governed by the Holy Spirit (that is, God), and one of the earth's created beings, for He had yet to complete His work. Therefore, His calling God in heaven Father was solely His humility and obedience. His addressing God (that is, the Spirit in heaven) in such a manner, however, does not prove that He was the Son of the Spirit of God in heaven. Rather, it was simply that His perspective was different, not that He was a different person. The existence of distinct persons is a fallacy! Prior to His crucifixion, Jesus was a Son of man bound by the limitations of the flesh, and He did not fully possess the authority of the Spirit. That is why He could only seek the will of God the Father from the perspective of a created being. It is as He thrice prayed in Gethsemane: "Not as I will, but as You will." Before He was laid on the cross, He was but the King of the Jews; He was Christ, the Son of man, and not a body of glory. That is why, from the standpoint of a created being, He called God Father. Now, you cannot say that all who call God Father are the Son. If this were so, then would you not have all become the Son once Jesus taught you the Lord's Prayer? If you are still not convinced, then tell Me, who is the one that you call Father? If you are referring to Jesus, then who is the Father of Jesus to you? After Jesus went away, this idea of the Father and the Son was no more. This idea was only appropriate for the years when Jesus became flesh; under all other circumstances, the relationship is one between the Lord of creation and a created being when you call God Father. There is no time at which this idea of the Trinity of Father, Son, and Holy Spirit can stand; it is a fallacy rarely seen through the ages and it does not exist!

—The Word, Vol. 1. The Appearance and Work of God. Does the Trinity Exist?

Daily Words of God Excerpt 298

This may call to mind for most people the words of God from Genesis: "Let Us make man in Our image, after Our likeness" (Genesis 1:26). Given that God says "let Us make man in Our image," then "Us" indicates two or more; since He stated "Us," then there is not just one God. In this way, man began to think in the abstract of distinct persons, and from these words arose the idea of the Father, the Son, and the Holy Spirit. What then is the Father like? What is the Son like? And what is the Holy Spirit like? Could it possibly be that the mankind of today was made in the image of one joined together from three? Then is the image of man like that of the Father, the Son, or the Holy Spirit? Which of the persons of God is man in the image of? This idea of man's is simply incorrect and nonsensical! It can only split one God into several Gods. At the time that Moses wrote Genesis, it was after mankind was created following the creation of the world. In the very beginning, when the world began, Moses did not exist. And it was not until much later that Moses wrote the Bible, so how could he have possibly known what it was that God in heaven spoke? He had not an inkling of how God created the world. In the Old Testament of the Bible, there is no mention of the Father, the Son, and the Holy Spirit, only of the one true God, Jehovah, carrying out His work in Israel. He is called by different names as the age changes, but this cannot prove that each name refers to a different person. If this were so, then would there not be innumerable persons in God? What is written in the Old Testament is the work of Jehovah, a stage of work of God Himself for commencement in the Age of Law. It was the work of God, where as He spoke, it was, and as He commanded, it stood. At no time did Jehovah say that He was the Father come to carry out work, nor did He ever prophesy the Son coming to redeem mankind. When it came to the time of Jesus, it was only said that

God had become flesh to redeem all mankind, not that it was the Son who had come. Because the ages are not alike and the work that God Himself does also differs, He needs to carry out His work within different realms. In this way, the identity He represents also differs. Man believes that Jehovah is the Father of Jesus, but this was actually not acknowledged by Jesus, who said: “We were never distinguished as Father and Son; I and the Father in heaven are one. The Father is in Me and I am in the Father; when man sees the Son, they are seeing the heavenly Father.” When all has been said, be it the Father or the Son, They are one Spirit, not divided into separate persons. Once man attempts to explain, matters are complicated with the idea of distinct persons, as well as the relationship between Father, Son, and Spirit. When man speaks of separate persons, does this not materialize God? Man even ranks the persons as first, second, and third; these are all but the imaginings of man, not worthy of reference, and utterly unrealistic! If you asked him: “How many Gods are there?” he would say that God is the Trinity of the Father, the Son, and the Holy Spirit: the one true God. If you asked further: “Who is the Father?” he would say: “The Father is the Spirit of God in heaven; He is in charge of all, and is the Master of heaven.” “Then is Jehovah the Spirit?” He would say: “Yes!” If you then asked him, “Who is the Son?” he would say that Jesus is the Son, of course. “Then what is the story of Jesus? From whence did He come?” He would say: “Jesus was born to Mary through the conception of the Holy Spirit.” Then is His essence not the Spirit as well? Is not His work also representative of the Holy Spirit? Jehovah is the Spirit, and so too is the essence of Jesus. Now in the last days, there is less need to say that it is still the Spirit; how could They be different persons? Is it not simply the Spirit of God carrying out the work of the Spirit from different perspectives? As such, there is no distinction between persons. Jesus was conceived by the Holy Spirit, and

indubitably, His work was precisely that of the Holy Spirit. In the first stage of work carried out by Jehovah, He neither became flesh nor appeared to man. So man never saw His appearance. No matter how great and how tall He was, He was still the Spirit, God Himself who created man in the beginning. That is, He was the Spirit of God. He spoke to man from among the clouds, merely a Spirit, and none witnessed His appearance. Only in the Age of Grace when the Spirit of God came into the flesh and was incarnated in Judea did man see for the first time the image of the incarnation as a Jew. There was nothing of Jehovah about Him. However, He was conceived by the Holy Spirit, that is, conceived by the Spirit of Jehovah Himself, and Jesus was still born as the embodiment of the Spirit of God. What man first saw was the Holy Spirit descending like a dove upon Jesus; it was not the Spirit exclusive to Jesus, but rather the Holy Spirit. Then can the Spirit of Jesus be separated from the Holy Spirit? If Jesus is Jesus, the Son, and the Holy Spirit is the Holy Spirit, then how could They be one? The work could not be carried out if so. The Spirit within Jesus, the Spirit in heaven, and the Spirit of Jehovah are all one. It is called the Holy Spirit, the Spirit of God, the sevenfold intensified Spirit, and the all-inclusive Spirit. The Spirit of God can carry out much work. He is able to create the world and destroy it by flooding the earth; He can redeem all mankind, and moreover, He can conquer and destroy all mankind. This work is all carried out by God Himself and cannot be done by any of the personhoods of God in His stead. His Spirit can be called by the name of Jehovah and Jesus, as well as the Almighty. He is the Lord, and Christ. He can also become the Son of man. He is in the heavens and also on the earth; He is on high above the universes and among the multitude. He is the only Master of the heavens and earth! From the time of creation until now, this work has been carried out by the Spirit of God Himself. Be it

the work in the heavens or in the flesh, all is carried out by His own Spirit. All creatures, whether in heaven or on earth, are in the palm of His almighty hand; all of this is the work of God Himself and can be done by no other in His stead. In the heavens, He is the Spirit but also God Himself; among men, He is flesh but remains God Himself. Though He may be called by hundreds of thousands of names, He is still Himself, the direct expression of His Spirit. The redemption of all mankind through His crucifixion was the direct work of His Spirit, and so too is the proclamation unto all nations and all lands during the last days. At all times, God can only be called the almighty and one true God, the all-inclusive God Himself. The distinct persons do not exist, much less this idea of the Father, the Son, and the Holy Spirit. There is only one God in heaven and on earth!

—The Word, Vol. 1. The Appearance and Work of God. Does the Trinity Exist?

Daily Words of God Excerpt 299

The management plan of God spans six thousand years and is divided into three ages based on the differences in His work: The first age is the Old Testament Age of Law; the second is the Age of Grace; and the third is that of the last days—the Age of Kingdom. In each age a different identity is represented. This is only because of the difference in the work, that is, the requirements of the work. The first stage of work during the Age of Law was carried out in Israel, and the second stage of concluding the work of redemption was carried out in Judea. For the work of redemption, Jesus was born through the conception of the Holy Spirit and as the only Son. All of this was due to the requirements of the work. In the last days, God wishes to expand His work into the Gentile nations and conquer the people there, so that His name may be great among them. He wishes to guide man in understanding and entering into all the truth. All of this work is carried out by one Spirit. Though He may do so from different standpoints, the nature

and principles of the work remain the same. Once you observe the principles and nature of the work They have carried out, then you will know that it is all done by one Spirit. Still some may say: “The Father is the Father; the Son is the Son; the Holy Spirit is the Holy Spirit, and in the end, They will be made one.” Then how should you make Them one? How can the Father and the Holy Spirit be made one? If They were inherently two, then no matter how They are joined together, would They not remain two parts? When you talk about making Them one, is that not simply joining two separate parts to make one whole? But were They not two parts before being made whole? Each spirit has a distinct essence, and two spirits cannot be made into a single one. A spirit is not a material object and is unlike anything else in the material world. As man sees it, the Father is one Spirit, the Son another, and the Holy Spirit yet another, then the three Spirits mix like three glasses of water into one whole. Is not that then the three made one? This is purely an erroneous and absurd explanation! Is this not splitting up God? How can the Father, the Son, and the Holy Spirit all be made one? Are They not three parts each of different natures? There are others who say, “Did not God expressly state that Jesus was His beloved Son?” Jesus is the beloved Son of God, in whom He is well pleased—this was certainly spoken by God Himself. That was God bearing witness to Himself, but merely from a different perspective, that of the Spirit in heaven bearing witness to His own incarnation. Jesus is His incarnation, not His Son in heaven. Do you understand? Do not the words of Jesus, “I am in the Father, and the Father in Me,” indicate that They are one Spirit? And is it not because of the incarnation that They were separated between heaven and earth? In reality, They are still one; no matter what, it is simply God bearing witness to Himself. Owing to the change in ages, the requirements of the work, and the differing stages of His management plan, the name by

which man calls Him also differs. When He came to carry out the first stage of work, He could only be called Jehovah, who is the shepherd of the Israelites. In the second stage, the incarnate God could only be called Lord, and Christ. But at that time, the Spirit in heaven stated only that He was the beloved Son of God and made no mention of His being the only Son of God. This simply did not happen. How could God have an only child? Then would God not have become man? Because He was the incarnation, He was called the beloved Son of God, and, from this, came the relationship between Father and Son. It was simply because of the separation between heaven and earth. Jesus prayed from the perspective of the flesh. Since He had put on a flesh of such normal humanity, it is from the perspective of the flesh that He said: “My outer shell is that of a created being. Since I put on a flesh to come to this earth, I am now a long, long way from heaven.” For this reason, He could only pray to God the Father from the perspective of the flesh. This was His duty, and it was that which the incarnate Spirit of God should be furnished with. It cannot be said that He was not God simply because He prayed to the Father from the perspective of the flesh. Though He was called the beloved Son of God, He was still God Himself, for He was but the incarnation of the Spirit, and His essence was still the Spirit. People wonder why He prayed if He was God Himself. This is because He was the incarnate God, God living within the flesh, and not the Spirit in heaven. As man sees it, the Father, the Son, and the Holy Spirit are all God. Only the three all made as one can be deemed the one true God, and, in this way, His power is exceptionally great. There are those who say that only in this way is He the sevenfold intensified Spirit. When the Son prayed after His coming, it was that Spirit to whom He prayed. In reality, He was praying from the perspective of a created being. For the flesh is not whole, He was not whole and had many weaknesses when He came into the flesh,

and He was much troubled as He carried out His work in the flesh. That is why He thrice prayed to God the Father prior to His crucifixion, as well as many times even before that. He prayed among His disciples; He prayed alone upon a mountain; He prayed aboard the fishing boat; He prayed among a multitude of people; He prayed when breaking bread; and He prayed when blessing others. Why did He do so? It was the Spirit to whom He prayed; He was praying to the Spirit, to God in heaven, from the perspective of the flesh. Therefore, from man's standpoint, Jesus became the Son in that stage of work. In this stage, however, He does not pray. Why is this? This is because what He brings forth is the work of the word, and the judgment and chastisement of the word. He has no need for prayers, and His ministry is to speak. He is not put upon the cross, and He is not turned over by man to those in power. He simply carries out His work. At the time when Jesus prayed, He was praying to God the Father for the descent of the kingdom of heaven, for the will of the Father to be done, and for the work to come. In this stage, the kingdom of heaven has already descended, so does He still need to pray? His work is to bring the age to an end, and there are no more new ages, so is there a need to pray for the next stage? I am afraid there is not!

There are many contradictions in the explanations of man. Indeed, these are all the notions of man; without further scrutiny, you would all believe they are correct. Do you not know that such ideas as a triune God are but the notions of man? No knowledge of man is full and thorough. There are always impurities, and man has too many ideas; this demonstrates that a created being simply cannot explain the work of God. There is too much in the mind of man, all coming from logic and thought, that conflicts with the truth. Can your logic thoroughly dissect the work of God? Can you gain an insight into all the work of Jehovah? Is it you as a man who can see

through to it all, or is it God Himself who is able to see from everlasting to everlasting? Is it you who can see from everlasting long ago to the everlasting to come, or is it God who can do so? What do you say? How are you worthy to explain God? On what basis is your explanation? Are you God? The heavens and earth, and all things were created by God Himself. It was not you who did this, so why are you giving incorrect explanations? Now, do you continue to believe in the triune God? Do you not think it is too burdensome this way? It would be best for you to believe in one God, not in three. It is best to be light, for the burden of the Lord is light.

—The Word, Vol. 1. The Appearance and Work of God. Does the Trinity Exist?

Exposing Mankind’s Corruption

Exposing Mankind’s Corruption I

Daily Words of God Excerpt 300

After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man’s rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God’s curses and God’s wrath, still betray Him. And so I say that man’s sense has lost its original function, and that man’s conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man’s sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into such a filthy land, man has been severely blighted by society, he has been

influenced by feudal ethics, and he has been taught at “institutes of higher learning.” The backward thinking, corrupt morality, mean view on life, despicable philosophy for living, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man’s heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man’s disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly obey God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the domain of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Daily Words of God Excerpt 301

The root cause of corrupt dispositions arising in man is Satan’s deception, corruption, and poison. Man has been bound and controlled by Satan, and he suffers the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because the fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and cannot accept the truth. Thus, changes in man’s disposition should begin with changes in his thinking, insight, and sense that will change his knowledge of God and his knowledge of the truth. Those who were born in the most

deeply corrupted of all lands are even more ignorant of what God is, or what it means to believe in God. The more corrupted people are, the less they know the existence of God, and the poorer their sense and insight. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally followed God and obeyed His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his obedience and love toward God. Man's sense has become aberrant, his disposition has become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels blindly. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is conforming to God's will. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to obeying and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at Him behind His

back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of obeying God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Daily Words of God Excerpt 302

The revelation of man's corrupt disposition has its source in nothing more than man's dulled conscience, his malicious nature, and his unsound sense; if man's conscience and sense are able to become normal again, then he will become someone fit for use before God. It is simply because man's conscience has always been numb, and because man's sense, which has never been sound, is growing ever duller that man is increasingly rebellious toward God, such that he even nailed Jesus to the cross and refuses God's incarnation in the last days entry into his home, and condemns God's flesh, and sees God's flesh as lowly. If man had but a little humanity, he would not be so cruel in his treatment of God's incarnate flesh; if he had but a little sense, he would not be so vicious in his treatment of the flesh of God incarnate; if he had but a little conscience, he would not "give thanks" to God incarnate in this way. Man lives in the era of God become flesh, yet he is incapable of thanking God for giving him such a good opportunity, and instead curses the coming of God, or completely ignores the fact of God's incarnation, and is seemingly against it and weary of it. Regardless of how man treats the coming of God, God, in short, has always carried on

patiently with His work—even though man has not been the slightest bit welcoming toward Him, and blindly makes requests of Him. Man's disposition has become supremely vicious, his sense has grown supremely dull, and his conscience has been completely trampled by the evil one and long ago ceased to be the original conscience of man. Man is not only ungrateful to God incarnate for bestowing so much life and grace upon mankind, but has even become resentful toward God for giving him the truth; it is because man has not the slightest interest in the truth that he has grown resentful toward God. Not only is man unable to lay down his life for God incarnate, but he also tries to extract favors from Him, and claims an interest that is dozens of times greater than what man has given to God. People of such conscience and sense think this is no great matter, and still believe that they have expended so much of themselves for God, and that God has given them too little. There are people who, having given Me a bowl of water, hold out their hands and demand I pay them for two bowls of milk, or, having given Me a room for one night, demand I pay rent for several. With such a humanity and such a conscience, how could you still wish to gain life? What contemptible wretches you are! This sort of humanity in man and this sort of conscience in man are what cause God incarnate to wander across the land, with no place to find shelter. Those who are truly possessed of conscience and humanity should worship and wholeheartedly serve God incarnate not because of how much work He has done, but even if He were to do no work at all. This is what should be done by those who are of sound sense, and it is the duty of man. Most people even speak of conditions in their service to God: They do not care whether He is God or man, and they only talk of their own conditions, and only seek to satisfy their own desires. When you cook for Me, you demand a service fee, when you run for Me, you ask for running fees, when you work for Me

you demand work fees, when you wash My clothes you demand laundry fees, when you provide for the church you demand recuperation costs, when you speak you demand speaker's fees, when you give out books you demand distribution fees, and when you write you demand writing fees. Those I have dealt with even demand recompense from Me, while those who have been sent home demand reparations for the damage to their name; those who are unmarried demand a dowry, or compensation for their lost youth; those who kill a chicken demand butcher's fees, those who fry food demand frying fees, and those who make soup demand payment for that, too…. This is your lofty and mighty humanity, and these are the actions your warm conscience dictates. Where is your sense? Where is your humanity? Let Me tell you! If you carry on like this, I will cease to work among you. I will not work among a pack of beasts in human attire, I will not suffer thus for such a group of people whose fair faces hide feral hearts, I will not endure for such a pack of animals that has not the slightest possibility of salvation. The day I turn My back on you is the day you die, it is the day that darkness comes upon you, and the day that you are forsaken by the light. Let Me tell you! I will never be benevolent to a group such as yours, a group which is beneath even animals! There are limits to My words and actions, and with your humanity and conscience as they are, I will do no more work, for you are too lacking in conscience, you have caused Me too much pain, and your despicable behavior disgusts Me too much. People who are so lacking in humanity and conscience will never have a chance at salvation; I would never save such heartless and ungrateful people. When My day comes, I will rain down My scorching flames for all eternity upon the children of disobedience that once provoked My fierce wrath, I will impose My everlasting punishment upon those animals that once hurled invective at Me and forsook Me, I will burn for all time with the fires of My

anger the sons of disobedience who once ate and lived together with Me but did not believe in Me, who insulted and betrayed Me. I will subject all those who provoked My anger to My punishment, I will rain down the entirety of My anger upon those beasts that once wished to stand beside Me as My equals yet did not worship or obey Me; the rod with which I strike man will fall upon those animals who once enjoyed My care and once enjoyed the mysteries that I spoke, and who once tried to take material enjoyments from Me. I will be forgiving of no person who tries to take My place; I will spare none of those who attempt to wrest food and clothes from Me. For now, you remain free from harm and continue to overreach in the demands you make of Me. When the day of wrath arrives, you will not make any more demands of Me; at that time, I will let you "enjoy" yourselves to your heart's content, I will force your face into the earth, and you will never be able to get up again! Sooner or later, I am going to "repay" this debt to you —and I hope you patiently await the arrival of this day.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Daily Words of God Excerpt 303

Man fails to gain God not because God has emotion, or because God is unwilling to be gained by man, but because man does not want to gain God, and because man does not seek God urgently. How could one of those who truly seek God be cursed by God? How could one of sound sense and sensitive conscience be cursed by God? How could one who truly worships and serves God be consumed by the fires of His wrath? How could one who is happy to obey God be kicked out of God's house? How could one who could not love God enough live in God's punishment? How could someone who is happy to forsake everything for God be left with nothing? Man is unwilling to pursue God, unwilling to expend his possessions for God, and

unwilling to devote a lifetime's effort to God; instead, he says that God has gone too far, that too much about God is at odds with man's notions. With a humanity like this, even if you were unstinting in your efforts you would still be unable to gain God's approval, to say nothing of the fact that you do not seek God. Do you not know that you are the defective goods of mankind? Do you not know that no humanity is lowlier than yours? Do you not know what others call you to honor you? Those who truly love God call you the father of the wolf, the mother of the wolf, the son of the wolf, and the grandson of the wolf; you are the descendants of the wolf, the people of the wolf, and you should know your own identity and never forget it. Do not think that you are some superior figure: You are the most vicious group of non-humans among mankind. Do you not know any of this? Do you know how much of a risk I have taken by working among you? If your sense cannot become normal again, and your conscience cannot work normally, then you will never cast off the name of "wolf," you will never escape the day of curse and will never escape the day of your punishment. You were born inferior, a thing without any worth. You are by nature a pack of hungry wolves, a pile of debris and rubbish, and, unlike you, I do not work upon you in order to gain favors, but because of the need of work. If you carry on being rebellious in this way, then I will stop My work, and will never work upon you again; on the contrary, I will transfer My work to another group that pleases Me, and in this way will leave you forever, because I am unwilling to look upon those who are in enmity to Me. So then, do you wish to be compatible with Me, or in enmity against Me?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

Daily Words of God Excerpt 304

All men wish to see the true countenance of Jesus, and all desire to be with Him. I do not think that any brother or sister would say that they do not wish to see or to be with Jesus. Before you have seen Jesus—before you have seen the incarnate God—you are likely to entertain all sorts of ideas, for example, about Jesus' appearance, His way of speaking, His way of life, and so on. But once you have really seen Him, your ideas will swiftly change. Why is this? Do you wish to know? Man's thinking cannot be overlooked, which is true—but more than that, the essence of Christ does not brook alteration by man. You think Christ an immortal or a sage, but no one considers Him a normal man possessed of divine essence. As such, many of those who yearn day and night to see God are actually enemies of God, and are incompatible with Him. Is this not a mistake on the part of man? Even now you still think that your belief and loyalty are enough to make you worthy of beholding the countenance of Christ, but I exhort you to equip yourselves with more things that are practical! For in the past, present, and future, many of those who come in contact with Christ have failed or will fail; they all play the role of the Pharisees. What is the reason for your failure? It is precisely because there is in your notions a God who is lofty and deserving of admiration. But the truth is not as man wishes. Not only is Christ not lofty, but He is particularly small; not only is He a man, but He is an ordinary man; not only can He not ascend to heaven, but He cannot even move about freely on earth. And this being so, people treat Him as they would an ordinary man; they treat Him casually when they are with Him, and speak to Him heedlessly, all the while still waiting for the coming of the "true Christ." You take the Christ that has already come for an ordinary man, and His words for those of an ordinary man. For this reason, you have not received anything from Christ, and have instead completely exposed your own ugliness to the light.

Prior to contact with Christ, you may believe your disposition to have been entirely transformed, that you are a loyal follower of Christ, that no one is more worthy of receiving the blessings of Christ than you—and that, having traveled many roads, done much work, and brought forth much fruit, you will surely be one of those who ultimately receive the crown. Yet there is one truth that you may not know: The corrupt disposition of man and his rebelliousness and resistance are exposed when he sees Christ, and the rebelliousness and resistance exposed at this time are more absolutely and completely exposed than at any other. It is because Christ is the Son of man —a Son of man who possesses normal humanity—that man neither honors nor respects Him. It is because God lives in the flesh that the rebelliousness of man is brought to light so thoroughly and in such vivid detail. So I say that the coming of Christ has unearthed all the rebelliousness of mankind and has thrown the nature of mankind into sharp relief. This is called "luring a tiger down the mountain" and "luring a wolf out of its cave." Dare you presume to say that you are loyal to God? Dare you presume to say that you show absolute obedience to God? Dare you presume to say that you are not rebellious? Some will say: "Whenever God sets me up in a new environment, I invariably submit without a murmur, and furthermore I entertain no notions about God." Some will say: "Whatever God tasks me with I do to the best of my ability and am never remiss." In that case, I ask you this: Can you be compatible with Christ when you live alongside Him? And how long will you be compatible with Him? One day? Two days? One hour? Two hours? Your faith may well be commendable, but you do not have much in the way of steadfastness. Once you are really living with Christ, your self-righteousness and self-importance will be exposed through your words and actions, bit-by-bit, and so too will your overweening desires, your disobedient mindset and discontent naturally be revealed.

Finally, your arrogance will become ever greater, until you are as much at odds with Christ as water is with fire, and then your nature will be completely exposed. At that time, your notions can no longer be covered up, your complaints, too, will naturally come out, and your debased humanity will be completely exposed. Even then, however, you still refuse to acknowledge your own rebelliousness, believing instead that a Christ such as this is not easy for man to accept, that He is too exacting of man, and that you would wholly submit if He were a kinder Christ. You believe that your rebelliousness is justified, that you only rebel against Him when He pushes you too far. Never once have you considered that you do not look upon Christ as God, that you lack the intent to obey Him. Rather, you stubbornly insist that Christ work in accordance with your own wishes, and as soon as He does a single thing that is at odds with your own thinking, you believe that He is not God but a man. Are there not many among you who have contended with Him in this way? Who is it, after all, that you believe in? And in what way do you seek?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are Incompatible With Christ Are Surely Opponents of God

Daily Words of God Excerpt 305

You always wish to see Christ, but I urge you not to hold yourselves in such high esteem; anyone may see Christ, but I say no one is fit to see Christ. Because the nature of man brims with evil, arrogance, and rebelliousness, at the moment you see Christ, your nature will destroy you and condemn you to death. Your association with a brother (or a sister) may not show much about you, but it is not so simple when you associate with Christ. At any time, your notions may take root, your arrogance begin to sprout, and your rebelliousness bear figs. How can you with such humanity be fit to associate with Christ? Are you truly able to treat Him as God every

moment of every day? Will you truly have the reality of submission to God? You worship the lofty God within your hearts as Jehovah while regarding the visible Christ as a man. Your sense is too inferior and your humanity too debased! You are incapable of always looking upon Christ as God; only occasionally, when it takes your fancy, do you grab hold of Him and worship Him as God. This is why I say you are not believers of God, but a posse of accomplices who fight against Christ. Even men who show kindness to others are repaid, and yet Christ, who has done such work among you, has received neither man's love nor his recompense and submission. Is this not something heartrending?

It may be that in all your years of faith in God, you have never cursed anyone or committed a bad deed, yet in your association with Christ, you cannot speak the truth, act honestly, or obey the word of Christ; in that case, I say that you are the most sinister and malicious person in the world. You may be exceptionally amiable and devoted toward your relatives, friends, wife (or husband), sons and daughters, and parents, and never take advantage of others, but if you are incapable of compatibility with Christ, if you are unable to interact in harmony with Him, then even if you expend your all in relief to your neighbors or take meticulous care of your father, mother, and members of your household, I would say that you are still wicked, and moreover one full of cunning tricks. Do not think yourself compatible with Christ simply because you get along with others or do a few good deeds. Do you think that your charitable intent can finagle the blessings of Heaven? Do you think that doing a few good deeds is a substitute for your obedience? Not one of you is able to accept being dealt with and pruned, and you all find it difficult to embrace the normal humanity of Christ, notwithstanding which you are constantly trumpeting your obedience to God. Such faith as yours will bring down a fitting

retribution. Stop indulging in fanciful illusions and wishing to see Christ, for you are too little in stature, so much so that you are not even worthy of seeing Him. When you are completely purged of your rebelliousness, and are capable of being in harmony with Christ, at that moment God will naturally appear to you. If you go to see God without having undergone pruning or judgment, then you shall surely become an opponent of God and are destined for destruction. The nature of man is inherently hostile to God, for all men have been subjected to Satan's most profound corruption. If man tries to associate with God from the midst of his own corruption, it is certain that nothing good can come of this; his actions and words will surely expose his corruption at every turn, and in associating with God his rebelliousness will be revealed in its every aspect. Unknowingly, man comes to oppose Christ, to deceive Christ, and to forsake Christ; when this happens, man will be in an even more precarious state and, should this continue, he shall become the object of punishment.

Some may believe that, if association with God is so dangerous, then it might be wiser to keep God at a distance. What can people like this possibly gain? Can they be loyal to God? Assuredly, association with God is very difficult—but that is because man is corrupted, not because God is unable to associate with him. It would be best for you to dedicate more effort to the truth of knowing the self. Why have you not found favor with God? Why is your disposition abominable to Him? Why does your speech arouse His loathing? As soon as you have demonstrated a bit of loyalty, you sing your own praises, and you demand a reward for a small contribution; you look down upon others when you have shown a modicum of obedience, and become contemptuous of God upon accomplishing some petty task. For receiving God, you ask for money, gifts, and compliments. It makes you heartsore to give a coin or two; when you give ten, you wish for blessings

and to be treated with distinction. A humanity such as yours is positively offensive to speak or hear of. Is there anything praiseworthy in your words and actions? Those who perform their duty and those who do not; those who lead and those who follow; those who receive God and those who do not; those who donate and those who do not; those who preach and those who receive the word, and so on: all such men praise themselves. Do you not find this laughable? Knowing full well that you believe in God, you nevertheless cannot be compatible with God. Knowing full well that you are utterly without merit, you persist in boasting all the same. Do you not feel your sense has deteriorated to the point that you no longer have self-control? With sense like this, how are you fit to associate with God? Are you not afraid for yourselves at this juncture? Your disposition has already deteriorated to the point where you are incapable of compatibility with God. This being so, is your faith not laughable? Is your faith not preposterous? How are you going to approach your future? How are you going to choose which path to take?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are Incompatible With Christ Are Surely Opponents of God

Daily Words of God Excerpt 306

I have expressed so many words, and have also expressed My will and disposition, yet even so, people are still incapable of knowing Me and believing in Me. Or, it could be said, people are still incapable of obeying Me. Those who live within the Bible, those who live within the law, those who live on the cross, those who live according to doctrine, those who live amid the work I do today—who among them is compatible with Me? You only think of receiving blessings and rewards, but have never spared a thought as to how to actually be compatible with Me, or to how to prevent yourselves from being against Me. I am so disappointed in you, for I have

given you so much, yet I have gained so little from you. Your deception, your arrogance, your greed, your extravagant desires, your betrayal, your disobedience—which of these could escape My notice? You are slipshod with Me, you fool Me, you insult Me, you wheedle Me, you exact Me and extort Me for sacrifices—how could such maleficence elude My punishment? All this evildoing is proof of your enmity against Me and is proof of your incompatibility with Me. Each of you believes yourself to be so compatible with Me, but if that were the case, then to whom would such irrefutable evidence apply? You believe yourselves to possess the utmost sincerity and loyalty toward Me. You think that you are so kindhearted, so compassionate, and have devoted so much to Me. You think that you have done more than enough for Me. But have you ever held this up against your actions? I say you are plenty arrogant, plenty greedy, plenty perfunctory; the tricks with which you fool Me are plenty clever, and you have plenty of contemptible intentions and contemptible methods. Your loyalty is too meager, your earnestness too paltry, and your conscience even more lacking. There is too much maliciousness in your hearts, and no one is spared from your malice, not even Me. You shut Me out for the sake of your children, or your husband, or your own self-preservation. Instead of caring about Me, you care about your family, your children, your status, your future, and your own gratification. When have you ever thought of Me as you spoke or acted? On frigid days, your thoughts turn to your children, your husband, your wife, or your parents. On blistering days, I hold no place in your thoughts, either. When you perform your duty, you are thinking of your own interests, of your own personal safety, of the members of your family. What have you ever done that was for Me? When have you ever thought of Me? When have you ever devoted yourself, at any cost, to Me and My work? Where is the evidence of your compatibility with Me?

Where is the reality of your loyalty to Me? Where is the reality of your obedience to Me? When have your intentions not been for the sake of gaining My blessings? You fool and deceive Me, you play with the truth, you conceal the existence of the truth, and betray the essence of the truth. What awaits you in the future by going against Me in this way? You merely seek compatibility with a vague God, and merely seek a vague belief, yet you are not compatible with Christ. Will not your maleficence beget the same retribution as that deserved by the wicked? At that time, you will realize that no one who is incompatible with Christ can escape the day of wrath, and you will discover what kind of retribution shall be wrought upon those who are against Christ. When that day comes, your dreams of being blessed for your belief in God and of gaining entry into heaven shall all be shattered. It shall not be so, however, for those who are compatible with Christ. Though they have lost so much, though they have suffered much hardship, they shall receive all of the inheritance I bequeath to mankind. Ultimately, you will understand that I alone am the righteous God, and that I alone am capable of taking mankind into his beautiful destination.

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

Daily Words of God Excerpt 307

God has entrusted much to humans and has also addressed their entry in countless ways. But because people's caliber is considerably poor, many of God's words have failed to take root. There are various reasons for this poor caliber, such as the corruption of human thought and morality, and a lack of proper upbringing; feudal superstitions that have seriously taken hold of the heart of man; depraved and decadent lifestyles that have lodged many ills in the deepest corners of the human heart; a superficial grasp of cultural literacy, with almost ninety-eight percent of the people lacking

education in cultural literacy and, what is more, very few receiving higher levels of cultural education. Therefore, people basically have no idea what is meant by God or the Spirit, but have only a vague and unclear image of God acquired from feudal superstitions. Pernicious influences that thousands of years of "the lofty spirit of nationalism" have left deep in the human heart, as well as the feudal thinking by which people are bound and chained, without an iota of freedom, with no will to aspire or persevere, no desire to make progress, remaining instead passive and regressive, entrenched in a slave mentality, and so on—these objective factors have imparted an indelibly filthy and ugly cast to the ideological outlook, ideals, morality, and disposition of humanity. Humans, it would seem, are living in a dark world of terrorism, which none among them seeks to transcend, and none among them thinks of moving on to an ideal world; rather, they are content with their lot in life, to spend their days bearing and raising children, striving, sweating, going about their chores, dreaming of a comfortable and happy family, and dreaming of conjugal affection, of filial children, of joy in their twilight years as they peacefully live out their lives…. For tens, thousands, tens of thousands of years until now, people have been squandering their time in this way, with no one creating a perfect life, all intent only on mutual slaughter in this dark world, on the race for fame and fortune, and on intriguing against one another. Who has ever sought after God's will? Has anyone ever heeded the work of God? All the parts of humanity occupied by the influence of darkness have long since become human nature, and so it is quite difficult to carry out the work of God, and people have even less heart to pay attention to what God has entrusted to them today. In any case, I believe that people will not mind Me uttering these words since what I am talking about is the history of thousands of years. To speak of history means facts and, moreover, scandals

that are obvious to all, so what point is there in saying that which is contrary to fact? But I also believe that reasonable people, upon seeing these words, will awaken and strive for progress. God hopes that humans can live and work in peace and contentment while at the same time be able to love God. It is God's will that all of humanity may enter into rest; more than this, the filling of the entire land with God's glory is God's great desire. It is just a shame that human beings remain sunk in oblivion and unawakened, so badly corrupted by Satan that today they no longer have the likeness of humans. So human thought, morality and education form an important link, with training in cultural literacy forming a second link, the better to raise the cultural caliber of human beings and change their spiritual outlook.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (3)

Daily Words of God Excerpt 308

In people's life experiences, they often think to themselves: "I've given up my family and career for God, and what has He given me? I must add it up, and confirm it—have I received any blessings recently? I've given a lot during this time, I've run and run, and have suffered much—has God given me any promises in return? Has He remembered my good deeds? What will my end be? Can I receive God's blessings? …" Every person constantly makes such calculations within their heart, and they make demands of God which bear their motivations, ambitions, and a transactional mentality. This is to say, in his heart man is constantly testing God, constantly devising plans about God, constantly arguing the case for his own individual end with God, and trying to extract a statement from God, seeing whether or not God can give him what he wants. At the same time as pursuing God, man does not treat God as God. Man has always tried to make deals with God, ceaselessly making demands of Him, and even

pressing Him at every step, trying to take a mile after being given an inch. At the same time as trying to make deals with God, man also argues with Him, and there are even people who, when trials befall them or they find themselves in certain situations, often become weak, passive and slack in their work, and full of complaints about God. From the time when man first began to believe in God, he has considered God to be a cornucopia, a Swiss Army knife, and he has considered himself to be God's greatest creditor, as if trying to get blessings and promises from God were his inherent right and obligation, while God's responsibility were to protect and care for man, and to provide for him. Such is the basic understanding of "belief in God" of all those who believe in God, and such is their deepest understanding of the concept of belief in God. From man's nature and essence to his subjective pursuit, there is nothing that relates to the fear of God. Man's aim in believing in God could not possibly have anything to do with the worship of God. That is to say, man has never considered nor understood that belief in God requires fearing and worshiping God. In light of such conditions, man's essence is obvious. What is this essence? It is that man's heart is malicious, harbors treachery and deceit, does not love fairness and righteousness and that which is positive, and it is contemptible and greedy. Man's heart could not be more closed to God; he has not given it to God at all. God has never seen man's true heart, nor has He ever been worshiped by man. No matter how great the price God pays, or how much work He does, or how much He provides to man, man remains blind and utterly indifferent to it all. Man has never given his heart to God, he only wants to mind his heart himself, to make his own decisions—the subtext of which is that man does not want to follow the way of fearing God and shunning evil, or to obey the sovereignty and arrangements of God, nor does he want to worship God as God. Such is the state of man today.

Daily Words of God Excerpt 309

Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent in nature and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old arguments to "confirm" the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and convinced that they are able to travel across the world. Are such people not those who are despised and rejected by the Holy Spirit, and will they not be cast out by the new age? Are not those who come before God and openly oppose Him ignorant and under-informed villains, who are merely trying to show how brilliant they are? With but a meager knowledge of the Bible, they try to run riot in the world's "academia"; with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit and attempt to make it revolve around their own thought process. Short-sighted as they are, they try to behold in one glance 6,000 years of God's work. These people do not have any sense worth mentioning! In fact, the greater people's knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God's work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are and the more wantonly they proclaim God's being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious

when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their temperament to deny the rightness of the Holy Spirit's work, and who also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit's work? Are they not, furthermore, people of great arrogance, people who are inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate them. Not only do they look down upon those who work for God, but they also blaspheme against God Himself. Such desperate people will not be forgiven, either in this age or the age to come, and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more people are like this, the more liable they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and who have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, God who is always new and never old?

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

Daily Words of God Excerpt 310

Knowledge of ancient culture and history spanning several thousand years has closed off man's thinking and notions and his mental outlook so tightly as to render them impervious and non-biodegradable.[1] People live in the eighteenth circle of hell, where, just as if they have been banished by God into the dungeons, the light may never be seen. Feudal thinking has so oppressed people that they can barely breathe and are suffocating. They have not the slightest jot of strength to resist; all they do is endure and endure in silence…. Never has anyone dared to struggle or stand up for righteousness and justice; people simply live a life worse than an animal's, under the blows and abuse of feudal ethics, day after day, and year after

year. They have never thought to seek out God to enjoy happiness in the human world. It is as if people have been beaten down to the point where they are like the fallen leaves of autumn, withered, desiccated, and yellow-brown. People have long since lost their memory; they live helpless in the hell which is called the human world, waiting for the coming of the last day so that they may perish together with this hell, as if the last day that they yearn for is the day when man shall enjoy restful peace. Feudal ethics have taken the life of man into "Hades," further weakening man's power to resist. All sorts of oppression push man, step by step, to fall deeper into Hades, farther and farther away from God, until today he has become a complete stranger to God and makes haste to avoid Him when they meet. Man does not heed Him and leaves Him standing alone to one side, as if man has never known Him, has never seen Him before. Yet God has been waiting for man all through the long journey of human life, never hurling His irrepressible fury toward him, merely waiting quietly, without a word, for man to repent and start anew. God long ago came into the human world to share the sufferings of the human world with man. In all the years that He has lived with man, no one has discovered His existence. God only endures in silence the misery of shabbiness in the human world while carrying out the work He brought in person. He continues to endure for the sake of the will of God the Father and for the sake of the needs of mankind, undergoing sufferings never before experienced by man. In man's presence He has quietly waited upon him, and in man's presence He has humbled Himself, for the sake of God the Father's will and also for the sake of the needs of mankind. Knowledge of ancient culture has surreptitiously stolen man from the presence of God and turned him over to the king of devils and its progeny. The Four Books and Five Classics[a] have taken man's thinking and notions into another age of rebellion, causing him to give even greater

adulation than before to those who compiled the Book/Classic of Documents, and as a result to further exacerbate his notions about God. Unbeknownst to man, the king of devils heartlessly cast God out from his heart and then occupied it itself with triumphant glee. Since that time, man became possessed of an ugly and wicked soul and of the countenance of the king of devils. A hatred of God filled his chest, and the spiteful malice of the king of devils spread within man day after day until he was utterly consumed. Man no longer had the least bit of freedom and had no way of breaking free from the toils of the king of devils. He had no choice but to be taken captive on the spot, to surrender and fall down in submission in its presence. Long ago, when man's heart and soul was still in its infancy, the king of devils planted in it the seed of the tumor of atheism, teaching him such fallacies as "study science and technology; realize the Four Modernizations; and there is no such thing as God in the world." Not only that, it shouts out at every opportunity: "Let us rely on our industrious labor to build a beautiful homeland," asking each and every person to be prepared from childhood to render faithful service to their country. Man, unwitting, was brought into its presence, where it unhesitatingly arrogated all the credit (meaning the credit belonging to God for holding all of mankind in His hands) unto itself. Never did it have any sense of shame. Moreover, it shamelessly seized God's people and dragged them back into its house, where it leaped like a mouse onto the table and had man worship it as God. What a desperado! It cries out scandalous, shocking things, such as: "There is no such thing as God in the world. The wind comes from transformations according to natural laws; rain comes when water vapor, meeting with cold temperatures, condenses into drops that fall to earth; an earthquake is the shaking of the surface of the earth due to geological changes; drought is due to dryness in the air caused by nucleonic disruption on the sun's surface.

These are natural phenomena. Where, in all this, is there an act of God?" There are even those who shout out statements like the following, statements that should not be given voice: "Man evolved from apes in the ancient past, and the world today comes from a succession of primitive societies starting from approximately an eon ago. Whether a country flourishes or declines rests entirely in the hands of its people." In the background, it makes man hang it on the wall or place it on the table to pay homage and make offerings to it. At the same time that it cries out, "There is no God," it sets itself up as God, with summary roughness pushing God out of the bounds of the earth, while standing in God's place and taking up the role of the king of devils. How utterly lost to reason! It makes one hate it to the very bone. It seems that God and it are sworn enemies, and the two cannot coexist. It schemes to chase God away while it roams free, outside the reach of law.[2] Such a king of devils it is! How can its existence be tolerated? It will not rest until it has made a mess of God's work and left it all in a complete shambles,[3] as if it wants to oppose God to the bitter end, until either the fish dies or the net breaks, deliberately setting itself against God and pressing in ever closer. Its hideous face having long since been completely unmasked, it is now bruised and battered[4] and in a sorry condition, yet still it will not relent in its hatred of God, as if only by devouring God in one mouthful will it be able to relieve the hatred pent up in its heart. How can we tolerate it, this enemy of God! Only its eradication and complete extermination will bring our life's wish to fruition. How can it be allowed to continue running rampant? It has corrupted man to such a degree that man does not know the heavensun, and has become deadened and devoid of feeling. Man has lost normal human reason. Why not offer up our whole being to destroy it and burn it up to eliminate all worries for the future and allow the work of God to sooner reach unprecedented splendor?

This gang of scoundrels has come into the world of men and reduced it to turmoil. They have brought all of humanity to the edge of a precipice, secretly planning to push them over to be dashed to pieces so that they may then devour their corpses. They vainly hope to break up God's plan and enter into a match with Him, staking everything on a single throw of the dice.[5] That is by no means easy! The cross has been prepared, after all, for the king of devils, who is guilty of the most heinous crimes. God does not belong to the cross. He has already tossed it aside for the devil. God has long before now emerged victorious and no longer feels sorrow over the sins of mankind, but will bring salvation to all mankind.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

Footnotes:

1. "Non-biodegradable" is intended as satire here, meaning that people are rigid in their knowledge, culture, and spiritual outlook.

2. "Roams free, outside the reach of law" indicates that the devil goes berserk and runs amok.

3. "A complete shambles" refers to how the devil's violent behavior is unbearable to see.

4. "Bruised and battered" refers to the ugly face of the king of devils.

5. "Staking everything on a single throw of the dice" means placing all one's money on a single bet in hopes of winning in the end. This is a metaphor for the devil's sinister and nefarious schemes. The expression is used mockingly.

a. The Four Books and Five Classics are the authoritative books of Confucianism in China.

Daily Words of God Excerpt 311

From top to bottom and from beginning to end, Satan has been disrupting the work of God and acting in opposition to Him. All this talk of "ancient cultural heritage," valuable "knowledge of ancient culture," "teachings of Taoism and Confucianism," and "Confucian classics and feudal rites" has taken man into hell. Advanced modern-day science and technology, as well as highly developed industry, agriculture, and business are nowhere to be seen. Rather, all it does is emphasize the feudal rites propagated by the "apes" of ancient times in order to deliberately disrupt,

oppose, and dismantle the work of God. Not only has it continued to afflict man until this day, but it even wants to swallow[1] man whole. The transmission of the moral and ethical teachings of feudalism and the passing down of the knowledge of ancient culture have long infected humanity, turning them into devils big and small. Few are those who would gladly receive God, few who would jubilantly welcome His coming. The face of all humanity is filled with murderous intent, and in every place, a killing breath pervades the air. They seek to cast God out from this land; with knives and swords in hand, they arrange themselves in battle formation to "annihilate" God. All across this land of the devil, where man is constantly taught there is no God, idols are spread, and the air above is permeated by a nauseating odor of burning paper and incense, so thick as to be suffocating. It is like the stench of sludge that wafts up with the writhing of the poisonous serpent, so much so that one cannot keep from vomiting. Besides this, there can faintly be heard the sound of evil demons chanting scriptures, a sound which seems to be coming from faraway in hell, so much so that one cannot keep from shivering. Everywhere in this land are placed idols of all colors of the rainbow, turning the land into a world of sensual delights, while the king of devils keeps laughing wickedly, as if its dastardly plot has succeeded. Meanwhile, man remains completely oblivious, and nor has he any inkling that the devil has already corrupted him to the point where he has become senseless and hangs his head in defeat. It wishes, in one fell swoop, to wipe out everything about God, and once again to defile and assassinate Him; it is intent upon tearing down and disrupting His work. How can it allow God to be of equal status? How can it tolerate God "interfering" with its work among men on earth? How can it allow God to unmask its hideous face? How can it allow God to put its work in disarray? How can this devil, apoplectic with rage, allow God to have control over its

imperial court on the earth? How can it willingly bow down to His superior might? Its hideous countenance has been revealed for what it is, so that one knows not whether to laugh or cry, and it is truly difficult to speak of. Is this not its substance? With an ugly soul, it still believes that it is beautiful beyond belief. This gang of accomplices in crime![2] They come down into the mortal realm to indulge in pleasures and cause a commotion, stirring things up so much that the world becomes a fickle and inconstant place and the heart of man is filled with panic and unease, and they have toyed with man so much that his appearance has become that of an inhuman beast of the field, supremely ugly, and from which the last trace of the original holy man has been lost. Furthermore, they even wish to assume sovereign power on earth. They impede the work of God so much that it can barely inch forward, and they close man off as tightly as walls of copper and steel. Having committed so many grievous sins and caused so many disasters, are they still expecting something other than chastisement? Demons and evil spirits have been running amok on earth for a time, and have sealed off both the will and the painstaking effort of God so tightly that they are impenetrable. Truly, this is a mortal sin! How can God not feel anxious? How can God not feel wrathful? They have gravely hindered and opposed the work of God: How rebellious! Even those demons, big and small, behave like jackals at the heels of the lion, and follow the evil current, contriving disturbances as they go. Knowing the truth, they deliberately oppose it, these sons of rebellion! It is as if, now that their king of hell has ascended to the kingly throne, they have become smug and complacent, treating all others with contempt. How many among them seek the truth and follow righteousness? They are all beasts, no better than pigs and dogs, at the head of a gang of stinking flies, wagging their heads in smug self-congratulation and stirring up all kinds of trouble,[3] in the middle of a dung

heap. They believe that their king of hell is the greatest king of all, little knowing that they themselves are no more than stinking flies. And yet, they take advantage of the power of the pigs and dogs they have for parents to malign the existence of God. As diminutive flies, they believe their parents to be as large as blue whales.[4] Little do they know that, while they themselves are tiny, their parents are unclean pigs and dogs hundreds of millions of times larger than they. Unaware of their own lowliness, they rely on the stench of putrefaction exuded by those pigs and dogs to run amok, vainly thinking to procreate future generations, oblivious to shame! With green wings upon their backs (this refers to their claiming to believe in God), they are full of themselves and boast everywhere of their own beauty and allure, while they secretly fling the impurities on their own bodies onto man. Furthermore, they are exceedingly pleased with themselves, as if they can use a pair of rainbow-colored wings to conceal their own impurities, and by these means they bring their oppression to bear on the existence of the true God (this refers to what goes on behind the scenes in the religious world). How would man know that, as enchantingly beautiful as the wings of a fly may be, the fly itself is after all no more than a tiny creature, with a belly full of filth and a body covered with germs? On the strength of the pigs and dogs they have for parents, they run amok across the land (this refers to the way in which the religious officials who persecute God rely on the strong backing of the government of the nation to rebel against the true God and the truth), unrestrained in their savagery. It is as if the ghosts of the Jewish Pharisees have returned along with God to the nation of the great red dragon, back to their old nest. They have begun yet another round of persecution, picking up their work of several thousand years ago. This group of degenerates is sure to perish on earth in the end! It would appear that, after several millennia, the unclean spirits have become even more

crafty and sly. They are constantly thinking of ways to undermine the work of God in secret. With tricks and wiles galore, they wish to reenact in their homeland the tragedy of several thousand years ago, goading God nearly to the point of crying out. He can hardly keep Himself from returning to the third heaven to annihilate them. For man to love God, he must grasp His will, know His joys and sorrows, and understand what it is that He abhors. Doing this will spur on even more the entry of man. The faster man's entry, the sooner God's will is satisfied, the more clearly man sees through the king of devils, and the closer he draws to God, so that His desire may be brought to fruition.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

Footnotes:

1. "Swallow" refers to the vicious behavior of the king of devils, which ravishes people in their entirety.

2. "Accomplices in crime" are of the same ilk as "a band of hoodlums."

3. "Stirring up all kinds of trouble" refers to how people who are demonic run riot, obstructing and opposing the work of God.

4. "Blue whales" is used mockingly. It is a metaphor for how flies are so small that pigs and dogs appear as big as whales to them.

Daily Words of God Excerpt 312

For thousands of years this has been the land of filth. It is unbearably dirty, misery abounds, ghosts run rampant everywhere, tricking and deceiving, making groundless accusations,[1] being ruthless and vicious, trampling this ghost town and leaving it littered with dead bodies; the stench of decay covers the land and pervades the air, and it is heavily guarded.[2] Who can see the world beyond the skies? The devil tightly trusses all of man's body, it veils both his eyes, and seals his lips firmly shut. The king of devils has rampaged for several thousand years, right up until today, when it still keeps a close watch on the ghost town, as if it were

an impenetrable palace of demons; this pack of watchdogs, meanwhile, stare with glaring eyes, deeply fearful that God will catch them unawares and wipe them all out, leaving them without a place of peace and happiness. How could the people of a ghost town such as this ever have seen God? Have they ever enjoyed the dearness and loveliness of God? What appreciation have they of the matters of the human world? Who of them can understand God's eager will? Small wonder, then, that God incarnate remains completely hidden: In a dark society such as this, where the demons are merciless and inhumane, how could the king of devils, who kills people without batting an eye, tolerate the existence of a God who is lovely, kind, and also holy? How could it applaud and cheer the arrival of God? These lackeys! They repay kindness with hate, they began treating God as an enemy long ago, they abuse God, they are savage in the extreme, they have not the slightest regard for God, they plunder and pillage, they have lost all conscience, they go against all conscience, and they tempt the innocent into senselessness. Forefathers of the ancient? Beloved leaders? They all oppose God! Their meddling has left all beneath heaven in a state of darkness and chaos! Religious freedom? The legitimate rights and interests of citizens? They are all tricks for covering up sin! Who has embraced the work of God? Who has laid down their life or shed blood for the work of God? For generation after generation, from parents to children, enslaved man has unceremoniously enslaved God—how could this not incite fury? Thousands of years of hate are concentrated in the heart, millennia of sinfulness are inscribed upon the heart—how could this not inspire loathing? Avenge God, completely snuff out His enemy, do not allow it to run rampant any longer, and do not permit it to rule as a tyrant! Now is the time: Man has long since gathered all his strength, he has devoted all his efforts and paid every price for this, to tear off the hideous

face of this demon and allow people, who have been blinded, and who have endured every manner of suffering and hardship, to rise up from their pain and turn their backs on this evil old devil. Why put up such an impenetrable obstacle to the work of God? Why employ various tricks to deceive God's folk? Where is the true freedom and the legitimate rights and interests? Where is the fairness? Where is the comfort? Where is the warmth? Why use deceitful schemes to trick God's people? Why use force to suppress the coming of God? Why not allow God to freely roam upon the earth that He created? Why hound God until He has nowhere to rest His head? Where is the warmth among men? Where is the welcome among people? Why cause such desperate yearning in God? Why make God call out again and again? Why force God to worry for His beloved Son? In this dark society, why do its sorry guard dogs not allow God to freely come and go among the world which He created? Why does man not understand, man who lives amid pain and suffering? For your sakes, God has endured great torment, with great pain He has bestowed His beloved Son, His flesh and blood, to you—so why do you still turn a blind eye? In full view of everyone, you reject the arrival of God, and refuse God's friendship. Why are you so unconscionable? Are you willing to endure the injustices in a dark society such as this? Why, instead of filling your bellies with millennia of enmity, do you stuff yourselves with the king of devils' "shit"?

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (8)

Footnotes:

1. "Making groundless accusations" refers to the methods by which the devil harms people.

2. "Heavily guarded" indicates that the methods by which the devil afflicts people are especially vicious, and control people so much that they have no room to move.

Daily Words of God Excerpt 313

If people can truly see clearly the right path of human life, as well as the purpose of God's management of mankind, they would not hold their individual future and destiny as a treasure in their heart. They then would no longer be interested in serving their parents, who are worse than pigs and dogs. Are man's future and destiny not precisely the present-day so-called "parents" of Peter? They are just like man's flesh and blood. Just what will the destination and future of the flesh be? Will it be to see God while still alive, or for the soul to meet God after death? Will the flesh end up tomorrow in a great furnace of tribulations, or in conflagration? Are not questions such as these concerned with whether man's flesh will endure misfortune or suffer the biggest news with which anyone in this current stream who has a brain and is sensible is most concerned? (Here, suffering refers to receiving blessings; it means that future trials are beneficial for man's destination. Misfortune refers to being unable to stand firm, or being deceived; or, it means that one will meet with unfortunate situations and lose one's life in the midst of disaster, and that there is no suitable destination for one's soul.) Though humans have sound reason, perhaps what they think does not entirely correspond to that with which their reason should be equipped. This is because they all are rather confused and follow things blindly. They should all have a thorough grasp of what they should enter into, and in particular, they should sort out what should be entered into during the tribulation (that is, during the refinement in the furnace), as well as what they should be equipped with during the trials of fire. Do not always serve your parents (meaning the flesh) who are like pigs and dogs and are even worse than ants and bugs. What is the point of agonizing over it, thinking so hard, and racking your brains? The flesh does not belong to you, but is in the hands of God, who not only controls you but also commands Satan. (This means that the flesh originally belongs to Satan.

Because Satan is also in God's hands, it can only be worded this way. This is because it is more persuasive to say it that way; it suggests that men are not entirely under Satan's domain, but are in God's hands.) You are living under the torment of the flesh—but does the flesh belong to you? Is it under your control? Why bother racking your brains over it? Why bother obsessively pleading with God for the sake of your putrid flesh, which has long been condemned, cursed, and defiled by unclean spirits? What need is there to always hold the associates of Satan so close to your heart? Do you not worry that the flesh could ruin your actual future, your wonderful hopes, and your life's true destination?

—The Word, Vol. 1. The Appearance and Work of God. The Purpose of Managing Mankind

Daily Words of God Excerpt 314

Today, what you have come to understand is higher than that of any person throughout history who was not made perfect. Be it your knowledge of trials or the belief in God, it is all higher than that of any believer in God. The things you understand are what you come to know before you undergo the trials of environments, but your real stature is completely incompatible with them. What you know is higher than what you put into practice. Though you say that people who believe in God should love God, and should strive not for blessings but only to meet God's will, what is manifested in your lives is a far cry from this, and has been greatly tainted. Most people believe in God for the sake of peace and other benefits. Unless it is to your benefit, you do not believe in God, and if you cannot receive God's graces, you fall into a sulk. How could what you have said be your true stature? When it comes to inevitable family incidents such as children falling ill, loved ones being hospitalized, poor crop yields, and persecution by family members, even these oft-occurring, quotidian matters are too much for you. When such things happen, you are thrown into a panic, you

do not know what to do—and most of the time, you complain about God. You complain that God's words tricked you, that God's work made a mockery of you. Do you not have such thoughts? Do you think such things happen among you only rarely? You spend every day living amid such events. You do not give the slightest thought to the success of your faith in God, and how to meet God's will. Your true stature is too small, even smaller than a little chick's. When your family's business loses money you complain about God, when you find yourself in an environment without God's protection you still complain about God, and you complain even when one of your chicks dies or an old cow in the pen falls ill. You complain when it is time for your son to get married but your family does not have enough money; you want to perform the duty of hosting, but cannot afford it, and then you also complain. You are overflowing with complaints, and you sometimes do not attend gatherings or eat and drink the words of God because of this, sometimes becoming negative for a great length of time. Nothing that happens to you today bears any relation to your prospects or fate; these things would also happen even if you did not believe in God, yet today you pass responsibility for them to God, and insist on saying that God has cast you out. What of your belief in God? Have you truly offered up your life? If you suffered the same trials as Job, none among you who follow God today would be able to stand firm, you would all fall down. And there is, quite simply, a world of difference between you and Job. Today, if half your assets were seized you would dare to deny the existence of God; if your son or daughter were taken from you, you would run the streets crying foul; if your only way to make a living reached a dead end, you would try and take it up with God; you would ask why I said so many words in the beginning to scare you. There is nothing you would not dare to do at such times. This shows that you have not gained any true

insights, and have no true stature. Thus, the trials in you are too big, for you know too much, but what you truly understand is not even a thousandth of what you are aware of. Do not stop at mere understanding and knowledge; you had best see how much you can truly put into practice, how much of the enlightenment and illumination of the Holy Spirit was earned through the sweat of your own hard work, and in how many of your practices you have realized your own resolve. You should take your stature and practice seriously. In your belief in God, you should not try to merely go through the motions for anyone—whether or not you can ultimately gain the truth and life depends on your own pursuit.

—The Word, Vol. 1. The Appearance and Work of God. Practice (3)

Daily Words of God Excerpt 315

Some adorn themselves beautifully, but superficially: The sisters adorn themselves as prettily as flowers, and the brothers dress like princes or rich young dandies. They care only about external things, like the things they eat and wear; inside, they are destitute and have not the slightest knowledge of God. What meaning can there be in this? And then there are some who are dressed like poor beggars—they really look like East Asian slaves! Do you really not understand what I ask of you? Commune among yourselves: What have you actually gained? You have believed in God for all these years, and yet this is all that you have reaped—are you not embarrassed? Are you not ashamed? You have been pursuing on the true way for all these years, yet today your stature is still lower than a sparrow's! Look at the young ladies among you, pretty as pictures in your clothes and makeup, comparing yourselves to one another—and what do you compare? Your pleasure? Your demands? Do you think I have come to recruit models? You have no shame! Where is your life? Is what you pursue not just your own extravagant desire? You think you are so beautiful, but though you might be

dressed in all manner of finery, are you not in truth a wriggling maggot, born in a dung heap? Today, you are fortunate to enjoy these heavenly blessings not because of your pretty face, but because God is making an exception by raising you up. Is it still unclear to you where you came from? At the mention of life, you shut your mouth and say nothing, as dumb as a statue, yet still you have the gall to dress yourself up! Still you are inclined to apply blush and powder to your face! And look at the dandies among you, wayward men who spend the whole day sauntering about, unruly, with nonchalant expressions on their faces. Is this how a person should behave? What does each among you, man or woman, devote your attention to all day? Do you know upon whom you depend to feed yourselves? Look at your clothing, look at what you have reaped in your hands, rub your belly—what have you profited from the price of blood and sweat that you have paid over all these years of faith? You still think to go sightseeing, you still think to embellish your stinking flesh—worthless pursuits! You are asked to be a person of normality, yet now you are not simply abnormal, you are aberrant. How can such a person have the audacity to come before Me? With a humanity such as this, parading your charms and flaunting your flesh, living always within the lusts of the flesh—are you not a descendant of filthy demons and evil spirits? I will not allow such a filthy demon to remain in existence for long! And do not suppose I do not know what you think in your heart. You might keep your lust and your flesh under tight control, but how could I not know the thoughts you harbor in your heart? How could I not know all that your eyes desire? Do you young ladies not make yourselves so pretty in order to parade your flesh? What benefit are men to you? Can they truly save you from the sea of affliction? As for the dandies among you, you all dress to make yourselves seem gentlemanly and distinguished, but is this not a ruse designed to bring attention to your

dashing looks? Who are you doing this for? What benefit are women to you? Are they not the source of your sin? You men and women, I have said many words to you, yet you have complied with but a few of them. Your ears are hard of hearing, your eyes have grown dim, and your hearts are hard to the point that there is nothing but lust in your bodies, such that you are ensnared in it, unable to escape. Who wants to go anywhere near you maggots, you who squirm in the filth and grime? Do not forget that you are nothing more than those whom I have raised from the dung heap, that you were not originally possessed of normal humanity. What I ask of you is the normal humanity that you did not originally possess, not that you parade your lust or give free rein to your rancid flesh, which has been trained by the devil for so many years. When you dress yourselves so, do you not fear that you will become more deeply ensnared? Do you not know that you were originally of sin? Do you not know that your bodies are filled so full with lust that it even seeps from your clothing, revealing your states as unbearably ugly and filthy demons? Is it not the case that you know this more clearly than anyone? Your hearts, your eyes, your lips—have they not all been defiled by filthy demons? Are these parts of you not filthy? Do you think that as long as you do not act, then you are the most holy? Do you think that dressing up in beautiful clothes can conceal your sordid souls? That will not work! I advise you to be more realistic: Do not be fraudulent and fake, and do not parade yourselves. You flaunt your lust to each other, but all you will receive in return is everlasting suffering and ruthless chastening! What need have you to bat your eyes at each other and indulge in romance? Is this the measure of your integrity, the extent of your uprightness? I loathe those among you who engage in evil medicine and sorcery; I loathe the young men and women among you who love their own flesh. You had better restrain yourselves, because you are now required to

possess normal humanity, and you are not allowed to flaunt your lust—yet you take every opportunity you can, for your flesh is too plentiful, and your lust too great!

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

Daily Words of God Excerpt 316

Now, whether or not your pursuit has been effective is measured by what you currently possess. This is what is used to determine your outcome; this is to say, your outcome is revealed in the sacrifices you have made and the things you have done. Your outcome will be made known by your pursuit, your faith, and what you have done. Among all of you, there are many who are already beyond salvation, for today is the day of revealing people's outcomes, and I will not be muddle-headed in My work; I will not lead those who are entirely beyond salvation into the next age. There will be a time when My work is finished. I shall not work on those stinking, spiritless corpses that cannot be saved at all; now are the last days of man's salvation, and I will not do useless work. Do not rail against Heaven and earth—the end of the world is coming. It is inevitable. Things have come to this point, and there is nothing you as a human being can do to stop them; you cannot change things as you wish. Yesterday, you did not pay a price to pursue the truth and you were not loyal; today, the time has come, you are beyond salvation; and tomorrow, you will be cast out, and there will be no leeway for your salvation. Even though My heart is mild and I am doing My utmost to save you, if you do not strive on your own behalf or give any thought for yourself, what does this have to do with Me? Those who think only of their flesh and who enjoy comfort; those who seem to believe but who do not really believe; those who engage in evil medicine and sorcery; those who are promiscuous, tattered and ragged; those who steal sacrifices to Jehovah and His possessions; those who love bribes; those who dream

idly of ascending to heaven; those who are arrogant and conceited, who strive only for personal fame and fortune; those who spread impertinent words; those who blaspheme God Himself; those who do nothing but make judgments against and slander God Himself; those who form cliques and seek independence; those who exalt themselves above God; those frivolous young, middle-aged and older men and women who are ensnared in licentiousness; those men and women who enjoy personal fame and fortune and pursue personal status among others; those unrepentant people who are trapped in sin—are they not, all of them, beyond salvation? Licentiousness, sinfulness, evil medicine, sorcery, profanity, and impertinent words all run riot among you; and truth and the words of life are trampled in your midst, and the holy language is defiled among you. You Gentiles, bloated with filth and disobedience! What will your final outcome be? How can those who love the flesh, who commit sorcery of the flesh, and who are ensnared in licentious sin have the audacity to continue living! Do you not know that people such as you are maggots beyond salvation? What entitles you to demand this and that? To date, there has not been the slightest change in those who do not love the truth and only love the flesh—how can such people be saved? Those who do not love the way of life, who do not exalt God and bear testimony to Him, who scheme for the sake of their own status, who extol themselves—are they not still the same, even today? What is the value in saving them? Whether you can be saved does not depend on how great your seniority or how many years you have been working, and much less does it depend on how many credentials you have built up. Rather, it depends on whether your pursuit has borne fruit. You ought to know that those who are saved are the “trees” that bear fruit, not the trees with lush foliage and abundant flowers that yet yield no fruit. Even if you have spent many years wandering the streets, what does that matter? Where

is your testimony? Your reverence for God is far less than your love for yourself and your lustful desires—is this kind of person not a degenerate? How could they be a specimen and model for salvation? Your nature is incorrigible, you are too rebellious, you are beyond salvation! Are such people not those that will be cast out? Is the time when My work is finished not the time of the arrival of your last day? I have done so much work and spoken so many words among you—how much of it has truly entered your ears? How much of it have you ever obeyed? When My work ends, that will be the time when you stop opposing Me, when you stop standing against Me. As I work, you act against Me constantly; you never comply with My words. I do My work, and you do your own "work," making your own little kingdom. You are nothing but a pack of foxes and dogs, doing everything in opposition to Me! You are constantly trying to bring those who offer you their undivided love into your embrace—where is your reverence? Everything you do is deceitful! You have no obedience or reverence, and everything you do is deceitful and blasphemous! Can such people be saved? Men who are sexually immoral and lascivious always want to draw coquettish harlots to them for their own enjoyment. I absolutely will not save such sexually immoral demons. I hate you filthy demons, and your lasciviousness and coquettishness will plunge you into hell. What have you to say for yourselves? You filthy demons and evil spirits are repulsive! You are disgusting! How could such trash be saved? Can they who are ensnared in sin still be saved? Today, this truth, this way, and this life do not attract you; rather, you are attracted to sinfulness; to money; to standing, fame and gain; to the enjoyments of the flesh; to the handsomeness of men and charms of women. What qualifies you to enter My kingdom? Your image is even greater than God's, your status even higher than God's, to say nothing of your prestige among men—you have become an idol that people

worship. Have you not become the archangel? When people's outcomes are revealed, which is also when the work of salvation will draw near its end, many of those among you will be corpses beyond salvation and must be cast out. During the work of salvation, I am kind and good toward all people. When the work concludes, the outcomes of different types of people will be revealed, and at that time, I shall no longer be kind and good, for people's outcomes will have been revealed, and each will have been classified according to their kind, and there will be no use in doing any more work of salvation, because the age of salvation will have passed, and, having passed, it will not return.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

Daily Words of God Excerpt 317

Man has ever lived beneath the shroud of the influence of darkness, held in bondage to the influence of Satan, unable to escape, and his disposition, having been processed by Satan, becomes increasingly corrupt. It can be said that man has always lived amid his corrupt satanic disposition and is incapable of truly loving God. This being so, if man wishes to love God, he must be stripped of his self-righteousness, self-importance, arrogance, conceit, and the like—everything that is of Satan's disposition. If not, his love is an impure love, a satanic love, and one which absolutely cannot receive the approval of God. Without being directly perfected, dealt with, broken, pruned, disciplined, chastened, and refined by the Holy Spirit, no one is able truly to love God. If you say that a part of your disposition represents God and therefore you are able truly to love God, then you are someone whose words are arrogant, and you are preposterous. Such people are the archangel! The inborn nature of man is incapable of directly representing God; he must shed his innate nature through the perfection of God and only then—only by caring for God's will, fulfilling God's

intentions, and furthermore undergoing the work of the Holy Spirit—can what he lives out be approved of by God. No one who lives in the flesh can represent God directly, unless he be a man used by the Holy Spirit. However, even for a person like this, it cannot be said that his disposition and what he lives out entirely represent God; it can only be said that what he lives out is directed by the Holy Spirit. The disposition of such a man cannot represent God.

Though the disposition of man is ordained by God—this is unquestionable and can be considered a positive thing—it has been processed by Satan, and so the whole of man's disposition is Satan's disposition. Some people say that God's disposition is to be straightforward in doing things, and that this is also manifested in them, that their character is also like this, and so they say that their disposition represents God. What kind of people are these? Is the corrupt satanic disposition able to represent God? Whosoever declares that their disposition is representative of God blasphemes God and insults the Holy Spirit! The method by which the Holy Spirit works shows that God's work on earth is solely the work of conquest. As such, the many corrupt satanic dispositions of man have yet to be cleansed, what he lives out is still the image of Satan, it is what man believes to be good, and it represents the deeds of man's flesh; more precisely, it represents Satan, and absolutely cannot represent God. Even if someone already loves God to the extent that they are able to enjoy a life of heaven on earth, are able to make such statements as: "Oh God! I cannot love You enough," and have reached the highest realm, still it cannot be said that they live out God or represent God, for the essence of man is unlike that of God, and man can never live out God, much less become God. What the Holy Spirit has directed man to live out is only in accordance with what God asks of man.

All of the actions and deeds of Satan are manifested in man. Today, all of the actions and deeds of man are an expression of Satan and hence cannot represent God. Man is the embodiment of Satan, and the disposition of man is unable to represent the disposition of God. Some people are of good character; God may do some work through such people's character, and the work they do is directed by the Holy Spirit. Yet their disposition is unable to represent God. The work God does upon them is nothing more than working with and expanding on what already exists within. Be it prophets in ages past or those used by God, no one can directly represent Him. People come to love God only under the duress of circumstances, and not a single one strives to cooperate of their own volition. What are positive things? All that directly comes from God is positive; the disposition of man, however, has been processed by Satan, and cannot represent God. Only the love, the will to suffer, the righteousness, submission, and humbleness and hiddenness of the incarnate God directly represent God. This is because when He came, He came without a sinful nature and came directly from God, without having been processed by Satan. Jesus is only in the likeness of sinful flesh and does not represent sin; therefore, His actions, deeds, and words, up to the time prior to His accomplishment of the work through crucifixion (including the moment of His crucifixion), are all directly representative of God. The example of Jesus is sufficient to prove that anyone with a sinful nature cannot represent God, and that the sin of man represents Satan. Which is to say, sin does not represent God, and God is sinless. Even the work done in man by the Holy Spirit can only be considered to have been directed by the Holy Spirit, and cannot be said to be done by man on behalf of God. But, as far as man is concerned, neither his sin nor his disposition represents God. By looking at the work the Holy Spirit has done on man from the past to the present day, one sees that man

has that which he lives out all because the Holy Spirit has done work upon him. Very few are able to live out the truth after being dealt with and disciplined by the Holy Spirit. Which is to say, only the work of the Holy Spirit is present; cooperation on the part of man is absent. Do you see this clearly now? This being so, how will you do your utmost to cooperate with Him and fulfill your duty when the Holy Spirit works?

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Man Is Incapable of Representing God

Daily Words of God Excerpt 318

Your belief in God, your pursuit of the truth, and even the way you conduct yourself should all be based on reality: Everything you do should be practical, and you should not pursue things that are illusory and fanciful. There is no value to behaving in this way, and, moreover, no meaning to such a life. Because your pursuit and life are spent amid nothing more than falsehood and deceit, and because you do not pursue things that have value and significance, the only things you gain are absurd reasoning and doctrine that are not of the truth. Such things bear no relation to the significance and value of your existence, and can only bring you to a hollow realm. In this way, your whole life will be without any value or meaning—and if you do not pursue a life of meaning, then you could live a hundred years and it would all be for nothing. How could that be called a human life? Is it not actually the life of an animal? Likewise, if you try to follow the path of belief in God, yet make no attempt to pursue the God that can be seen and instead worship an invisible and intangible God, then is such pursuit not even more futile? In the end, your pursuit will become a pile of ruins. Of what benefit is such a pursuit to you? The biggest problem with man is that he only loves things that he cannot see or touch, things that are supremely mysterious and wondrous, and that are unimaginable by man and

unattainable by mere mortals. The more unrealistic these things, the more they are analyzed by people, and people even pursue them heedless of all else, and attempt to obtain them. The more unrealistic they are, the more closely people scrutinize and analyze them, even going so far as to make up their own exhaustive ideas about them. On the contrary, the more realistic things are, the more dismissive people are toward them; they simply look down their noses at them, and are even contemptuous of them. Is this not precisely your attitude toward the realistic work I do today? The more realistic such things are, the more prejudiced you are against them. You do not spare any time to examine them, but simply ignore them; you look down your noses at these realistic, low-standard requirements, and even harbor numerous notions about this God who is most real, and are simply incapable of accepting His reality and normality. In this way, do you not hold to a vague belief? You have an unshakable belief in the vague God of times past, and no interest in the real God of today. Is this not because the God of yesterday and the God of today are from two different eras? Is it not also because the God of yesterday is the exalted God of heaven, whereas the God of today is a tiny human being on earth? Is it not, moreover, because the God worshiped by man is the one produced by his notions, whereas the God of today is of real flesh, produced on earth? When all is said and done, is it not because the God of today is too real that man does not pursue Him? For what the God of today asks of people is precisely that which people are most unwilling to do, and which makes them feel ashamed. Is this not making things difficult for people? Does this not lay bare people’s scars? In this way, many people do not pursue the real God, the practical God, and so they become enemies of the incarnate God, which is to say, antichrists. Is this not an obvious fact? In the past, when God had yet to become flesh, you may have been a religious figure, or a devout

believer. After God became flesh, many such devout believers unwittingly became antichrists. Do you know what is going on here? In your belief in God, you do not concentrate on reality or pursue the truth, but instead obsess over falsehoods—is this not the clearest source of your enmity to God incarnate? God incarnate is called Christ, so are not all those who do not believe in God incarnate antichrists? So, is the one you believe in and love truly this God in the flesh? Is it really this living, breathing God who is most real and extraordinarily normal? What, exactly, is the objective of your pursuit? Is it in heaven or on earth? Is it a notion or is it the truth? Is it God or is it some supernatural being? In fact, the truth is the most real of life's aphorisms, and the highest of such aphorisms among all mankind. Because it is the requirement that God makes of man, and is the work personally done by God, thus it is called "life's aphorism." It is not an aphorism summed up from something, nor is it a famous quote from a great figure. Instead, it is the utterance to mankind from the Master of the heavens and earth and all things; it is not some words summed up by man, but the inherent life of God. And so it is called "the highest of all life's aphorisms." People's pursuit of putting the truth into practice is the performance of their duty—that is to say, it is the pursuit of satisfying God's requirement. The essence of this requirement is the most real of all truths, rather than empty doctrine achievable by no man. If your pursuit is nothing but doctrine and contains no reality, do you not rebel against the truth? Are you not someone who attacks the truth? How could such a person be someone who seeks to love God? People who are without reality are those who betray the truth, and they are all inherently rebellious!

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

Daily Words of God Excerpt 319

You all wish to be rewarded before God and favored by God; everyone hopes for such things when they start believing in God, for everyone is preoccupied with the pursuit of higher things, and no one wants to fall behind others. This is just how people are. Precisely for this reason, many among you are constantly trying to curry favor with the God in heaven, yet in truth, your loyalty and candor toward God are far less than your loyalty and candor to yourselves. Why do I say this? Because I do not acknowledge your loyalty to God at all and, furthermore, because I deny the existence of the God that is in your hearts. Which is to say, the God that you worship, the vague God that you admire, does not exist at all. The reason I can say this so definitively is that you are too far from the true God. The reason for your loyalty is the idol within your hearts; as for Me, meanwhile, the God whom you look upon as neither great nor small, you merely acknowledge with words. When I say you are far from God, I mean that you are distant from the true God, while the vague God seems near at hand. When I say, "not great," it is in reference to how the God that you believe in this day appears to merely be a person without great abilities, a person who is not very lofty. And when I say "not small," this means that, although this person cannot summon the wind and command the rain, He is nonetheless able to call upon the Spirit of God to do work that shakes the heavens and earth, leaving people completely confounded. Outwardly, you all appear highly obedient to this Christ on earth, yet in essence, you do not have faith in Him, nor do you love Him. Which is to say, the one you truly believe in is that vague God of your own feelings, and the one you truly love is the God you yearn for night and day, yet have never seen in person. Toward this Christ, your faith is but fractional, and your love nothing. Faith means belief and trust; love means adoration and admiration in one's heart, never parting. Yet your faith in and love of the Christ of today fall far short of

this. When it comes to faith, how do you have faith in Him? When it comes to love, in what way do you love Him? You have simply no understanding of His disposition, still less do you know His essence, so how do you have faith in Him? Where is the reality of your faith in Him? How do you love Him? Where is the reality of your love for Him?

Many have followed Me without hesitation to this day. So, too, have you suffered much fatigue over the past several years. The innate character and habits of each of you I have grasped with crystal clarity; interacting with every one of you has been tremendously arduous. The pity is that, though I have grasped much about you, you understand nothing of Me. No wonder people say you fell for someone's trick during a moment of confusion. Indeed, you understand nothing of My disposition, much less can you fathom what is in My mind. Today, your misunderstandings about Me are snowballing, and your faith in Me remains a confused faith. Instead of saying that you have faith in Me, it would be more apt to say that you are all trying to curry favor with Me and toady up to Me. Your motives are very simple: I will follow whoever can reward me, and I will believe in whoever allows me to escape the great disasters, whether he be God or any certain God. None of this is of any concern to me. There are many such people among you, and this state is very serious. If, one day, there were a test of how many among you had faith in Christ because of insight into His essence, then I am afraid that not a single one of you would be satisfactory to Me. So it would not hurt for each of you to consider this question: The God you believe in is vastly different from Me, and this being so, what then is the essence of your faith in God? The more you believe in your so-called God, the further you stray from Me. What, then, is the essence of this issue? It's certain that none of you has ever considered such a question, but has the

gravity of it occurred to you? Have you given thought to the consequences of continuing to believe in this way?

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

Daily Words of God Excerpt 320

I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me. Throughout many years of work, you have seen many truths, but do you know what My ears have heard? How many among you are willing to accept the truth? You all believe you are willing to pay the price for the

truth, but how many of you have truly suffered for the truth? There is nothing but unrighteousness in your hearts, which makes you think that everyone, no matter who they are, is equally deceitful and crooked—to the point that you even believe that God incarnate could, like a normal person, be without a kind heart or benevolent love. More than that, you believe that a noble character and a merciful, benevolent nature exist only within the God in heaven. You believe that such a saint does not exist, that only darkness and evil reign on earth, while God is something with which people entrust their longing for the good and beautiful, a legendary figure fabricated by them. In your minds, the God in heaven is very upstanding, righteous, and great, worthy of worship and admiration; this God on earth, meanwhile, is but a substitute, and an instrument, of the God in heaven. You believe this God could not be the equal of the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, but when it comes to the nature and the corruption of man, they are attributes in which the God on earth has a part. The God in heaven is eternally lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in heaven is not given to emotion, only righteousness, while the God on earth only has selfish motives and is without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth shows man inadequate care, even neglecting him entirely. This erroneous knowledge has long been kept within your hearts and may also be perpetuated in the future. You regard all deeds of Christ from the standpoint of the unrighteous and evaluate all His work, as well as His identity and essence, from the perspective of the wicked. You have made a grave mistake and done that which has never been done by

those coming before you. That is, you serve only the lofty God in heaven with a crown upon His head, and never attend to the God whom you regard as so insignificant that He is invisible to you. Is this not your sin? Is this not a classic example of your offense against the disposition of God? You worship the God in heaven. You adore lofty images and esteem those distinguished for their eloquence. You are gladly commanded by the God that fills your hands with riches, and crave the God who can fulfill your every desire. The only One you do not worship is this God who is not lofty; the only thing you hate is association with this God whom no man can regard highly. The only thing you are unwilling to do is to serve this God who has never given you a single penny, and the only One who is unable to make you yearn for Him is this unlovely God. This God cannot enable you to broaden your horizons, to feel as if you have found a treasure, much less fulfill what you wish. Why, then, do you follow Him? Have you given thought to questions like this? What you do does not merely offend this Christ; more importantly, it offends the God in heaven. This is not, I think, the purpose of your faith in God!

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

Daily Words of God Excerpt 321

You long for God to delight in you, yet you are far from God. What is the matter here? You accept only His words, but not His dealing or His pruning, much less are you able to accept His every arrangement, to have complete faith in Him. What, then, is the matter here? In the final analysis, your faith is an empty eggshell, one that could never produce a chick. For your faith has not brought you the truth or given you the life, but has instead given you an illusory sense of sustenance and hope. It is this sense of sustenance and hope that is your aim in believing in God, not the truth and the life. Thus do I say that the course of your faith in God has been

none other than trying to curry the favor of God through servility and shamelessness, and can in no way be deemed true faith. How could a chick be born of faith such as this? In other words, what can faith such as this accomplish? The purpose of your faith in God is to use Him to achieve your own aims. Is this not further a fact of your offense against the disposition of God? You believe in the existence of the God in heaven and deny that of the God on earth, yet I do not recognize your views; I commend only those people who keep their feet on the ground and serve the God on earth, but never those who never acknowledge the Christ who is on earth. No matter how loyal such people are to the God in heaven, in the end they will not escape My hand that punishes the wicked. These people are the wicked; they are the evil ones who oppose God and have never gladly obeyed Christ. Of course, their number includes all those who do not know and, further, do not acknowledge Christ. Do you believe that you can act as you please toward Christ as long as you are loyal to the God in heaven? Wrong! Your ignorance of Christ is ignorance of the God in heaven. No matter how loyal you are to the God in heaven, it is merely empty talk and pretense, for the God on earth is not only instrumental in man receiving the truth and having more profound knowledge, but more than that is instrumental in the condemnation of man and afterward in seizing the facts to punish the wicked. Have you understood the beneficial and harmful outcomes here? Have you experienced them? I wish for you one day soon to understand this truth: To know God, you must know not only the God in heaven but, even more importantly, the God on earth. Do not get your priorities confused or allow the secondary to supersede the principal. Only in this way can you truly build a good relationship with God, become closer to God, and bring your heart closer to Him. If you have been of the faith for many years and have long associated with Me, yet remain distant from Me, then I say it

must be that you often offend the disposition of God, and your end will be very difficult to reckon. If the many years of association with Me have not only failed to change you into a person possessed of humanity and the truth, but, moreover, have ingrained your evil ways into your nature, and you not only have twice as much arrogance as before, but your misunderstandings of Me have also multiplied, such that you come to regard Me as your little sidekick, then I say that your affliction is no longer skin deep but has penetrated to your very bones. All that remains is for you to wait for your funeral arrangements to be made. You need not beseech Me then to be your God, for you have committed a sin deserving of death, an unforgivable sin. Even if I could have mercy on you, the God in heaven will insist on taking your life, for your offense against the disposition of God is no ordinary problem, but one of a very grave nature. When the time comes, do not blame Me for not telling you beforehand. It all comes back to this: When you associate with Christ—the God on earth—as an ordinary person, that is, when you believe that this God is nothing but a person, it is then that you shall perish. This is My only admonishment to you all.

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

Daily Words of God Excerpt 322

In man exists only the uncertain word of faith, yet man knows not what constitutes faith, much less why he has faith. Man understands too little, and man himself is too lacking; his faith in Me is but mindless and ignorant. Though he knows not what faith is, nor why he has faith in Me, he continues to believe in Me obsessively. What I ask of man is not merely for him to obsessively call upon Me in this way or to believe in Me in a desultory fashion, for the work I do is so that man may see Me, and know Me, not so that man is impressed and looks at Me in a new light. I once manifested many signs and wonders and performed many miracles, and the

Israelites of the time showed Me great admiration and greatly revered My exceptional ability to heal the sick and exorcise demons. At the time, the Jews thought My healing powers to be masterly, extraordinary—and because of My many deeds, they all venerated Me, and felt great admiration for all of My powers. Thus, all who saw Me perform miracles followed Me closely, such that thousands surrounded Me to watch Me heal the sick. I manifested so many signs and wonders, yet people merely looked upon Me as a masterly physician; so, too, did I speak many words of teaching to people at the time, yet they merely regarded Me as a teacher superior to his disciples. Even today, after men have seen the historical records of My work, their interpretation continues to be that I am a great physician who heals the sick and a teacher to the ignorant, and they have defined Me as the merciful Lord Jesus Christ. Those who interpret the scriptures may have surpassed My skills in healing, or may even be disciples who have now surpassed their teacher, yet such men of great renown, whose names are known around the world, consider Me so lowly to be a mere physician. My deeds are greater in number than the grains of sand on the beaches, and My wisdom surpasses all the sons of Solomon, yet people merely think of Me as a physician of little account and an unknown teacher of man. So many believe in Me only that I might heal them. So many believe in Me only that I might use My powers to drive unclean spirits out from their bodies, and so many believe in Me simply that they might receive peace and joy from Me. So many believe in Me only to demand from Me greater material wealth. So many believe in Me just to spend this life in peace and to be safe and sound in the world to come. So many believe in Me to avoid the suffering of hell and to receive the blessings of heaven. So many believe in Me only for temporary comfort, yet do not seek to gain anything in the world to come. When I brought down My fury upon man and seized all the joy and

peace he once possessed, man became doubtful. When I gave unto man the suffering of hell and reclaimed the blessings of heaven, man's shame turned into anger. When man asked Me to heal him, I paid him no heed and felt abhorrence toward him; man departed from Me to instead seek the way of evil medicine and sorcery. When I took away all that man had demanded from Me, everyone disappeared without a trace. Thus, I say that man has faith in Me because I give too much grace, and there is far too much to gain. The Jews believed in Me for My grace and followed Me wherever I went. These ignorant men of limited knowledge and experience sought only to behold the signs and wonders I manifested. They regarded Me as the head of the house of the Jews who could perform the greatest miracles. And so when I exorcised demons from men, it caused much discussion among them: They said that I was Elijah, that I was Moses, that I was the most ancient of all prophets, that I was the greatest of all physicians. Apart from Myself saying that I am the life, the way, and the truth, none could know My being or My identity. Apart from Myself saying that heaven is the place where My Father lives, none knew that I am the Son of God, and also God Himself. Apart from Myself saying that I shall bring redemption to all mankind and ransom mankind, none knew that I am the Redeemer of mankind, and men only knew Me as a benevolent and compassionate man. And apart from Myself being able to explain all there is of Me, none knew Me, and none believed that I am the Son of the living God. Such is people's faith in Me, and the way they try to fool Me. How could they bear witness to Me when they hold such views of Me?

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

Daily Words of God Excerpt 323

People have long believed in God, yet most of them have no understanding of what the word "God" means, and merely follow in

bewilderment. They have no clue as to why exactly man should believe in God, or what God is. If people know only to believe in and follow God, but not what God is, and if they also do not know God, then is this not just a great big joke? Even though, having come this far, people have witnessed many heavenly mysteries, and have heard much profound knowledge never before understood by man, they are ignorant of many of the most elementary truths never before contemplated by man. Some might say, "We have believed in God for many years. How could we not know what God is? Does this question not belittle us?" In reality, however, though people follow Me today, they know nothing of any of the work of today, and fail to grasp even the most obvious and easiest of questions, let alone such highly complex ones as those about God. Know that the questions that you have no concern for, that you have not identified, are the ones that are most important for you to understand, for you know only to follow the crowd, paying no attention and giving no care to what you should be equipping yourself with. Do you truly know why you should have faith in God? Do you really know what God is? Do you truly know what man is? As a person who has faith in God, if you fail to understand these things, do you not lose the dignity of a believer of God? My work today is this: to have people understand their essence, understand all that I do, and know the true face of God. This is the closing act of My management plan, the last stage of My work. That is why I am telling you all of life's mysteries in advance, so that you can accept them from Me. As this is the work of the final age, I must tell you all the truths of life that you have never been receptive to before, even though you are incapable of understanding or bearing it due to being simply too deficient and too ill-equipped. I shall conclude My work; I shall complete the work I am supposed to do, and shall tell you of all I have commissioned of you, lest you again stray and fall for the evil one's

schemes when darkness descends. There are many ways that you do not understand, many matters of which you have no knowledge. You are so ignorant; I know full well your stature and your shortcomings. Therefore, though there are many words you are incapable of understanding, I am still willing to tell you all these truths that you have never been receptive to before, because I keep worrying whether, in your current stature, you are able to stand firm in your testimony to Me. It is not that I think little of you; you are all beasts that have yet to undergo My formal training, and I absolutely cannot see how much glory is within you. Though I have expended much energy working on you, the positive elements in you seem practically nonexistent, and the negative elements can be counted on one's fingers and serve only as testimonies that bring shame on Satan. Just about everything else in you is Satan's poison. You look to Me like you are beyond salvation. As matters stand, I look at your various expressions and demeanors, and finally, I know your true stature. This is why I am always fretting over you: Left to live life on their own, would humans really be better off than or comparable to how they are today? Does your infantile stature not make you anxious? Can you truly be like the chosen people of Israel—loyal to Me, and to Me alone, at all times? What is revealed in you is not the mischievousness of children who have strayed from their parents, but the beastliness that bursts forth from animals that are out of reach of their masters' whips. You should know your nature, which is also the weakness that you all share; it is an ailment common to you all. Thus, My only exhortation to you today is to stand firm in your testimony to Me. Do not, under any circumstances, allow the old ailment to flare up again. Bearing testimony is what's most important—it is the heart of My work. You should accept My words just as Mary accepted Jehovah's revelation that came to her in a dream: by believing, and then obeying. Only this

qualifies as being chaste. For you are the ones who hear My words the most, the ones most blessed by Me. I have given you all My valuable possessions, I have bestowed everything upon you, yet you are of such vastly different status to the people of Israel; you are simply worlds apart. But compared to them, you have received so much more; while they desperately await My appearance, you pass pleasant days with Me, sharing My bounty. Given this difference, what gives you the right to squawk and squabble with Me and demand your share of My possessions? Have you not gained much? I give you so much, but what you give Me in return is just heartrending sadness and anxiety, irrepressible resentment and discontent. You are so repugnant—yet you are also pitiable, so I have no choice but to swallow all My resentment and voice My objections to you again and again. Over thousands of years of work, I have never remonstrated with mankind because I have discovered that, throughout humanity's development, it is only the "hoaxes" among you that have become the most renowned, like precious inheritances left to you by famous ancestors of ancient times. How I hate those subhuman swine and dogs. You are too lacking in conscience! You are of too base a character! Your hearts are too hardened! If I had taken such words and work to the Israelites, I would have gained glory long ago. But among you this is unattainable; among you, there is only cruel neglect, your cold shoulder, and your excuses. You are too unfeeling, and utterly worthless!

—The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?

Daily Words of God Excerpt 324

You should all now understand the true meaning of faith in God. The meaning of faith in God of which I previously spoke related to your positive entry. Today is different: Today, I would like to analyze the essence of your faith in God. Of course, this is guiding you from a negative aspect; if I did

not, then you would never know your true face, and would forever boast of your piety and faithfulness. It is fair to say that if I did not expose the ugliness in the depths of your hearts, then each of you would place a crown upon your head and keep all the glory for yourselves. Your arrogant and conceited natures drive you to betray your own consciences, to rebel against and resist Christ, and to reveal your ugliness, thereby bringing to light your intentions, notions, extravagant desires, and eyes full of greed. And yet you continue to prattle on about your lifelong passion for the work of Christ, and repeat again and again the truths long ago spoken by Christ. This is your "faith"—your "faith without impurity." I have held man to a strict standard throughout. If your loyalty comes with intentions and conditions, then I would rather be without your so-called loyalty, for I abhor those who deceive Me through their intentions and extort Me with conditions. I wish only for man to be absolutely loyal to Me, and to do all things for the sake of—and in order to prove—one word: faith. I despise your use of blandishments to try to make Me rejoice, for I have always treated you with sincerity, and so wish for you to also act with true faith toward Me. When it comes to faith, many may think that they follow God because they have faith, and would not endure such suffering otherwise. So I ask you this: If you believe in God's existence, why do you not revere Him? If you believe in God's existence, why is there not the slightest fear of Him in your heart? You accept that Christ is the incarnation of God, so why do you hold Him in contempt? Why do you act irreverently toward Him? Why do you openly judge Him? Why do you always spy upon His movements? Why do you not submit to His arrangements? Why do you not act in accordance with His word? Why do you try to extort and rob Him of His offerings? Why do you speak from the place of Christ? Why do you judge whether His work and

His word are correct? Why do you dare blaspheme Him behind His back? Are these and others what constitute your faith?

In your words and behavior are revealed elements of your unbelief in Christ. Unbelief pervades the motives and objectives of all you do. Even the character of your gaze contains the unbelief in Christ. It can be said that minute by minute, each of you harbors the elements of unbelief. This means that, at every moment, you are in danger of betraying Christ, for the blood that runs through your body is infused with unbelief in the incarnate God. Therefore, I say that the footprints you leave on the path of faith in God are not real; as you walk the path of faith in God, you do not plant your feet firmly upon the ground—you are merely going through the motions. You never fully believe the word of Christ and are incapable of immediately putting it into practice. This is the reason you do not have faith in Christ. Always having notions about Him is another reason you do not have faith in Him. Forever being skeptical about the work of Christ, letting the word of Christ fall on deaf ears, having an opinion on whatever work is done by Christ and not being able to correctly understand this work, struggling to put aside your notions no matter what explanation you receive, and so on—these are all the elements of unbelief mingled within your hearts. Though you follow the work of Christ and never fall behind, there is too much rebellion mixed in your hearts. This rebellion is an impurity in your belief in God. Perhaps you do not think this is the case, but if you are incapable of recognizing your intentions from within this, then you are bound to be among those who perish, for God perfects only those who truly believe in Him, not those who are skeptical of Him, and least of all those who reluctantly follow Him despite never having believed that He is God.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Daily Words of God Excerpt 325

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply traitors who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh,

words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of reverence. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are nonbelievers and traitors to the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

Daily Words of God Excerpt 326

In their faith, people seek to make God give them a suitable destination and all the grace they need, to make Him their servant, to have Him maintain a peaceful, friendly relationship with them so that, no matter when, there would never be any conflict between them. That is, their belief in God demands that He promise to meet all their requirements and to

bestow upon them whatever they pray for, in keeping with the words they have read in the Bible, “I will listen to all your prayers.” They expect God not to judge or deal with anyone, for He has always been the merciful Savior Jesus who keeps a good relationship with people at all times and in all places. Here is how people believe in God: They just shamelessly make demands of God, believing that whether they are rebellious or obedient, He would just grant everything to them blindly. They just continually “collect debts” from God, believing He must “repay” them without any resistance and, moreover, pay double; they think, whether God has gotten anything from them or not, He can only be manipulated by them, and He cannot arbitrarily orchestrate people, much less reveal to people His wisdom and righteous disposition, which have been hidden for many years, whenever He wants and without their permission. They simply confess their sins to God, believing God would just absolve them, that He would not get sick of doing so, and that this will go on forever. They just order God about, believing He would just obey them, because it is recorded in the Bible that God did not come to be served by humans, but to serve them, and that He is here to be their servant. Have you not always believed in this way? Whenever you are unable to gain something from God, you wish to run away; when you do not understand something, you grow so resentful, and even go so far as to hurl all kinds of abuse at Him. You simply will not allow God Himself to fully express His wisdom and wonder; instead, you just want to enjoy temporary ease and comfort. Until now, your attitude in your belief in God has merely consisted of the same old views. If God shows you just a slight bit of majesty, you become unhappy. Do you see now exactly how great your stature is? Do not assume that you are all loyal to God when in fact your old views have not changed. When nothing befalls you, you believe that everything is going smoothly, and your love for God

reaches a high point. When something minor happens to you, you fall down into Hades. Is this being loyal to God?

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

Daily Words of God Excerpt 327

In your seeking, you have too many individual notions, hopes, and futures. The current work is in order to deal with your desire for status and your extravagant desires. Hopes, status, and notions are all classic representations of satanic disposition. The reason that these things exist in people's hearts is entirely because Satan's poison is always corroding people's thoughts, and always people are unable to shake off these temptations of Satan. They are living in the midst of sin yet do not believe it to be sin, and still they think: "We believe in God, so He must bestow blessings on us and arrange everything for us appropriately. We believe in God, so we must be superior to others, and we must have more status and more of a future than anyone else. Since we believe in God, He must give us limitless blessings. Otherwise, it wouldn't be called believing in God." For many years, the thoughts that people have relied upon for their survival have been corroding their hearts to the point that they have become treacherous, cowardly, and despicable. Not only do they lack willpower and resolve, but they have also become greedy, arrogant, and willful. They are utterly lacking any resolve that transcends the self, and even more, they don't have a bit of courage to shake off the strictures of these dark influences. People's thoughts and lives are so rotten that their perspectives on believing in God are still unbearably hideous, and even when people speak of their perspectives on belief in God it is simply unbearable to hear. People are all cowardly, incompetent, despicable, and fragile. They do not feel disgust for the forces of darkness, and they do not feel love for the light

and the truth; instead, they do their utmost to expel them. Are not your current thoughts and perspectives just like this? “Since I believe in God I should just be showered with blessings and it should be ensured that my status never slips and that it remains higher than that of nonbelievers.” You have not been harboring that kind of perspective within you for just one or two years, but for many years. Your transactional way of thinking is overdeveloped. Although you have arrived at this step today, you still have not let go of status but struggle constantly to inquire about it, and observe it daily, with a deep fear that one day your status will be lost and your name will be ruined. People have never put aside their desire for ease. So, as I judge you thus today, what degree of understanding will you have in the end? You will say that although your status is not high, you have nonetheless enjoyed the elevation of God. Because you are of lowly birth you do not have status, but you gain status because God elevates you—this is something He bestowed upon you. Today you are able to personally receive God’s training, His chastisement, and His judgment. This, even more so, is His elevation. You are able to personally receive His purification and burning. This is God’s great love. Through the ages there has not been a single person who has received His purification and burning, and not a single person has been able to be perfected by His words. God is now speaking with you face to face, purifying you, revealing your inner rebelliousness—this truly is His elevation. What abilities do people have? Whether they are the sons of David or the descendants of Moab, in sum, people are created beings who have nothing worthy of boasting about. Since you are God’s creatures, you must perform the duty of a creature. There are no other requirements of you. This is how you should pray: “Oh God! Whether I have status or not, I now understand myself. If my status is high it is because of Your elevation, and if it is low it is because of Your

ordination. Everything is in Your hands. I have neither any choices, nor any complaints. You ordained that I would be born in this country and among this people, and all that I should do is to be completely obedient under Your dominion because everything is within what You have ordained. I do not give thought to status; after all, I am but a creature. If You place me in the bottomless pit, in the lake of fire and brimstone, I am nothing but a creature. If You use me, I am a creature. If You perfect me, I am yet a creature. If You do not perfect me, I will still love You because I am no more than a creature. I am nothing more than a minuscule creature created by the Lord of creation, just one among all created humans. It was You who created me, and now You have once again placed me in Your hands to do with me as You will. I am willing to be Your tool and Your foil because everything is what You have ordained. No one can change it. All things and all events are in Your hands." When the time comes that you will no longer give thought to status, then you will break free from it. Only then will you be able to confidently and boldly seek, and only then can your heart become free of any constraints. Once people have been extricated from these things, then they will have no more concerns. What are the concerns for the majority of you right now? You are always constrained by status and constantly concerned over your own prospects. You are always turning the pages of God's utterances, wishing to read sayings concerning mankind's destination and wanting to know what your prospects are and what your destination will be. You wonder, "Do I really have any prospects? Has God taken them away? God only says I am a foil; what, then, are my prospects?" It is difficult for you to put aside your prospects and destiny. You are now followers, and you have gained some understanding of this stage of work. However, you have still not put aside your desire for status. When your status is high you seek well, but when your status is low you no longer seek.

The blessings of status are always on your mind. Why is it that the majority of people cannot remove themselves from negativity? Is the answer not invariably because of bleak prospects? As soon as God's utterances are issued you hurry to see what your status and identity really are. You prioritize status and identity, and relegate vision to second place. In third is something that you should enter, and in fourth place is God's current will. You first look at whether God's title for you as "foils" has changed or not. You read and read, and when you see that the title of "foil" has been removed, you become happy and profusely thank God and praise His great power. But if you see that you are still foils, you become upset and the drive in your heart immediately dissipates. The more you seek in this way, the less you will reap. The greater a person's desire for status, the more seriously they will have to be dealt with and the more they will have to undergo great refinement. Such people are worthless! They must be dealt with and judged adequately in order for them to thoroughly let go of these things. If you pursue this way until the end, you will reap nothing. Those who do not pursue life cannot be transformed, and those who do not thirst for the truth cannot gain the truth. You do not focus on pursuing personal transformation and entry, but focus instead on extravagant desires and things that constrain your love for God and prevent you from drawing close to Him. Can those things transform you? Can they bring you into the kingdom? If the object of your pursuit is not to seek the truth, then you may as well take advantage of this opportunity and return to the world to make a go of it. Wasting your time this way is really not worth it—why torture yourself? Is it not true that you could enjoy all sorts of things out in the beautiful world? Money, beautiful women, status, vanity, family, children, and so on—are these products of the world not the best things that you could enjoy? What use is it to wander around here looking for a place

where you can be happy? The Son of man has nowhere to lay His head, so how could you have a place of ease? How could He create for you a beautiful place of ease? Is that possible? Aside from My judgment, today you can only receive teachings on the truth. You cannot gain comfort from Me and you cannot gain the bed of roses that you long for night and day. I will not bestow upon you the riches of the world. If you pursue genuinely, then I am willing to give you the way of life in its entirety, to have you be like a fish back in water. If you do not pursue genuinely, I will take it all back. I am not willing to give the words from My mouth to those who are greedy for comfort, who are just like pigs and dogs!

—The Word, Vol. 1. The Appearance and Work of God. Why Are You Unwilling to Be a Foil?

Daily Words of God Excerpt 328

Look into yourselves to see whether you practice righteousness in all that you do, and whether all of your actions are being observed by God: This is the principle by which those who believe in God conduct their affairs. You will be called righteous because you are able to satisfy God, and because you accept God's care and protection. In God's eyes, all those who accept God's care, protection, and perfection, and who are gained by Him, are righteous, and He regards them all as precious. The more you accept the current words of God, the more you will be able to receive and understand God's will, and the more you will therefore be able to live out God's words and satisfy His requirements. This is God's commission for you, and it is what all of you should be able to achieve. If you use your own notions to measure and delimit God, as if God were an unchanging statue of clay, and if you completely delimit God within the parameters of the Bible and contain Him within a limited scope of work, then this proves that you have condemned God. Because the Jews in the age of the Old Testament took God to be an idol of fixed form that they held in their hearts, as if God

could only be called the Messiah, and only He who was called the Messiah could be God, and because humanity served and worshiped God as if He were a (lifeless) clay statue, they nailed the Jesus of that time to the cross, sentencing Him to death—the guiltless Jesus was thus condemned to death. God was innocent of any offense, yet man refused to spare Him, and insisted on sentencing Him to death, and so Jesus was crucified. Man always believes that God is unchanging, and defines Him on the basis of one single book, the Bible, as though man has a perfect understanding of God's management, as though man holds all that God does in the palm of his hand. People are absurd in the extreme, arrogant in the extreme, and they all have a flair for hyperbole. No matter how great your knowledge of God, I still say that you do not know God, that you are someone who opposes God the most, and that you have condemned God, because you are utterly incapable of obeying the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God, because he has too many notions, and because his knowledge of God in no way agrees with reality, but instead monotonously repeats the same theme without variation and uses the same approach for every situation. And so, having come to earth today, God is once more nailed to the cross by man. Cruel mankind! The connivance and intrigue, the snatching and grabbing one from another, the scramble for fame and fortune, the mutual slaughter—when will it ever end? Despite the hundreds of thousands of words God has spoken, no one has come to their senses. People act for the sake of their families, sons and daughters, for their careers, future prospects, position, vainglory, and money, for the sake of food, clothing, and the flesh. But is there anyone whose actions are truly for the sake of God? Even among those who act for the sake of God, there are but few who know God. How many people do not act out of their own

interests? How many do not oppress or ostracize others in order to protect their own position? And so, God has been forcibly sentenced to death innumerable times, and countless barbaric judges have condemned God and once more nailed Him to the cross. How many can be called righteous because they truly act for the sake of God?

Is it so easy to be perfected before God as a saint or a righteous person? It is a true statement that "there are no righteous upon this earth, the righteous are not in this world." When you come before God, consider what you are wearing, consider your every word and action, your every thought and idea, and even the dreams that you dream every day—they are all for your own sake. Is this not the true state of affairs? "Righteousness" does not mean giving alms to others, it does not mean loving your neighbor as yourself, and it does not mean refraining from quarrels and disputes or robbing and stealing. Righteousness means taking God's commission as your duty and obeying God's orchestrations and arrangements as your heaven-sent vocation, regardless of time or place, just like all that was done by the Lord Jesus. This is the righteousness of which God has spoken. That Lot could be called righteous is because he saved the two angels sent by God without considering his own gain and loss; it can only be said that what he did at that time may be called righteous, but he cannot be called a righteous man. It was only because Lot had seen God that he gave his two daughters in exchange for the angels, but not all of his behavior in the past stood for righteousness. And so I say "there are no righteous upon this earth." Even among those who are in the stream of recovery, no one can be called righteous. No matter how good your actions, no matter how you appear to glorify the name of God, neither hitting and cursing others, nor robbing and plundering from others, you still cannot be called righteous, for this is what a normal person is capable of having. What is key right now is

that you do not know God. It can only be said that at present you have a little bit of normal humanity, but no elements of the righteousness spoken of by God, and so nothing that you do is capable of proving that you know God.

—The Word, Vol. 1. The Appearance and Work of God. The Wicked Will Surely Be Punished

Daily Words of God Excerpt 329

Before, when God was in heaven, man acted in a way that was deceitful toward God. Today, God has been among man—no one knows how many years it has been—yet in doing things man is still going through the motions and trying to fool Him. Is not man much too backward in his thinking? It was the same with Judas: Before Jesus came, Judas would tell lies to deceive his brothers and sisters, and even after Jesus came, he still did not change; he did not know Jesus in the least, and in the end he betrayed Jesus. Was this not because he did not know God? If, today, you still do not know God, then it is possible that you may become another Judas, and following upon this, the tragedy of Jesus' crucifixion in the Age of Grace two thousand years ago would be played out again. Do you not believe this? It is a fact! At present, the majority of people are in a similar situation—I may be saying this a little too soon—and such people are all playing the role of Judas. I am not speaking nonsense, but on the basis of fact—and you cannot but be convinced. Although many people make a pretense of humility, in their hearts there is nothing but a pool of dead water, a ditch of stinking water. Right now there are too many like this in the church, and you think I am completely unaware of this. Today, My Spirit decides for Me, and bears testimony for Me. Do you think I know nothing? Do you think I understand nothing of the devious thoughts within your hearts, the things you keep within your hearts? Is it so easy to get the better of God? Do you think you can treat Him in whatever way you like?

In the past, I was worried lest you become constrained, so I kept on giving you freedom, but humanity was unable to tell that I was being good to them, and when I gave an inch they took a yard. Ask around among yourselves: I have almost never dealt with anyone, and have almost never lightly reprimanded anyone—yet I am very clear about the motivations and notions of man. Do you think God Himself, to whom God bears testimony, is a fool? In that case, I say you are too blind! I will not expose you, but let us see just how corrupt you can become. Let us see whether your clever little stratagems can save you, or whether trying your best to love God can save you. Today, I will not condemn you; let us wait until the time of God to see how He takes retribution upon you. I have no time for idle chitchat with you now, and I am unwilling to delay My greater work solely on your account. A maggot like you is not worthy of the time it would take God to deal with you—so let us see just how dissolute you can get. People like this do not pursue knowledge of God in the least, nor do they have the least bit of love for Him, and still they wish for God to call them righteous—is this not a joke? Because a small number of people are actually honest, I will focus only on continuing to provide life to man. I will only get done what I should get done today, but in the future I will bring retribution upon each person according to what they have done. I have said all that there is to say, for this is precisely the work I do. I do only what I should do, and not what I should not. Nevertheless, I hope that you spend more time in reflection: Exactly how much of your knowledge of God is true? Are you someone who has once more nailed God to the cross? My final words are these: Woe be unto those who crucify God.

—The Word, Vol. 1. The Appearance and Work of God. The Wicked Will Surely Be Punished

Daily Words of God Excerpt 330

As you walk the path of today, what is the most suitable kind of pursuit? In your pursuit, what kind of person should you see yourself as? It behooves you to get to know how you should approach all that befalls you today, be it trials or hardships, or merciless chastisement and cursing. Faced with all of these things, you should reflect carefully on them in every case. Why do I say this? I say it because the things that befall you today are, after all, trials of brief duration that occur over and over again; perhaps as far as you are concerned, they are not especially taxing to the spirit, and so you let things drift along their natural course, and do not regard them as a precious asset in the pursuit of progress. How thoughtless you are! So much so that you think of this precious asset as though it were a cloud floating before your eyes, and you do not treasure these harsh blows that rain down time and again—blows that are brief and that seem to you of little weight—but rather look upon them with cold detachment, not taking them to heart, and treat them merely as a chance blow. You are so arrogant! Toward these ferocious attacks, attacks akin to storms, that come time and time again, you show only flippant disregard; sometimes you even go so far as to give a cold smile, revealing an expression of total indifference—for you have never once thought to yourself why you keep suffering such “misfortunes.” Could it be that I am grossly unfair to man? Do I make it My business to find fault with you? Even though the problems with your mentality may not be as serious as I have described, you have, through your outward composure, long since painted a perfect portrait of your inner world. There is no need for Me to tell you that the only thing hidden in the depths of your heart is crude invective and faint traces of sadness that are barely discernible to others. Because you feel it so unfair to have suffered such trials, you curse; and because these trials make you feel the desolation of the world, you are filled with melancholy. Far from viewing these repeated

blows and acts of discipline as the very best protection, you see them as the senseless trouble-making of Heaven, or else as fitting retribution upon you. You are so ignorant! You mercilessly confine the good times in the darkness; time after time, you view wonderful trials and acts of discipline as attacks from your enemies. You do not know how to adapt to your environment, and you are even less willing to try to do so, for you are unwilling to gain anything from this repeated—and, to you, cruel—chastisement. You make no attempt either to search or to explore, and, simply resigning yourself to your fate, go wherever it leads you. What may seem to you to be savage acts of chastening have not changed your heart, nor have they taken over your heart; instead, they stab you in the heart. You see this "cruel chastisement" only as your enemy in this life, and so you have gained nothing. You are so self-righteous! Seldom do you believe that you suffer such trials on account of your own contemptibility; instead, you regard yourself as unfortunate, saying moreover that I am always finding fault with you. And now that things have arrived at this pass, how much do you really know about what I say and do? Do not think that you are a natural-born prodigy, only slightly lower than the heavens but infinitely higher than the earth. You are far from being smarter than anyone else—and, it could even be said that it is simply adorable how much sillier you are than any of the people on earth who are possessed of reason, for you think too highly of yourself, and have never had a sense of inferiority, as if you can see through My actions down to the tiniest detail. In point of fact, you are someone who is fundamentally lacking in reason, because you have no idea of what I intend to do, and you are even less aware of what I am doing now. And so I say that you are not even the equal of an old farmer toiling on the land, a farmer who has not the faintest perception of human life and yet puts all his reliance on the blessings of Heaven as he cultivates the land.

You do not spare a second's thought to your life, you know nothing of renown, and still less do you have any self-knowledge. You are so "above it all"!

—The Word, Vol. 1. The Appearance and Work of God. Those Who Do Not Learn and Remain Ignorant: Are They Not Beasts?

Daily Words of God Excerpt 331

As for the teachings that I have given you, over and over again, you have long since relegated them to the back of your mind, even to the point of treating them like playthings to beguile your idle moments. All of these you always regard in the light of your own personal "talisman." When accused by Satan, you pray; when negative, you fall into a deep sleep; when happy, you run about wildly; when I rebuke you, you bow and scrape; and then, as soon as you go forth from My presence, you laugh with malevolent glee. You feel yourself to be above all others, but you never see yourself as being the most arrogant, and are only ever lofty, complacent and haughty beyond words. How could such "young gentlemen," "young misses," "milords" and "miladies," who do not learn and remain ignorant, regard My words as a precious treasure? I ask you again: Just what have you learned from My words and My work over such a long time? Is it that you have gained greater skills in your deception? Or greater sophistication in your flesh? Or greater disrespect in your attitude toward Me? I tell you straight: It is all this work I have done that has made you, who used to have the courage of a mouse, grow bolder. The trepidation you feel toward Me lessens with each passing day, for I am too merciful, and have never imposed sanctions upon your flesh by means of violence. Perhaps, as you see it, I am merely speaking harsh words—but it is much more often the case that I show you a smiling countenance, and I almost never censure you to your face. Moreover, I am ever forgiving of your weakness, and it is

entirely because of this that you treat Me as the snake treated the kindly farmer. How I admire the extreme degree of skill and perspicacity in the observational powers of the human race! Let Me tell you one truth: Today it matters very little whether or not you have a heart of reverence; I am neither anxious nor worried about that. But I must also tell you this: You, this "person of talent," who do not learn and remain ignorant, will ultimately be brought down by your self-admiring, petty cleverness—you will be the one who suffers and is chastised. I will not be so stupid as to accompany you as you continue to suffer in hell, for I am not the same kind as you. Do not forget that you are a created being that has been cursed by Me, and yet is also taught and saved by Me, and there is nothing in you that I would be reluctant to part with. At whatever time I do My work, I am never constrained by any person, occurrence, or object. My attitude and My view vis-à-vis mankind have always remained the same. I am not particularly well disposed toward you, because you are an appendage to My management, and far from being more special than any other being. This is My advice to you: You must remember, at all times, that you are nothing more than a creature of God! Although you may share your existence with Me, you should know your own identity; do not think too highly of yourself. Even if I do not rebuke you, or deal with you, but greet you with a smiling face, this is not enough to prove that you are of the same kind as Me. You—you should know yourself to be one who pursues the truth, not the truth itself! You must at all times be ready to change in accordance with My word. You cannot escape this. I urge you, during this precious time, when you have this rare opportunity, to try and learn something. Do not fool Me; I do not need you to use flattery to try and deceive Me. When you seek Me, it is not entirely for My sake, but rather for your own!

—The Word, Vol. 1. The Appearance and Work of God. Those Who Do Not Learn and Remain Ignorant: Are They Not Beasts?

Daily Words of God Excerpt 332

Right now, each day you live through is crucial, and it is of the utmost importance to your destination and your fate, so you must cherish everything you have today, and treasure each minute that passes. You must carve out as much time as you can to give yourselves the greatest gains so that you will not have lived this life in vain. You may feel confused about why I speak such words. To be frank, I am not at all pleased by the behavior of any of you, for the hopes I had of you were not as you are today. Thus, I can say this: Each one of you is on the brink of danger, and your erstwhile cries for help and former aspirations to pursue the truth and seek the light are approaching their end. This is your final display of recompense, and it is something I never expected. I do not wish to speak contrary to the facts, for you have greatly disappointed Me. Perhaps you do not wish to take this lying down, do not wish to face reality—yet I must ask you this seriously: In all these years, what exactly have your hearts been filled with? To whom are they loyal? Do not say that these questions came out of nowhere, and do not ask Me why I asked such things. Know this: It is because I know you too well, care for you too much, and have invested too much of My heart in your conduct and deeds that I have called you to account without cease and borne bitter hardship. Yet you repay Me with nothing more than indifference and unbearable resignation. You have been so remiss toward Me; could it be possible that I know nothing of it? If this is what you believe, it further proves the fact that you do not truly treat Me with kindness. And so I say that you are burying your heads in the sand. You are all so clever that you do not even know what you are doing—so what will you use to give an account to Me?

The question of most concern to Me is exactly to whom your hearts are loyal. I hope, too, that each of you will try to marshal your thoughts, and ask yourself to whom you are loyal and for whom you live. Perhaps you have never given careful consideration to these questions, so how about I reveal the answers to you?

Anyone with a memory will acknowledge this fact: Man lives for himself and is loyal to himself. I do not believe your answers to be entirely correct, for you each exist in your respective lives and each are struggling with your own suffering. As such, you are loyal to the people you love and the things that please you; you are not entirely loyal to yourselves. Because you are each influenced by the people, occurrences, and objects around you, you are not truly loyal to yourselves. I speak these words not to endorse being loyal to yourselves, but to expose your loyalty to any one thing, for over the course of so many years, I have never received loyalty from any of you. You have followed Me all these years, yet have never given Me one iota of loyalty. Instead, you have revolved around the people you love and the things that please you—so much so that at all times, and wherever you go, you keep them close to your hearts and have never abandoned them. Whenever you become eager or passionate about any one thing that you love, it happens while you are following Me, or even while you are listening to My words. Therefore, I say you are using the loyalty that I ask of you to instead be loyal to and cherish your "pets." Though you may sacrifice a thing or two for Me, it does not represent your all, and does not show that it is Me to whom you are truly loyal. You involve yourselves in undertakings about which you are passionate: Some people are loyal to sons and daughters, others to husbands, wives, riches, work, superiors, status, or women. You never feel weary or annoyed toward the things you are loyal to; instead, you grow ever more eager to possess these things in greater

quantity, and higher quality, and you never give up. I and My words are always pushed back behind the things you are passionate about. And you have no choice but to rank them last. There are even those who leave this last place for things they are loyal to that they have yet to discover. Never has there been the slightest trace of Me in their hearts. You may think that I ask too much of you or am wrongfully accusing you—but have you ever given any thought to the fact that while you are happily spending time with your family, you have never once been loyal to Me? At times like this, does it not pain you? When your hearts are filled with joy, and you are rewarded for your labors, do you not feel disheartened at not having furnished yourselves with sufficient truth? When have you wept for not having received My approval? You rack your brains and take great pains for the sake of your sons and daughters, yet still you are not satisfied; still you believe that you have not been diligent on their behalf, that you have not done everything you can for them. Toward Me, however, you have always been remiss and careless; I am only in your memories, but I do not endure in your hearts. My devotion and efforts forever go unfelt by you, and you have never had any appreciation of them. You merely engage in brief reflection and believe that this will suffice. Such "loyalty" is not what I have long yearned for, but that which I have long despised. Nevertheless, no matter what I say, you continue to admit only one or two things; you cannot fully accept this, for you are all very "confident," and you always pick and choose what to accept from the words I have spoken. If you are still like this today, I do have some methods for dealing with your self-confidence—and, what's more, I shall make you acknowledge that all My words are true, and that none of them distort the facts.

—The Word, Vol. 1. The Appearance and Work of God. To Whom Are You Loyal?

Daily Words of God Excerpt 333

If I were to place some money in front of you right now and give you the freedom to choose—and if I did not condemn you for your choice—then most of you would choose the money and forsake the truth. The better among you would give up the money and choose the truth reluctantly, while those in-between would seize the money in one hand and the truth in the other. Would your true colors thus not become self-evident? When choosing between the truth and anything to which you are loyal, you would all make this choice, and your attitude would remain the same. Is that not so? Are there not many among you who have seesawed between right and wrong? In contests between positive and negative, black and white, you are surely aware of the choices that you have made between family and God, children and God, peace and disruption, riches and poverty, status and ordinariness, being supported and being cast aside, and so on. Between a peaceful family and a broken one, you chose the former, and you did so without any hesitation; between riches and duty, you again chose the former, even lacking the will to return to shore;[a] between luxury and poverty, you chose the former; when choosing between your sons, daughters, wives and husbands, and Me, you chose the former; and between notion and truth, you once again chose the former. Faced with all manner of your evil deeds, I have simply lost faith in you. It simply astounds Me that your hearts are so resistant to being softened. Many years of dedication and effort have apparently brought Me nothing more than your abandonment and despair, but My hopes for you grow with each passing day, for My day has been completely laid bare before everyone. Yet you persist in seeking dark and evil things, and refuse to loosen your grip on them. What, then, will be your outcome? Have you ever given careful consideration to this? If you were asked to choose again, what then would be your position? Would it still be the former? Would you still bring Me disappointment and wretched sorrow?

Would your hearts still possess the sole modicum of warmth? Would you still be unaware of what to do to comfort My heart? At this moment, what do you choose? Will you submit to My words or be weary of them? My day has been laid out before your very eyes, and what you face is a new life and a new starting point. However, I must tell you that this starting point is not the beginning of past new work, but the conclusion of the old. That is, this is the final act. I think you can all understand what is unusual about this starting point. One day soon, however, you will understand the true meaning of this starting point, so let us move past it together and welcome the finale to come! However, what continues to worry Me about you is that, when faced with injustice and justice, you always choose the former. That, though, is all in your past. I, too, hope to forget everything of your past, though this is very difficult to do. Nevertheless, I have a very good way of doing it: Let the future replace the past, and allow the shadows of your past to be dispelled in exchange for your true self of today. Thus must I trouble you to make the choice once more: To whom exactly are you loyal?

—The Word, Vol. 1. The Appearance and Work of God. To Whom Are You Loyal?

Footnotes:

a. Return to shore: a Chinese idiom, meaning “turn from one’s evil ways.”

Daily Words of God Excerpt 334

Whenever destination is mentioned, you treat it with special seriousness; it is, moreover, something that you are all particularly sensitive about. Some people cannot wait to knock their heads against the ground, kowtowing before God in order to obtain a good destination. I can identify with your eagerness, which does not need to be expressed in words. It is no more than that you do not want your flesh to fall into disaster, and still less do you wish to descend into everlasting punishment in the future. You only

hope to allow yourselves to live a little more freely, a little more easily. And so you feel particularly agitated whenever destination is mentioned, deeply afraid that, if you are not attentive enough, you may offend God and thus be subject to the retribution you deserve. You have not hesitated to make compromises for the sake of your destination, and even the many of you who were once devious and flippant have suddenly become especially gentle and sincere; your appearance of sincerity chills people to the marrow. Nevertheless, you all have "honest" hearts, and you have consistently opened up to Me the secrets in your hearts without keeping anything back, whether it be grievance, deceit, or devotion. All in all, you have very candidly "confessed" to Me the substantive things that lie within the deepest recesses of your being. Of course, I have never skirted around such things, for to Me they have become all too familiar. You would rather enter the sea of fire for the sake of your final destination than lose a single strand of hair to gain God's approval. It is not that I am being too dogmatic with you; it is that you are too lacking in a heart of devotion to come face to face with all that I do. You may not understand what I have just said, so let Me provide you with a simple explanation: What you need is not truth and life, nor the principles of how to conduct yourselves, much less My painstaking work. Rather, what you need is everything you possess in the flesh—wealth, status, family, marriage, and so on. You are utterly dismissive of My words and work, so I can sum up your faith in one word: perfunctory. You will go to any lengths to achieve the things to which you are absolutely devoted, but I have discovered that you would not do the same for the sake of matters concerning your belief in God. Rather, you are relatively devoted, and relatively earnest. That is why I say that those who lack a heart of utmost sincerity are failures in their belief in God. Think carefully—are there many failures among you?

You ought to know that success in belief in God is achieved as a result of people's own actions; when people do not succeed but instead fail, that too is due to their own actions, and no role is played by any other factor. I believe that you would do anything it takes to achieve something that is more difficult and entails more suffering than believing in God, and that you would treat it very seriously, so much so that you would be unwilling to tolerate any errors; these are the kinds of unremitting efforts all of you put into your own lives. You are even capable of deceiving My flesh under circumstances in which you would not deceive any member of your own family. This is your consistent behavior and the principle by which you live. Are you not still projecting a false facade to deceive Me for the sake of your destination, so that your destination may be perfectly beautiful and all that you desire? I am aware that your devotion is but temporary, as is your sincerity. Are not your resolve and the price you pay only for the sake of the present moment and not the future? You want only to exert one final effort to strive to secure a beautiful destination, with the sole aim of making a trade. You do not make this effort to avoid becoming indebted to the truth, and less still for the sake of repaying Me for the price I have paid. In short, you are willing only to employ clever stratagems to get what you want, but not to do open battle for it. Is this not your heartfelt wish? You must not disguise yourselves, nor rack your brains over your destination to the point where you are unable to eat or sleep. Is it not true that your outcome will have already been determined in the end? You should each do your own duty to the best of your ability, with open and honest hearts, and be willing to pay whatever price is necessary. As you have said, when the day comes, God will not be remiss toward anyone who has suffered or paid a price for Him. This kind of conviction is worth holding on to, and it is right that you should never forget it. Only in this way can I put My mind at ease about

you. Otherwise, you will forever be people about whom I cannot put My mind at ease, and you will forever be the objects of My distaste. If all of you can follow your conscience and give your all for Me, sparing no effort for My work, and devoting the energy of a lifetime to My gospel work, then will My heart not often leap for joy on your account? This way, I will be able to put My mind entirely at ease regarding you, won't I? It is a shame that what you can do is but a pitifully tiny part of what I expect. This being the case, how can you have the gall to seek from Me what you hope for?

—The Word, Vol. 1. The Appearance and Work of God. On Destination

Daily Words of God Excerpt 335

Your destination and your fate are very important to you—they are of grave concern. You believe, if you do not do things with great care, it will mean that you cease to have a destination, that you have destroyed your own fate. But has it ever occurred to you that people who expend effort solely for the sake of their destination are laboring in vain? Such efforts are not genuine—they are fakery and deceit. If that is the case, then those who work only for the sake of their destination are on the threshold of their final defeat, for failure in one's belief in God is caused by deceit. I have previously said that I do not like to be flattered or fawned on, or treated with enthusiasm. I like honest people to face up to My truth and My expectations. Even more, I like it when people are able to show the utmost care and consideration for My heart, and when they are even capable of giving up everything for My sake. Only in this way can My heart be comforted. Right now, how many things are there about you that I dislike? How many things are there about you that I like? Can it be that none of you has realized all the different manifestations of ugliness you have put forth for the sake of your destination?

In My heart, I do not wish to be hurtful to any heart that is positive and aspires upward, and still less do I wish to dampen the energy of anyone who is faithfully doing his duty. Nonetheless, I must remind each of you of your inadequacies and of the filthy soul that lies in the deepest recesses of your hearts. I do so in the hope that you will be able to offer up your true heart in coming face to face with My words, because what I hate most is people's deceit toward Me. I only hope that, in the last stage of My work, you will be able to give your most outstanding performance, and that you will devote yourselves wholeheartedly, no longer half-hearted. Of course, I also hope that you can all have a good destination. Nevertheless, I still have My requirement, which is for you to make the best decision in offering up to Me your sole and final devotion. If someone does not have that sole devotion, then he is surely a treasured possession of Satan, and I will no longer keep him to use but send him home to be looked after by his parents. My work is a great help to you; what I hope to get from you is a heart that is honest and that aspires upward, but so far My hands remain empty. Think about it: If one day I am still so aggrieved, beyond the scope of words to tell, what will My attitude toward you be then? Will I be as amiable to you then as I am now? Will My heart be as serene then as it is now? Do you understand the feelings of a person who, having painstakingly tilled the field, has not harvested a single grain? Do you understand how greatly a person's heart is injured when he has been dealt a great blow? Can you taste the bitterness of a person, once so full of hope, who has had to part on bad terms? Have you seen the wrath issuing forth from a person who has been provoked? Can you know the eagerness for revenge of a person who has been treated with enmity and deceit? If you understand the mentality of these people, then I think it should not be difficult for you to imagine the attitude God will have at the time of His retribution! Finally, I hope you all

put in serious effort for the sake of your own destination, though you had better not employ deceitful means in your efforts, or else I will continue to be disappointed with you in My heart. And what does such disappointment lead to? Are you not fooling yourselves? Those who take thought for their destination yet ruin it are the people least able to be saved. Even if he were to become exasperated and enraged, who would take pity on such a person? In sum, I still wish for you to have a destination that is both suitable and good, and, even more, I hope that none of you will fall into disaster.

—The Word, Vol. 1. The Appearance and Work of God. On Destination

Exposing Mankind’s Corruption II

Daily Words of God Excerpt 336

You say that you acknowledge God incarnate, and that you acknowledge the Word’s appearance in the flesh, yet you do certain things behind His back, things that go against what He asks, and in your heart you have no fear of Him. Is this acknowledging God? You acknowledge what He says, but you do not practice what you are able to, nor do you abide by His way. Is this acknowledging God? And though you acknowledge Him, your mindset is only one of wariness toward Him, never of reverence. If you have seen and acknowledged His work and know that He is God, yet you remain tepid and completely unchanged, then you are the kind of person who still has not been conquered. Those who have been conquered must do all they can, and though they are not able to enter higher truths, and these truths may be beyond them, such people are willing in their hearts to attain to this. It is because there are limits to what they can accept that there are bounds and limits to what they are able to practice. At the very least, however, they must do all they can, and if you can achieve that, this is an effect that has been achieved because of the work of conquest. Suppose you say, “Given that He can put forth so many words that man cannot, if He is not God, who is?” Such thinking does not mean you acknowledge God. If you acknowledge God, you must demonstrate it through your actual actions. If you lead a church, yet do not practice righteousness, if you crave money and wealth, and always pocket the church’s funds for yourself, is this acknowledging that there is a God? God is almighty, and He is worthy of reverence. How can you not be afraid if you truly acknowledge that there is a God? If you are capable of committing such despicable acts, do you truly acknowledge Him? Is it God that you believe in? What you believe in

is a vague God; that is why you are not afraid! Those who truly acknowledge and know God all fear Him and are afraid to do anything that opposes Him or which violates their consciences; they are especially afraid to do anything that they know is against God's will. Only this can be considered acknowledging God's existence. What should you do when your parents try to stop you from believing in God? How should you love God when your unbelieving husband is good to you? And how should you love God when the brothers and sisters loathe you? If you acknowledge Him, then in these matters you will act appropriately and live out reality. If you fail to take concrete actions but only say that you acknowledge God's existence, then you are just a talker! You say you believe in Him and acknowledge Him, but in what way do you acknowledge Him? In what way do you believe in Him? Do you fear Him? Do you revere Him? Do you love Him deep down inside? When you are distressed and have no one to lean on, you sense the loveliness of God, but afterward you forget all about it. That is not loving God, and nor is it believing in God! What, ultimately, does God wish for man to achieve? All the states that I mentioned, such as feeling very impressed by your own importance, feeling you are quick to pick up and understand new things, controlling others, looking down on others, judging people by their appearance, bullying guileless people, coveting church money, and so forth—only when all of these corrupt satanic dispositions have been, in part, removed from you, will your conquest be made manifest.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

Daily Words of God Excerpt 337

I have worked and spoken in this way among you, I have expended so much energy and effort, yet when have you ever listened to what I plainly

tell you? Where have you bowed down to Me, the Almighty? Why do you treat Me like this? Why does everything you say and do provoke My anger? Why are your hearts so hard? Have I ever struck you down? Why do you do nothing but make Me sorrowful and anxious? Are you waiting for the day of wrath of Me, Jehovah, to come upon you? Are you waiting for Me to send forth the anger provoked by your disobedience? Is everything I do not for you? Yet always have you treated Me, Jehovah, in this way: stealing My sacrifices, taking the offerings of My altar home to the wolf's lair to feed the cubs and the cubs of the cubs; people fight against each other, facing one another with angry glares and swords and spears, tossing the words of Me, the Almighty, into the latrine to become as filthy as excrement. Where is your integrity? Your humanity has become beastliness! Your hearts have long since turned to stone. Do you not know that the time when My day of wrath arrives will be the time when I judge the evil you commit against Me, the Almighty, today? Do you think that by fooling Me in this way, by casting My words into the mire and not listening to them—do you think that by acting like this behind My back you can escape My wrathful gaze? Do you not know that you were already seen by the eyes of Me, Jehovah, when you stole My sacrifices and coveted My possessions? Do you not know that when you stole My sacrifices, you did so before the altar to which sacrifices are offered? How could you believe yourselves clever enough to deceive Me in this way? How could My wrath depart from your heinous sins? How could My raging fury pass over your evil doings? The evil that you commit today does not open a way out for you, but stores up chastisement for your tomorrow; it provokes the chastisement of Me, the Almighty, toward you. How could your evil doings and evil words escape from My chastisement? How could your prayers reach My ears? How could I open up a way out for your unrighteousness? How could I let go of your evil doings in defying

Me? How could I not sever your tongues that are as venomous as the serpent's? You do not call on Me for the sake of your righteousness, but instead store up My wrath as a result of your unrighteousness. How could I forgive you? In the eyes of Me, the Almighty, your words and actions are filthy. The eyes of Me, the Almighty, see your unrighteousness as unrelenting chastisement. How could My righteous chastisement and judgment depart from you? Because you do this to Me, making Me sorrowful and wrathful, how could I let you escape from My hands and depart from the day that I, Jehovah, chastise and curse you? Do you not know that all your evil words and utterances have already reached My ears? Do you not know that your unrighteousness has already besmirched My holy robe of righteousness? Do you not know that your disobedience has already provoked My vehement anger? Do you not know that you have long since left Me seething, and have long since tried My patience? Do you not know that you have already damaged My flesh, reducing it to rags? I have endured until now, such that I release My anger, tolerant toward you no longer. Do you not know that your evil doings have already reached My eyes, and that My cries have already reached the ears of My Father? How could He allow you to treat Me like this? Is any of the work I do in you not for your sake? Yet who among you has become more loving of the work of Me, Jehovah? Could I be unfaithful to the will of My Father because I am weak, and because of the anguish I have suffered? Do you not understand My heart? I speak to you as Jehovah did; have I not dedicated so much for you? Even though I am willing to bear all of this suffering for the sake of My Father's work, how could you be freed from the chastisement that I bring upon you as a result of My suffering? Have you not enjoyed so much of Me? Today, I have been bestowed upon you by My Father; do you not know that you enjoy so much more than My bounteous words? Do you not

know that My life was exchanged for your life and the things you enjoy? Do you not know that My Father used My life to do battle with Satan, and that He also bestowed My life upon you, causing you to receive a hundredfold, and allowing you to avoid so many temptations? Do you not know that it is only through My work that you have been exempt from many temptations, and from many fiery chastisements? Do you not know that it is only because of Me that My Father allows you to enjoy until now? How could you remain so hard and unyielding today, such that it is as if callouses have grown upon your hearts? How could the evil that you commit today escape the day of wrath that shall follow My departure from earth? How could I allow those who are so hard and unyielding to escape the anger of Jehovah?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

Daily Words of God Excerpt 338

Think back on the past: When has My gaze been angry, and My voice stern, toward you? When have I split hairs with you? When have I reprimanded you unreasonably? When have I reprimanded you to your face? Is it not for the sake of My work that I call on My Father to keep you from every temptation? Why do you treat Me like this? Have I ever used My authority to strike down your flesh? Why do you repay Me thus? After blowing hot and cold toward Me, you are neither hot nor cold, and then you try to wheedle Me and hide things from Me, and your mouths are full of the spit of the unrighteous. Do you think your tongues can cheat My Spirit? Do you think that your tongues can escape My wrath? Do you think your tongues may pass judgment on the deeds of Me, Jehovah, however they wish? Am I the God whom man passes judgment on? Could I allow a little maggot to blaspheme Me thus? How could I place such sons of

disobedience among My eternal blessings? Your words and actions have long since exposed and condemned you. When I stretched out the heavens and created all things, I did not allow any creature to participate as they pleased, much less did I allow any thing to disrupt My work and My management however it wished. I tolerated no man or object; how could I spare those who are cruel and inhumane toward Me? How could I forgive those who rebel against My words? How could I spare those who disobey Me? Is the destiny of man not in the hands of Me, the Almighty? How could I consider your unrighteousness and disobedience holy? How could your sins defile My holiness? I am not defiled by the impurity of the unrighteous, nor do I enjoy the offerings of the unrighteous. If you were loyal toward Me, Jehovah, could you take for yourself the sacrifices at My altar? Could you use your venomous tongue to blaspheme My holy name? Could you rebel against My words in this way? Could you treat My glory and holy name as a tool with which to serve Satan, the evil one? My life is provided for the enjoyment of the holy ones. How could I allow you to play with My life however you wish, and use it as a tool for conflict among yourselves? How could you be so heartless, and so lacking in the way of the good, in how you are toward Me? Do you not know I have already written your evil doings in these words of life? How could you escape the day of wrath when I chastise Egypt? How could I allow you to oppose and defy Me in this way, time and time again? I tell you plainly, when the day comes, your chastisement will be more unbearable than that of Egypt! How can you escape My day of wrath? I tell you truly: My endurance was prepared for your evil doings, and exists for your chastisement on that day. Are you not the ones who will suffer wrathful judgment once I have reached the end of My endurance? Are not all things in the hands of Me, the Almighty? How could I allow you to disobey Me thus, beneath the heavens? Your lives

will be very hard because you have met the Messiah, of whom it was said that He would come, yet who never came. Are you not His enemies? Jesus has been friends with you, yet you are the enemies of the Messiah. Do you not know that although you are friends with Jesus, your evil doings have filled the vessels of those who are detestable? Though you are very close to Jehovah, do you not know that your evil words have reached Jehovah's ears and provoked His wrath? How could He be close to you, and how could He not burn those vessels of yours, which are filled with evil doings? How could He not be your enemy?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

Daily Words of God Excerpt 339

Now I am looking at your indulgent flesh that would wheedle Me, and I only have a small warning for you, though I will not "serve" you with chastisement. You should know what role you play in My work, and then I will be satisfied. In matters beyond this, if you resist Me or spend My money, or eat the sacrifices for Me, Jehovah, or if you maggots bite each other, or if you dog-like creatures have conflicts or violate one another—I am not concerned with any of that. You need only know what sort of things you are, and I will be satisfied. Aside from all of this, if you wish to draw weapons on each other or battle each other with words, that is fine; I have no desire to meddle in such things, and am not the least bit involved in human matters. It is not that I do not care about conflicts between you; it is that I am not one of you, and therefore do not participate in matters that lie between you. I Myself am not a created being and am not of the world, so I loathe the bustling life of people and the messy, improper relationships between them. I particularly loathe the clamorous crowds. However, I have a profound knowledge of the impurities in the hearts of each created being,

and before I created you, I already knew of the unrighteousness that existed deep in the human heart, and I knew all the deception and crookedness in the human heart. Therefore, even though there are no traces at all when people do unrighteous things, I still know that the unrighteousness harbored within your hearts surpasses the richness of all things that I created. Every one of you has risen to the pinnacle of the multitudes; you have ascended to be the ancestors of the masses. You are extremely arbitrary, and you run amok among all of the maggots, seeking a place of ease and attempting to devour the maggots that are smaller than you. You are malicious and sinister in your hearts, surpassing even the ghosts that have sunk to the bottom of the sea. You reside in the bottom of the dung, disturbing the maggots from top to bottom until they have no peace, fighting each other for a while and then calming down. You do not know your place, yet still you battle with each other in the dung. What can you gain from such struggle? If you truly had reverence for Me in your hearts, how could you fight with each other behind My back? No matter how high your status, are you not still a stinking little worm in the dung? Will you be able to sprout wings and become a dove in the sky? You stinking little worms steal offerings from the altar of Me, Jehovah; in doing so, can you rescue your ruined, failed reputation and become the chosen people of Israel? You are shameless wretches! Those sacrifices on the altar were offered up to Me by people, as an expression of benevolent feelings from those who revere Me. They are for My control and for My use, so how can you possibly rob Me of the little turtledoves people have given Me? Do you not fear becoming a Judas? Are you not afraid that your land might become a field of blood? You shameless thing! Do you think that the turtledoves offered up by people are to nourish the belly of you maggot? What I have given you is what I am content and willing to give you; what I have not given you is at

My disposal. You may not simply steal My offerings. The One who works is Me, Jehovah—the Lord of creation—and people offer sacrifices because of Me. Do you think this is recompense for all the running about you do? You really are shameless! Who do you run about for? Is it not for yourself? Why do you steal My sacrifices? Why do you steal money from My money bag? Are you not the son of Judas Iscariot? The sacrifices to Me, Jehovah, are to be enjoyed by priests. Are you a priest? You dare to smugly eat My sacrifices, and even lay them out on the table; you are worth nothing! You worthless wretch! My fire, the fire of Jehovah, will incinerate you!

—The Word, Vol. 1. The Appearance and Work of God. When Falling Leaves Return to Their Roots, You Will Regret All the Evil You Have Done

Daily Words of God Excerpt 340

Your faith is very beautiful; you say that you are willing to expend your entire lifetimes on behalf of My work, and that you are willing to sacrifice your lives for it, but your dispositions have not changed much. You just speak arrogantly, despite the fact that your actual behavior is very wretched. It is as though people's tongues and lips are in heaven but their legs are way down on earth, and as a result, their words and deeds and their reputations are still in tatters and ruins. Your reputations have been destroyed, your manner is depraved, your way of speaking is lowly, and your lives are despicable; even the entirety of your humanity has sunk into base lowliness. You are narrow-minded toward others, and you haggle over every little thing. You quarrel over your own reputations and status, even to the point that you are willing to descend into hell and into the lake of fire. Your current words and deeds are sufficient for Me to determine that you are sinful. Your attitudes toward My work are enough for Me to determine that you are unrighteous ones, and all of your dispositions are sufficient to point out that you are filthy souls that are full of abominations. Your

manifestations and what you reveal are adequate to say that you are people who have drunk your fill of the blood of unclean spirits. When entering the kingdom is mentioned, you do not reveal your feelings. Do you believe that the way you are now is sufficient for you to walk through the gate to My kingdom of heaven? Do you believe that you can obtain entry into the holy land of My work and words, without your own words and deeds first being tested by Me? Who can pull the wool over My eyes? How could your despicable, lowly behaviors and conversations escape My sight? Your lives have been determined by Me to be lives of drinking the blood and eating the flesh of those unclean spirits because you imitate them in front of Me every day. Before Me, your behavior has been particularly bad, so how could I not find you disgusting? Your words contain the impurities of unclean spirits: You wheedle, conceal, and flatter just like those who engage in sorcery and like those who are treacherous and drink the blood of the unrighteous. All of man's expressions are extremely unrighteous, so how can all people be placed in the holy land where the righteous are? Do you think that that despicable behavior of yours can distinguish you as being holy compared to those unrighteous ones? Your serpent-like tongue will eventually ruin this flesh of yours that wreaks destruction and carries out abominations, and those hands of yours that are covered with the blood of unclean spirits will also eventually pull your soul into hell. Why, then, do you not leap at this chance to cleanse your filth-covered hands? And why do you not take advantage of this opportunity to cut out that tongue of yours that speaks unrighteous words? Could it be that you are willing to suffer in the flames of hell for the sake of your hands, tongue, and lips? I keep watch over everyone's heart with both eyes, because long before I created mankind, I had grasped their hearts within My hands. I had long ago seen

through people's hearts, so how could their thoughts escape My view? How could it not be too late for them to escape being burned by My Spirit?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

Daily Words of God Excerpt 341

Your lips are kinder than doves, but your heart is more sinister than that serpent of old. Your lips are as pretty even as Lebanese women, yet your heart is not kinder than theirs, and it certainly cannot compare to the beauty of the Canaanites. Your heart is so treacherous! The things I loathe are only the lips of the unrighteous and their hearts, and My requirements of people are not at all higher than what I expect of the saints; it is just that I feel repugnance for the evil deeds of the unrighteous, and I hope that they may be able to cast off their filthiness and escape from their current predicament so that they can stand out from those unrighteous ones and live with and be holy with those who are righteous. You are in the same circumstances as I, yet you are covered with filth; you do not even contain the smallest bit of the original likeness of the humans who were created in the beginning. Moreover, because every day you imitate the likenesses of those unclean spirits, doing what they do and saying what they say, all parts of you—even your tongues and lips—are soaked in their foul water, to the point that you are entirely covered with such stains, and not a single part of you can be used for My work. It is so heartbreaking! You live in such a world of horses and cattle, yet you actually do not feel troubled; you are full of joy and live freely and easily. You are swimming around in that foul water, yet you do not actually realize that you have fallen into such a predicament. Every day, you consort with unclean spirits and interact with "excrement." Your lives are quite vulgar, yet you are not actually aware that you absolutely do not exist in the human world and that you are not in control of yourself. Do you not know that your life was long ago trampled

by those unclean spirits, or that your character was long ago sullied by foul water? Do you think you are living in an earthly paradise, and that you are in the midst of happiness? Do you not know that you have lived a life alongside unclean spirits, and that you have coexisted with everything that they have prepared for you? How could the way you live have any meaning? How could your life have any value? You have been running around for your parents, parents of unclean spirits, yet you actually have no idea that the ones entrapping you are those parents of unclean spirits who gave birth to you and raised you. Moreover, you are not aware that all your filth was actually given to you by them; all you know is that they can bring you "enjoyment," they do not chastise you, nor do they judge you, and they especially do not curse you. They have never erupted in rage at you, but treat you with affection and kindness. Their words nourish your heart and captivate you so that you become disoriented and, without realizing it, you are sucked in and willing to be of service to them, becoming their outlet and servant. You have no complaints at all, but are willing to work for them like dogs, like horses; you are deceived by them. For this reason, you have absolutely no reactions to the work that I do. No wonder you always want to secretly slip through My fingers, and no wonder you always want to use sweet words to deceitfully extract favor from Me. As it turns out, you already had another plan, another arrangement. You can see a bit of My actions as the Almighty, but you do not have the least knowledge of My judgment and chastisement. You have no idea when My chastisement began; you only know how to cheat Me—yet you do not know that I will not tolerate any violation from man. Since you have already made resolutions to serve Me, I will not let you go. I am a jealous God, and I am a God who is jealous of humanity. Since you have already placed your words upon the altar, I will not tolerate your running off before My very eyes, nor

will I tolerate your serving two masters. Did you think that you could have a second love after having placed your words upon My altar and before My eyes? How could I allow people to make a fool of Me in such a way? Did you think that you could casually make vows and oaths to Me with your tongue? How could you swear oaths by My throne, the throne of I who am Most High? Did you think that your oaths had already passed away? Let Me tell you: Even though your flesh might pass away, your oaths cannot. In the end, I will condemn you based upon your oaths. However, you believe that you can deal with Me by placing your words before Me, and that your hearts can serve unclean spirits and evil spirits. How could My wrath tolerate those dog-like, pig-like people who cheat Me? I must carry out My administrative decrees, and wrest back from the hands of unclean spirits all of those stuffy, "pious" ones who have faith in Me so that they might "wait on" Me in a disciplined fashion, be My oxen, be My horses, and be at the mercy of My slaughtering. I will have you pick up your previous determination and serve Me once again. I will not tolerate any creation that cheats Me. Did you think that you could just wantonly make requests and lie in front of Me? Did you think that I had not heard or seen your words and deeds? How could your words and deeds not have been in My view? How could I ever allow people to deceive Me like that?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

Daily Words of God Excerpt 342

I have been among you, associating with you for several springs and falls; I have lived among you for a long time, and have lived with you. How much of your despicable behavior has slipped away right in front of My eyes? Those heartfelt words of yours are constantly echoing in My ears; millions and millions of your aspirations have been laid upon My altar—too many even to be counted. However, as for your dedication and what you

expend, you give not even one iota. You do not place even a tiny drop of sincerity upon My altar. Where are the fruits of your belief in Me? You have received endless grace from Me, and you have seen endless mysteries from heaven; I have even shown you the flames of heaven, but I have not had the heart to burn you. Nevertheless, how much have you given Me in return? How much are you willing to give to Me? With the food I have given to you in hand, you turn around and offer it to Me, even going so far as to say that it was something you got in return for the sweat of your own hard work and that you are offering Me all that you own. How can you not know that your "contributions" to Me are all just things that have been stolen from My altar? Moreover, now you are offering them to Me, are you not cheating Me? How can you not know that what I enjoy today are all the offerings upon My altar, and not what you have earned from your hard work and then offered up to Me? You actually dare to cheat Me this way, so how can I pardon you? How can you expect Me to endure this any longer? I have given everything to you. I have opened everything up to you, provided for your needs, and opened your eyes, yet you cheat Me like this, ignoring your consciences. I have selflessly bestowed everything upon you so that even though you suffer, you still have gained from Me everything that I have brought from heaven. In spite of this, you have no dedication at all, and even if you have made a tiny contribution, you try to "settle accounts" with Me afterward. Will your contribution not amount to nothing? What you have given to Me is a mere grain of sand, yet what you have asked of Me is a ton of gold. Are you not simply being unreasonable? I work amongst you. There is absolutely no trace of the ten percent that I should be given, let alone any additional sacrifices. Furthermore, that ten percent contributed by those who are devout is seized by the wicked. Are you not all scattered from Me? Are you not all antagonistic toward Me? Are you not all

wrecking My altar? How could such people be seen as treasures in My eyes? Are they not the swine and dogs that I loathe? How could I refer to your evildoing as a treasure? For whom is My work actually done? Could it be that its purpose is just to strike you all down to reveal My authority? Do your lives not all hinge upon a single word from Me? Why is it that I am only using words to instruct you, and have not turned words into facts to strike you down as soon as I could? Is the purpose of My words and work merely to strike down mankind? Am I a God who indiscriminately kills the innocent? Right now, how many of you are coming before Me with your entire being to seek the right path of human life? It is just your bodies that are in front of Me; your hearts are still at large, and are far, far away from Me. Because you do not know what My work actually is, there are a number of you who wish to depart from Me and distance yourselves from Me, hoping instead to live in a paradise where there is no chastisement or judgment. Is this not what people wish for in their hearts? I certainly am not trying to compel you. Whatever path you take is your own choice. Today's path is one accompanied by judgment and curses, but you should all know that all that I have bestowed upon you—whether it be judgments or chastisements—are the best gifts I can grant you, and they are all things that you urgently need.

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

Daily Words of God Excerpt 343

I have carried out a vast amount of work on the earth, and I have walked among mankind for so many years, yet people rarely have knowledge of My image and My disposition, and few people can thoroughly explain the work that I do. There are so many things that people lack, always they lack understanding of what I do, and always their hearts are on guard as if they deeply fear I will put them in another situation and

then pay no more mind to them. Thus, people's attitudes toward Me are always lukewarm together with a strong dose of caution. This is because people have come to the present without understanding the work that I do, and in particular, they are baffled by the words that I speak to them. They hold My words in their hands, not knowing if they should commit themselves to unswerving belief in them or if they should opt for indecision and forget them. They do not know whether they should put them into practice, or wait and see, whether they should cast aside everything and bravely follow, or continue to hold out friendship to the world as before. People's internal worlds are so complicated, and they are so cunning. Because people cannot clearly or fully see My words, many of them have a hard time practicing them and have difficulty laying their hearts before Me. I deeply understand your difficulties. Many weaknesses are unavoidable when living in the flesh, and many objective factors create difficulties for you. You feed your family, spend your days working hard, and the months and years pass in hardship. There are many difficulties in living in the flesh —I do not deny this, and of course My requirements of you are made in accordance with your difficulties. The requirements in the work I do are all based on your actual stature. Perhaps in the past, the requirements people made of you in their work were mixed with elements of excessiveness, but you should know that I have never had excessive requirements of you in what I say and do. All requirements are based on people's nature, flesh, and what they need. You should know, and I can very clearly tell you, that I do not oppose certain reasonable ways of thinking that people have, and I do not oppose mankind's inherent nature. It is only because people do not understand what the standards I have set them actually are, nor do they understand the original meaning of My words, that people have been dubious of My words until now, and even less than half of people believe

My words. The remainder are nonbelievers, and even more are those who like to hear Me “tell stories.” Moreover, there are many who enjoy the spectacle. I caution you: Many of My words have already been opened to those who believe in Me, and those who enjoy the beautiful view of the kingdom but are locked outside of its gate have already been cast out by Me. Are you not just tares, detested and rejected by Me? How could you watch Me leave and then joyfully welcome My return? I tell you, after the people of Nineveh heard Jehovah’s angry words, they immediately repented in sackcloth and ashes. It was because they believed His words that they were full of fear and dread and thus repented in sackcloth and ashes. As for the people of today, although you also believe My words and even more than that, believe that Jehovah has once again come among you today, your attitude is nothing but irreverent, as if you were just observing the Jesus who was born in Judea thousands of years ago and has now descended into your midst. I deeply understand the deceitfulness that exists within your hearts; most of you follow Me out of curiosity and have come to seek Me out of emptiness. When your third wish is shattered—your wish for a peaceful and happy life—then your curiosity also dissipates. The deceitfulness that exists within each of your hearts is exposed through your words and deeds. To speak frankly, you are just curious about Me, but not afraid of Me; you do not mind your tongues, and even less do you exercise restraint in your behavior. Then what kind of faith do you have, really? Is it genuine? You just use My words to dispel your worries and alleviate your boredom, to fill up the remaining empty spaces in your lives. Who among you has put My words into practice? Who has genuine faith? You keep shouting that God is a God who sees deep into people’s hearts, but how is the God that you shout about in your hearts compatible with Me? Since you are shouting like this, then why do you act that way? Could it be that this is

the love you want to repay Me with? There is no small amount of dedication on your lips, but where are your sacrifices, and your good deeds? If it weren't for your words reaching My ears, how could I hate you so much? If you truly believed in Me, how could you fall into such a state of distress? You have depressed looks on your faces as if you were in Hades standing trial. You have not even a shred of vitality, and you feebly talk about your inner voice; you are even full of complaints and curses. You long ago lost faith in what I do and even your original faith has disappeared, so how can you possibly follow until the end? Since this is so, then how can you be saved?

—The Word, Vol. 1. The Appearance and Work of God. Words for the Young and the Old

Daily Words of God Excerpt 344

Although My work is very helpful for you, yet My words are always lost on you and come to nothing in you. It is difficult to find objects to be perfected by Me, and today I have nearly lost hope in you. I have searched among you for several years, but it is hard to find someone who can be My confidant. I feel as if I have no confidence to continue to work in you, and no love with which to continue to love you. This is because I have long ago become disgusted by your "accomplishments," minuscule and pathetic as they are; it seems as if I had never spoken among you and had never worked in you. Your achievements are so nauseating. You always bring ruin and shame upon yourselves, and you have almost no value. I can hardly find the likeness of a human in you, nor smell the trace of a human. Where is your fresh scent? Where is the price you have paid over many years, and where are the results? Have you never found any? My work now has a new beginning, a new start. I am going to carry out grand plans and I want to accomplish even greater work, yet you are still wallowing in the mud as before, living in the filthy waters of the past, and have practically failed to

free yourselves from your original predicament. Therefore, you still have not gained anything from My words. You still have not freed yourselves from your original place of mud and filthy water, and you only know My words, but in fact you have not entered into the realm of freedom of My words, so My words have never been opened up to you; they are like a book of prophecy that has been sealed for thousands of years. I appear to you in your lives, but you are always unaware of it. You do not even recognize Me. Nearly half of the words I say are in judgment of you, and they only achieve half of the effect that they should, which is to instill deep fear within you. The remaining half consists of words to teach you about life and how to conduct yourselves. However, it would seem that as far as you are concerned these words do not even exist, or as if you were listening to the words of children, words to which you always give a veiled smile, but never act upon. You have never been concerned about these things; it has always primarily been in the name of curiosity that you have observed My actions, with the result that now you have fallen into darkness and cannot see the light, and so you cry piteously in the dark. What I want is your obedience, your unconditional obedience, and even more, I require that you be completely certain of everything I say. You should not adopt an attitude of neglect and in particular you should not treat the things I say selectively, nor be indifferent toward My words and My work, as is your wont. My work is done in your midst and I have bestowed a great many of My words upon you, but if you treat Me in this way, I can only give away to Gentile families that which you have neither gained nor put into practice. Who among all of the created beings is not held by Me in My hands? Most of those among you are of a “ripe old age,” and you do not have the energy to accept this kind of work that I have. You are like a Hanhao bird,[a] just barely getting by, and you have never treated My words seriously. The

young people are extremely vain and overindulgent and pay even less mind to My work. They have no interest in feasting on the delicacies of My banquet; they are like a little bird that has flown out of its cage to venture far away into the distance. How can these kinds of young and old people be useful to Me?

—The Word, Vol. 1. The Appearance and Work of God. Words for the Young and the Old

Footnotes:

a. The story of the Hanhao bird is very similar to Aesop's fable of the ant and the grasshopper. The Hanhao bird prefers to sleep instead of building a nest while the weather is warm, despite repeated warnings from his neighbor, a magpie. When winter arrives, the bird freezes to death.

Daily Words of God Excerpt 345

Although you young people are all like youthful lions, you rarely have the true way in your hearts. Your youth does not entitle you to more of My work; on the contrary, you always provoke My disgust toward you. Although you are young, you either lack vitality or ambition, and you are always noncommittal about your future; it is as if you are indifferent and brooding. It could be said that the vitality, ideals, and stance taken that should be found in young people, absolutely cannot be found in you; you, this kind of young person, are without a stance and have no ability to distinguish between right and wrong, good and evil, beauty and ugliness. It is impossible to find any elements of you that are fresh. You are almost entirely old-fashioned, and you, this kind of young person, have also learned to follow the crowd, to be irrational. You can never clearly distinguish right from wrong, cannot differentiate between true and false, never strive for excellence, and nor can you tell what is right and what is wrong, what is truth and what is hypocrisy. There is a heavier and more severe stench of religion about you than there is with old people. You are even arrogant and unreasonable, you are competitive, and your fondness for

aggression is very strong—how could this kind of young person possess the truth? How can someone who cannot take a stance stand witness? How can someone who does not have the ability to differentiate between right and wrong be called a young person? How can someone who does not have the vitality, vigor, freshness, calmness, and steadiness of a young person be called My follower? How can someone who has no truth, no sense of justice, but who loves to play and fight, be worthy of being My witness? Eyes that are full of deceit and prejudice toward others are not things that young people should have, and young people should not carry out destructive, abominable acts. They should not be without ideals, aspirations, and an enthusiastic desire to better themselves; they should not be disheartened about their prospects, and nor should they lose hope in life or confidence in the future; they should have the perseverance to continue along the way of truth that they have now chosen—to realize their wish to expend their entire lives for Me. They should not be without the truth, nor should they harbor hypocrisy and unrighteousness—they should stand firm in the proper stance. They should not just drift along, but should have the spirit to dare to make sacrifices and to struggle for justice and truth. Young people should have the bravery to not succumb to oppression by the forces of darkness and to transform the significance of their existence. Young people should not resign themselves to adversity, but should be open and frank, with a spirit of forgiveness for their brothers and sisters. Of course, these are My requirements of everyone, and My advice to everyone. But even more, these are My soothing words for all young people. You should practice according to My words. In particular, young people should not be without the resolve to exercise discernment in issues and to seek justice and the truth. You should pursue all things beautiful and good, and you should obtain the reality of all positive things. You should be responsible toward

your life, and you must not take it lightly. People come to the earth and it is rare to encounter Me, and it is also rare to have the opportunity to seek and to gain the truth. Why would you not prize this beautiful time as the right path to pursue in this life? And why are you always so dismissive toward the truth and justice? Why are you always trampling on and ruining yourselves for that unrighteousness and filth that toys with people? And why do you act like those old people who engage in what the unrighteous do? Why do you imitate the old ways of old things? Your lives should be full of justice, truth, and holiness; your lives should not be so depraved at such a young age, leading you to fall into Hades. Do you not feel that this would be a terrible misfortune? Do you not feel that this would be terribly unjust?

—The Word, Vol. 1. The Appearance and Work of God. Words for the Young and the Old

Daily Words of God Excerpt 346

If so much work, and so many words, have had no effect upon you, then when the time comes to spread the work of God you will be unable to perform your duty, and will be shamed and humiliated. At that time, you will feel that you owe God so much, that your knowledge of God is so superficial. If you do not pursue the knowledge of God today, while He is working, then later it will be too late. In the end, you will have no knowledge to speak of—you will be left empty, with nothing. What will you use to give an account to God? Do you have the gall to look upon God? You should work hard in your pursuit right now, so that in the end you will, like Peter, know just how beneficial God's chastisement and judgment is to man, and that without His chastisement and judgment man cannot be saved, and can only sink ever deeper into this filthy land, ever deeper into the sludge. People have been corrupted by Satan, have intrigued against each other and ridden roughshod over each other, have lost their fear of God.

Their disobedience is too great, their notions are too many, and all belong to Satan. Without the chastisement and judgment of God, man's corrupt disposition could not be cleansed and he could not be saved. What is expressed by God incarnate's work in the flesh is precisely that which is expressed by the Spirit, and the work He does is carried out according to that which is done by the Spirit. Today, if you have no knowledge of this work, then you are so foolish, and have lost so much! If you have not gained God's salvation, then your belief is religious faith, and you are a Christian who is of religion. Because you hold fast to dead doctrine, you have lost the new work of the Holy Spirit; others, who pursue a love of God, are able to acquire the truth and the life, whereas your faith is incapable of gaining God's approval. Instead, you have become an evildoer, someone who commits ruinous and hateful acts; you have become the butt of Satan's jokes, and a captive of Satan. God is not to be believed in by man, but loved by him, and pursued and worshiped by him. If you do not pursue today, then the day will come when you say, "Back then why did I not follow God properly, not satisfy Him properly, not pursue changes in my life disposition? How I regret not being able to submit to God at the time, and not pursuing the knowledge of God's word. God said so much back then; how could I not have pursued? I was so stupid!" You will hate yourself to some degree. Today, you do not believe the words I say, and you pay no attention to them; when the day comes for this work to spread and you see the entirety of it, you will regret, and at that time you will be dumbfounded. There are blessings, yet you do not know to enjoy them, and there is the truth, yet you do not pursue it. Do you not bring contempt upon yourself? Today, although the next step of God's work has yet to begin, there is nothing exceptional about the demands that are made of you and what you are asked to live out. There is so much work, and so many truths;

are they not worthy of being known by you? Is God's chastisement and judgment incapable of awakening your spirit? Is God's chastisement and judgment incapable of making you hate yourself? Are you content to live under the influence of Satan, with peace and joy, and a little fleshly comfort? Are you not the lowliest of all people? None are more foolish than those who have beheld salvation but do not pursue to gain it; these are people who gorge themselves on the flesh and enjoy Satan. You hope that your faith in God will not entail any challenges or tribulations, or the slightest hardship. You always pursue those things that are worthless, and you attach no value to life, instead putting your own extravagant thoughts before the truth. You are so worthless! You live like a pig—what difference is there between you, and pigs and dogs? Are those who do not pursue the truth, and instead love the flesh, not all beasts? Are those dead ones without spirits not all walking corpses? How many words have been spoken among you? Has only a little work been done among you? How much have I provided among you? So why have you not gained it? What do you have to complain of? Is it not the case that you have gained nothing because you are too in love with the flesh? And is it not because your thoughts are too extravagant? Is it not because you are too stupid? If you are incapable of gaining these blessings, can you blame God for not saving you? What you pursue is to be able to gain peace after believing in God, for your children to be free from illness, for your husband to have a good job, for your son to find a good wife, for your daughter to find a decent husband, for your oxen and horses to plow the land well, for a year of good weather for your crops. This is what you seek. Your pursuit is only to live in comfort, for no accidents to befall your family, for the winds to pass you by, for your face to be untouched by grit, for your family's crops to not be flooded, for you to be unaffected by any disaster, to live in God's embrace, to live in a cozy

nest. A coward such as you, who always pursues the flesh—do you have a heart, do you have a spirit? Are you not a beast? I give you the true way without asking for anything in return, yet you do not pursue. Are you one of those who believe in God? I bestow real human life upon you, yet you do not pursue. Are you no different from a pig or a dog? Pigs do not pursue the life of man, they do not pursue being cleansed, and they do not understand what life is. Each day, after eating their fill, they simply sleep. I have given you the true way, yet you have not gained it: You are empty-handed. Are you willing to continue in this life, the life of a pig? What is the significance of such people being alive? Your life is contemptible and ignoble, you live amid filth and licentiousness, and you do not pursue any goals; is your life not the most ignoble of all? Do you have the gall to look upon God? If you continue to experience in this way, will you not acquire nothing? The true way has been given to you, but whether or not you can ultimately gain it depends on your own personal pursuit.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 347

Your flesh, your extravagant desires, your greed, and your lust are deeply rooted in you. These things are so constantly controlling your hearts that you are powerless to cast off the yoke of those feudal and degenerate thoughts. You neither yearn to change your present situation, nor to escape the influence of darkness. You are simply bound by those things. Even though you all know that this life is so painful and this world of men so dark, still, not a single one of you has the courage to change your life. You only long to escape the realities of this life, achieve transcendence of the soul, and live in a peaceful, happy, heaven-like environment. You are unwilling to endure hardships to change your current life; neither are you

willing to search within this judgment and chastisement for the life that you should enter into. Rather, you dream entirely unrealistic dreams about that beautiful world beyond the flesh. The life you long for is one you can effortlessly obtain without suffering any pain. That is completely unrealistic! Because what you hope for is not to live a meaningful lifetime in the flesh and to gain the truth in the course of a lifetime, that is, to live for the truth and to stand up for justice. This is not what you would consider a radiant, dazzling life. You feel that this would not be a glamorous or meaningful life. In your eyes, living such a life would feel like an injustice! Even though you accept this chastisement today, nonetheless what you are pursuing is not to gain the truth or to live out the truth in the present, but rather to be able to enter a happy life beyond the flesh later. You are not seeking for the truth, neither are you standing up for the truth, and you certainly are not existing for the truth. You are not pursuing entry today, but instead your thoughts are occupied by the future and by what one day might come to be: You gaze at the blue sky, shed bitter tears, and expect to be taken to heaven someday. Do you not know that your way of thinking is already out of touch with reality? You keep thinking that the Savior of infinite kindness and compassion will no doubt come one day to take you with Him, you who have endured hardship and suffering in this world, and that He will redress your grievances and exact revenge on behalf of you who have been victimized and oppressed. Are you not full of sin? Are you the only one who has suffered in this world? You have fallen into Satan's domain yourself and suffered—does God really still need to redress your grievances? Those who are unable to satisfy God's demands—are they not all God's enemies? Those who do not believe in God incarnate—are they not the antichrist? What do your good deeds count for? Can they take the place of a heart that worships God? You cannot receive God's blessing

simply by doing some good deeds, and God will not redress your grievances and avenge the wrongs against you just because you have been victimized and oppressed. Those who believe in God yet do not know God, but who do good deeds—are they all not also chastised? You merely believe in God, merely want God to redress and revenge the wrongs against you, and you want God to give you your day, a day when you can finally hold your head high. But you refuse to pay attention to the truth and nor do you thirst to live out the truth. Much less are you able to escape this hard, empty life. Instead, while living your life in the flesh and your life of sin, you look expectantly to God to right your grievances and part the fog of your existence. But is this possible? If you possess the truth, you can follow God. If you have living out, you can be a manifestation of God's word. If you have life, you can enjoy God's blessing. Those who possess the truth can enjoy God's blessing. God ensures redress for those who love Him wholeheartedly and who endure hardships and sufferings, but not for those who only love themselves and who have fallen prey to Satan's deceptions. How can there be goodness in those who do not love the truth? How can there be righteousness in those who only love the flesh? Are not righteousness and goodness both spoken of only in reference to the truth? Are they not reserved for those who wholeheartedly love God? Those who do not love the truth and who are but putrid corpses—do not all these people harbor evil? Those unable to live out the truth—are they not all enemies of the truth? And what about you?

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

Daily Words of God Excerpt 348

It has always been My duty to manage man. Furthermore, the conquest of man is what I ordained when I created the world. People may not know

that I shall completely conquer man in the last days, or that the conquest of the rebellious ones among mankind is the evidence of My defeat of Satan. But, when My enemy joined battle with Me, I already told it that I would conquer those that Satan had taken captive and made into its children, into the loyal servants that watched over its home. The original meaning of conquer is to defeat, to subject to humiliation; in the language of the Israelites, it means to utterly defeat, destroy, and render incapable of further resistance against Me. But today, when used among you, its meaning is to conquer. You should know that My intention has always been to completely extinguish and put to rout the evil ones of mankind, so that they can no longer rebel against Me, much less have the breath to interrupt or disturb My work. Thus, as far as man is concerned, this word has come to mean conquest. Whatever the connotations of the term, My work is to defeat humans. For while it is true that mankind is an adjunct to My management, to put it more precisely, humans are none other than My enemies. Humans are the evil ones who oppose and disobey Me. Humans are none other than the progeny of the evil one accursed by Me. Humans are none other than the descendants of the archangel that betrayed Me. Humans are none other than the legacy of the devil who, spurned by Me long ago, has been My irreconcilable enemy ever since. For the sky above all mankind is turbid and dark, without the slightest impression of clarity, and the human world is plunged into pitchy darkness, so that one living in it cannot even see his outstretched hand before his face or the sun when he lifts up his head. The road beneath his feet, muddy and rife with potholes, meanders tortuously; the whole land is littered with corpses. The dark corners are filled with the remains of the dead, and in the cool and shady corners crowds of demons have taken up residence. And everywhere in the world of men demons come and go in hordes. The progeny of all manner of beasts, covered in

filth, are locked in pitched battle, the sound of which strikes terror to the heart. At such times, in such a world, such an "earthly paradise," where does one go to seek out life's felicities? Where could one go to find his life's destination? Mankind, long since trampled under Satan's feet, has from the first been an actor taking on Satan's image—more than that, mankind is the embodiment of Satan, and serves as the evidence that bears witness to Satan, loud and clear. How can such a human race, such a bunch of degenerate scum, such offspring of this corrupt human family, bear witness to God? Whence comes My glory? Where can one begin to speak of My testimony? For the enemy that, having corrupted mankind, stands against Me, has already taken mankind—the mankind that I created long ago and that was filled with My glory and My living out—and soiled them. It has snatched away My glory, and all it has imbued man with is poison heavily laced with the ugliness of Satan, and juice from the fruit of the tree of the knowledge of good and evil. In the beginning, I created mankind; that is, I created mankind's ancestor, Adam. He was endowed with form and image, brimming with vigor, brimming with vitality, and was, furthermore, in the company of My glory. That was the glorious day when I created man. After that, Eve was produced from the body of Adam, and she too was the ancestor of man, and so the people that I created were filled with My breath and brimming with My glory. Adam was originally born from My hand and was the representation of My image. Thus the original meaning of "Adam" was a being created by Me, imbued with My vital energy, imbued with My glory, having form and image, having spirit and breath. He was the only created being, possessed of a spirit, who was capable of representing Me, of bearing My image, and receiving My breath. In the beginning, Eve was the second human endowed with breath whose creation I had ordained, so the original meaning of "Eve" was a created being who would continue My

glory, filled with My vitality and furthermore endowed with My glory. Eve came from Adam, so she also bore My image, for she was the second human to be created in My image. The original meaning of "Eve" was a living human, with spirit, flesh, and bone, My second testimony as well as My second image among mankind. They were mankind's ancestors, man's pure and precious treasure, and, from the first, living beings endowed with spirit. However, the evil one trampled and took captive the progeny of mankind's ancestors, plunging the human world into complete darkness, and making it so that the progeny no longer believe in My existence. Even more abominable is that, even as the evil one corrupts people and tramples all over them, it is cruelly wresting away My glory, My testimony, the vitality I bestowed on them, the breath and the life I blew into them, all My glory in the human world, and all the heart's blood I have expended on mankind. Mankind is no longer in the light, people have lost everything I bestowed upon them, and they have cast away the glory I gave. How can they acknowledge that I am the Lord of all created beings? How can they continue to believe in My existence in heaven? How can they discover the manifestations of My glory upon the earth? How can these grandsons and granddaughters take the God their own ancestors revered as the Lord who created them? These pitiful grandsons and granddaughters have generously "presented" to the evil one the glory, the image, and the testimony that I bestowed upon Adam and Eve, as well as the life I bestowed upon mankind and on which they depend to exist; and they are utterly unmindful of the evil one's presence, and give all My glory to it. Is this not the very source of the term "scum"? How can such a mankind, such evil demons, such walking corpses, such figures of Satan, such enemies of Mine be possessed of My glory? I will repossess My glory, repossess My testimony that exists among men, and all that once belonged to Me and that I gave to mankind

long ago—I will completely conquer mankind. However, you should know that the humans I created were holy men who bore My image and My glory. They did not belong to Satan, nor were they subject to its trampling, but were purely a manifestation of Mine, free of the slightest trace of Satan's poison. And so, I inform humanity that I want only that which is created by My hand, the holy ones that I love and that belong to no other entity. Furthermore, I will take pleasure in them and consider them as My glory. However, what I want is not the mankind that has been corrupted by Satan, that belongs to Satan today, and that is no longer My original creation. Because I intend to repossess My glory that exists in the human world, I shall completely conquer the survivors among mankind, as proof of My glory in defeating Satan. I take only My testimony as a crystallization of My self, as the object of My enjoyment. This is My will.

—The Word, Vol. 1. The Appearance and Work of God. What It Means to Be a Real Person

Daily Words of God Excerpt 349

It has taken tens of thousands of years of history for mankind to get where it is today, yet the mankind I created in the beginning has long since sunk into degeneracy. Humanity is no longer the humanity I desire, and thus, in My eyes, people no longer deserve the name of mankind. They are, rather, the scum of mankind that Satan has taken captive, the rotten walking corpses that are inhabited by Satan and with which Satan clothes itself. People have no trust in My existence, nor do they welcome My coming. Mankind only begrudgingly responds to My requests, temporarily acceding to them, and does not sincerely share in life's joys and sorrows with Me. Since people see Me as inscrutable, they give Me begrudging smiles, their attitude one of cozying up to one in power, for people have no knowledge of My work, much less of My will at present. I will be honest with you: When the day comes, the suffering of anyone who worships Me will be

easier to bear than yours. The degree of your faith in Me does not, in actuality, exceed that of Job—even the faith of the Jewish Pharisees surpasses yours—and so, if the day of fire descends, your suffering will be more grave than that of the Pharisees when rebuked by Jesus, than that of the 250 leaders who opposed Moses, and than that of Sodom under the scorching flames of its destruction. When Moses struck the rock, and the water bestowed by Jehovah sprang forth, it was because of his faith. When David played the lyre in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock that filled the mountains and untold masses of wealth, and his body became covered in sore boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could follow Jesus Christ was down to his faith. That he could be nailed to the cross for My sake and give glorious testimony was also down to his faith. When John saw the glorious image of the Son of man, it was down to his faith. When he saw the vision of the last days, it was all the more because of his faith. The reason why the so-called multitudes of the Gentile nations have obtained My revelation, and have come to know that I have returned in the flesh to do My work among man, is also because of their faith. All those who are smitten by My harsh words and yet are brought solace by them and are saved—have they not done so because of their faith? Those who believe in Me but who yet suffer hardships, have they not also been rejected by the world? Those who live outside My word, fleeing the suffering of trial, are they all not drifting through the world? They are akin to autumn leaves fluttering here and there, with no place to rest, much less My words of consolation. Although My chastisement and refinement do not follow them, are they not beggars drifting from place to place, wandering the streets outside the kingdom of heaven? Is the world

really your place of rest? Can you really, by avoiding My chastisement, attain the faintest smile of gratification from the world? Can you truly use your fleeting enjoyment to cover up the emptiness in your heart, the emptiness that cannot be concealed? You might be able to fool everyone in your family, but you can never fool Me. Because your faith is too meager, you are still, to this day, powerless to find any of the delights life has to offer. I urge you: better to sincerely spend half your life for My sake than your whole life in mediocrity and busywork for the flesh, enduring all the suffering a man can hardly bear. What purpose does it serve to treasure yourself so much and flee from My chastisement? What purpose does it serve to hide yourself from My momentary chastisement only to reap an eternity of embarrassment, an eternity of chastisement? I do not, in fact, bend anyone to My will. If someone is truly willing to submit to all My plans, I would not treat them poorly. But I require that all people believe in Me, just as Job believed in Me, Jehovah. If your faith exceeds that of Thomas, then your faith will attain My commendation, in your loyalty you will find My bliss, and you will surely find My glory in your days. However, people who believe in the world and believe in the devil have hardened their hearts, just like the masses of the city of Sodom, with grains of windblown sand in their eyes and offerings from the devil in their mouths, whose beclouded minds have long ago been possessed by the evil one that has usurped the world. Their thoughts have almost wholly fallen captive to the devil of ancient times. And so, mankind's faith has gone with the wind, and they are unable even to take notice of My work. All they can do is to make a feeble attempt at treating My work perfunctorily or to analyze it roughly, because they have long since been possessed by Satan's poison.

—The Word, Vol. 1. The Appearance and Work of God. What It Means to Be a Real Person

Daily Words of God Excerpt 350

I will conquer mankind because people were created by Me and have, moreover, enjoyed all the bountiful objects of My creation. But people have also rejected Me; I am absent from their hearts, and they see Me as a burden on their existence, even to the point where, having truly beheld Me, they still reject Me, and wrack their brains thinking up every possible way to defeat Me. People do not allow Me to treat them seriously or to make strict demands of them, nor do they permit Me to judge or chastise their unrighteousness. Far from being engaged by this, they find it annoying. And so My work is to take the mankind that eats, drinks, and revels in Me but does not know Me, and defeat them. I will disarm humanity, and then, taking My angels, taking My glory, I will return to My dwelling place. For people's actions have long since broken My heart and shattered My work into pieces. I intend to repossess the glory that the evil one has taken away before happily walking away, letting mankind continue to live their lives, continue "living and working in peace and contentment," continue "cultivating their own fields," and I will no longer interfere in their lives. But now I intend fully to repossess My glory from the hand of the evil one, take back the entirety of the glory I wrought into man at the creation of the world. Never again will I bestow it upon the human race on earth. For people have not only failed to preserve My glory, but they have exchanged it for the image of Satan. People do not treasure My coming, nor do they prize the day of My glory. They are not glad to receive My chastisement, much less are they willing to return My glory to Me, nor are they willing to cast away the evil one's poison. Humanity continues to deceive Me in the same old way, people still wear bright smiles and happy faces in the same old way. They are unaware of the depths of gloom that will descend on mankind after My glory leaves them. In particular, they are unaware that

when My day comes to the whole of mankind, it will go even harder for them than for the people in the time of Noah, for they do not know how dark Israel became when My glory departed from it, for man forgets at dawn how difficult the pitch-dark night was to get through. When the sun goes back into hiding again and darkness descends upon man, he will again lament and gnash his teeth in darkness. Have you forgotten, when My glory departed from Israel, how difficult it was for the Israelites to endure those days of suffering? Now is the time when you see My glory, and it is also the time when you share the day of My glory. Man will lament amid the darkness when My glory leaves the filthy land. Now is the day of glory when I do My work, and it is the day when I exempt mankind from suffering, for I will not share the times of torment and tribulation with them. I want only to conquer mankind completely, and to completely defeat the evil ones of mankind.

—The Word, Vol. 1. The Appearance and Work of God. What It Means to Be a Real Person

Daily Words of God Excerpt 351

I have sought many on earth to be My followers. Among all these followers, there are those who serve as priests, those who lead, those who are the sons of God, those who are the people of God, and those who do service. I class them based on the loyalty they show to Me. When all have been classified according to kind, that is, when the nature of each type of person has been made clear, I shall number each of them among their rightful category and place each kind into their fitting place, in order to achieve the aim of My salvation of mankind. In groups, I call those whom I wish to save to My house, and then cause all of them to accept My work of the last days. At the same time, I classify them according to kind, then reward or punish each one on the basis of their actions. Such are the steps that comprise My work.

Today, I live on earth, and I live among man. People experience My work, and watch My utterances, and along with this I bestow all truths upon each of My followers, that they may receive life from Me and thus obtain a path that they can tread. For I am God, Giver of life. During the many years of My work, people have gained much, and forsaken much, yet still I say that they do not truly believe in Me. For people merely acknowledge that I am God with their mouths, but they disagree with the truths I speak, and, moreover, do not practice the truths that I ask of them. Which is to say, people acknowledge only the existence of God, but not that of the truth; people acknowledge only the existence of God, but not that of the life; people acknowledge only God's name, but not His essence. I despise them for their zeal, for they only use nice-sounding words to deceive Me; none of them truly worship Me. Your words contain the temptation of the serpent; further, they are conceited in the extreme, a veritable proclamation by the archangel. What is more, your deeds are tattered and torn to a disgraceful degree; your immoderate desires and covetous intentions are offensive to the ear. You have all become moths in My house, objects to be discarded with loathing. For none of you love the truth; instead, you desire to be blessed, to ascend to heaven, to behold the magnificent vision of Christ wielding His power on earth. But have you ever thought how someone like you, someone so deeply corrupted, who has no idea what God is, could be worthy of following God? How could you ascend to heaven? How could you be worthy of beholding such magnificent scenes, scenes without precedent in their splendor? Your mouths are filled with words of deceit and filth, of betrayal and arrogance. Never have you spoken words of sincerity to Me, no holy words, no words of submission to Me upon experiencing My word. What, in the end, is your faith like? There is nothing but desire and money in your hearts, and nothing but material things in your minds. Every

day, you calculate how to get something from Me. Every day, you count how much wealth and how many material things you have gained from Me. Every day, you await ever more blessings to come down upon you so that you may enjoy, in greater quantities and of a higher standard, the things that may be enjoyed. It is not Me who is in your thoughts at each and every moment, nor the truth that comes from Me, but rather your husband or wife, your sons, daughters, and the things you eat and wear. You think of how you can gain ever greater, ever higher enjoyment. But even when you have filled your stomach to bursting, are you still not a corpse? Even when, outwardly, you adorn yourselves in such beautiful apparel, are you not still a walking corpse devoid of life? You toil for the sake of your stomach, until your hair is streaked with gray, yet none of you sacrifice a single hair for My work. You are constantly on the go, taxing your body and racking your brain, for the sake of your own flesh, and for your sons and daughters—yet not one of you shows any worry or concern for My will. What is it that you still hope to gain from Me?

I am never hurried when I work. Regardless of how people follow Me, I do My work in accordance with each step, in accordance with My plan. So despite all your rebellion against Me, I still work without cease, and I still continue to speak the words I must speak. I call to My house those who were predestined by Me, that they might bear audience to My words. All those who submit to My words, who yearn for My words, I bring before My throne; all those who turn their back on My words, who do not obey Me, and openly defy Me, I cast to one side to await their final punishment. People all live amidst corruption and beneath the hand of the evil one, and so not many of those who follow Me pine for the truth. Which is to say, most do not truly worship Me; they do not worship Me with the truth, but try to gain My trust through corruption and rebellion, by deceitful means. It

is for this reason that I say: Many are called, but few are chosen. Those ones who are called have been profoundly corrupted and all live in the same age—but those who are chosen are one portion of them, they are those who believe in and acknowledge the truth, and who practice the truth. These people are but a very small part of the whole, and from among them I shall receive more glory. Measured against these words, do you know if you are among the chosen? What will your end be like?

—The Word, Vol. 1. The Appearance and Work of God. Many Are Called, but Few Are Chosen

Daily Words of God Excerpt 352

As I said, those who follow Me are many but those who truly love Me are few. Perhaps some might say, "Would I have paid such a great price if I did not love You? Would I have followed to this point if I did not love You?" Assuredly, you have many reasons, and your love, assuredly, is very great, but what is the essence of your love for Me? "Love," as it is called, refers to an emotion that is pure and without blemish, where you use your heart to love, to feel, and to be thoughtful. In love there are no conditions, no barriers, and no distance. In love there is no suspicion, no deceit, and no cunning. In love there is no trade and nothing impure. If you love, then you will not deceive, complain, betray, rebel, exact, or seek to gain something or to gain a certain amount. If you love, then you will gladly dedicate yourself, will gladly suffer hardship, you will be compatible with Me, you will forsake all that you have for Me, you will give up your family, your future, your youth, and your marriage. If not, your love would not be love at all, but deceit and betrayal! What kind of love is yours? Is it a true love? Or false? How much have you forsaken? How much have you offered up? How much love have I received from you? Do you know? Your hearts are filled with evil, betrayal, and deceit—and that being so, how much of your love is impure? You think that you have already given up enough for Me;

you think that your love for Me is already enough. But then why are your words and actions always rebellious and deceitful? You follow Me, yet you do not acknowledge My word. Is this considered love? You follow Me, yet then cast Me aside. Is this considered love? You follow Me, yet you are mistrustful of Me. Is this considered love? You follow Me, yet you cannot accept My existence. Is this considered love? You follow Me, yet you do not treat Me as befits who I am, and you make things difficult for Me at every turn. Is this considered love? You follow Me, yet you try to fool Me and deceive Me in every matter. Is this considered love? You serve Me, yet you do not fear Me. Is this considered love? You oppose Me in all respects and all things. Is this all considered love? You have dedicated much, it is true, yet you have never practiced what I require of you. Can this be considered love? Careful reckoning shows that there is not the slightest hint of love for Me within you. After so many years of work and all the many words I have supplied, how much have you actually gained? Does this not merit a careful look back? I admonish you: Those I call to Me are not the ones who have never been corrupted; rather, those I choose are the ones who truly love Me. Therefore, you must be vigilant in your words and deeds, and examine your intentions and thoughts so that they do not cross the line. At the time of the last days, do your utmost to offer up your love before Me, lest My wrath never depart from you!

—The Word, Vol. 1. The Appearance and Work of God. Many Are Called, but Few Are Chosen

Daily Words of God Excerpt 353

Each and every day, the deeds and thoughts of each and every person are beheld by the eyes of the One, and, at the same time, are in preparation for their own tomorrow. This is the path that must be walked by all who are living; it is the path that I have predestined for all, and no one can escape it or be made exempt. The words I have spoken are without number, and the

work I have done, moreover, is without measure. Every day, I watch as each person naturally carries out all that they are to do in accordance with their inherent nature and the development of their nature. Unknowingly, many have already set upon the “right track,” which I have laid to make plain the different kinds of people. These different kinds of people I have long since placed in different environments and, in their respective places, each has expressed their inherent attributes. There is no one to bind them, no one to seduce them. They are free in their entirety and what they express comes naturally. Only one thing keeps them in check: My words. Thus do some people read My words grudgingly, never practicing them, doing so only to avoid death; others, meanwhile, find it difficult to endure the days without My words to guide and supply them, and so they naturally hold My words at all times. As time goes on, they discover the secret of human life, the destination of mankind, and the worth of being human. This is simply how mankind is in the presence of My words, and I merely allow matters to take their course. I do not do any work that forces people to make My words the foundation of their existence. So those who have never had a conscience, and whose existence has never had any value, boldly cast aside My words and do as they wish after quietly observing how things go. They start to detest the truth and all that comes from Me. Moreover, they detest staying in My house. For the sake of their destination, and to escape punishment, these people dwell within My house for a time, even if they are rendering service. However, their intentions and actions never change. This increases their desire for blessings, and increases their desire to enter the kingdom a single time and remain forever thereafter—even to enter the eternal heaven. The more they yearn for My day to come soon, the more they feel that the truth has become an obstacle, a stumbling block in their way. They can hardly wait to step foot in the kingdom to forever enjoy the blessings of the

kingdom of heaven—all without needing to pursue the truth or accept judgment and chastisement and, most of all, without needing to grovel within My house and do as I command. These people enter My house not to satisfy their desire to seek the truth, nor to cooperate with My management; their aim is merely to be among those who are not destroyed in the coming age. Hence their hearts have never known what the truth is, or how to accept the truth. This is the reason why such people have never practiced the truth or realized the depth of their corruption, and yet have dwelled in My house as "servants" throughout. They "patiently" await the coming of My day and are tireless as they are tossed about by the manner of My work. But no matter how great their efforts or what price they pay, no one has ever seen them suffer for the truth or give anything for My sake. In their hearts, they are itching to see the day I put an end to the old age and, furthermore, cannot wait to find out how great My power and authority are. That which they have never hastened to do is to change themselves and to pursue the truth. They love that which I am sick of, and are sick of that which I love. They long for that which I hate, but fear losing that which I abhor. They live in this wicked world, never loathing it, and yet deeply afraid that I will destroy it. Amidst their conflicting intentions, they love this world that I abhor, but also yearn for Me to destroy it with all haste, that they may be spared the suffering of destruction and transformed into lords of the next age, before they have strayed from the true way. This is because they do not love the truth and are sick of all that comes from Me. They might become "obedient people" for a short time for the sake of not losing blessings, but their anxiousness to be blessed, and fear of perishing and entering the lake of burning fire, can never be covered up. As My day draws near, their desire steadily grows stronger. And the greater the disaster, the more it renders them helpless, not knowing where to start so as to make Me rejoice and to

avoid losing the blessings that they have long yearned for. Such people are eager to take action to serve as the vanguard as soon as My hand begins its work. They think only of surging to the very front line of the troops, deeply afraid that I will not see them. They do and say that which they think to be right, never knowing that their deeds and actions have never been relevant to the truth, and that their deeds merely disrupt and interfere with My plan. They may have put in great effort, and may be true in their will and intention to endure hardships, but nothing they do relates to Me, for I have never seen that their deeds come from good intentions, much less have I seen them place anything upon My altar. Such are the deeds which they have done before Me over these many years.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Consider Your Deeds

Daily Words of God Excerpt 354

Originally, I wished to supply you with more truths, but I have had to refrain from this because your attitude toward the truth is much too cold and indifferent; I do not wish for My efforts to be wasted, nor do I wish to see people holding My words yet in all regards doing that which resists Me, maligns Me, and blasphemes Me. Because of your attitudes and your humanity, I merely supply you with a small and, for you, very important part of My words, which serves as My trial work among mankind. Only now have I truly confirmed that the decisions and plan I have made fit your needs and, moreover, that My attitude toward mankind is the correct one. Your many years of behavior before Me have given Me an answer without precedent, and the question to this answer is: “What is man’s attitude before the truth and the true God?” The efforts I have devoted to man prove My essence of love for man, and man’s every action before Me proves his essence of loathing toward the truth and opposition to Me. At all times, I am concerned for all who follow Me, yet at no time are those who follow

Me able to receive My words; they are not even able to accept My suggestions. This is what saddens Me most of all. No one has ever been able to understand Me and nor, moreover, has anyone ever been able to accept Me, even though My attitude is sincere, and My words are gentle. Everyone tries to do the work I have entrusted to them according to their own ideas; they do not seek My intentions, let alone do they ask what I require of them. They still claim to serve Me loyally, all while they rebel against Me. Many believe that the truths that are unacceptable to them or that they cannot practice are not truths. In such people, My truths become something that is denied and cast aside. At the same time, people recognize Me as God in word, yet also believe Me an outsider who is not the truth, the way, or the life. No one knows this truth: My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the essence of the words themselves. Even if not a single person on this earth can receive My words, the value of My words and their help to mankind are inestimable to any man. Therefore, when faced with the many people who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, that it is that which man should be furnished with and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

Daily Words of God Excerpt 355

Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God has sunk ever lower in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the fate of countries and nations are no longer important to them, and man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack

their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man still inevitably sins and bemoans the injustices of society. These things cannot restrain man's craving and desire to explore. This is because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man even comes to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems. Man, after all, is man, and the position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free; what mankind needs is the salvation of God and His provision of life to them. Only when man receives God's provision of life and His salvation can the needs, the yearning to explore, and the spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road of decline, toward darkness, and shall be annihilated by God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

Daily Words of God Excerpt 356

There is an enormous secret in your heart, of which you have never been aware, for you have been living in a world without light. Your heart and your spirit have been wrested away by the evil one. Your eyes are obscured by darkness, and you can see neither the sun in the sky nor that twinkling star of the night. Your ears are clogged with deceitful words, and you hear neither the thunderous voice of Jehovah, nor the sound of the waters flowing from the throne. You have lost everything that is rightfully yours, everything that the Almighty bestowed upon you. You have entered an endless sea of affliction, with no strength to save yourself, no hope of survival, and all you do is struggle and rush about…. From that moment onward, you were doomed to be afflicted by the evil one, far away from the blessings of the Almighty, out of reach of the provisions of the Almighty, walking down a road of no return. A million calls can hardly rouse your heart and your spirit. You slumber soundly in the hands of the evil one, who has lured you into a boundless realm without direction or wayposts. Henceforth, you lost your original innocence and purity, and began to shun the care of the Almighty. Within your heart, the evil one steers you in all matters and has become your life. No longer do you fear him, avoid him, or doubt him; instead, you treat him as the God in your heart. You began to enshrine and worship him, and the two of you have become as inseparable as body and shadow, committed to live and die together. You have no idea from whence you came, why you were born, or why you will die. You look upon the Almighty as a stranger; you do not know His origins, let alone all that He has done for you. Everything that comes from Him has become hateful to you; you neither cherish it nor know its value. You walk alongside the evil one, starting from the day you received the provision of the Almighty. You have endured thousands of years of tempests and storms

with the evil one, and you stand together with him against the God who was the source of your life. You know nothing of repentance, let alone that you have arrived at the brink of perishing. You have forgotten that the evil one has seduced and afflicted you; you have forgotten your beginnings. Thus has the evil one afflicted you at every step of the way up until the present day. Your heart and your spirit are benumbed and decayed. You have ceased to complain about the vexations of the world of man; no longer do you believe the world to be unjust. Still less do you care whether the Almighty exists. This is because you long ago deemed the evil one to be your true father and cannot be apart from him. This is the secret within your heart.

As dawn arrives, a morning star begins to shine in the east. This is a star never there before, and it illuminates the tranquil, twinkling skies, reigniting the extinguished light in the hearts of men. Humanity is no longer lonely thanks to this light, which shines alike on you and others. Yet you alone remain fast asleep in the dark night. You hear no sound and see no light; you are unaware of the advent of a new heaven and earth, of a new age, because your father tells you, “My child, do not get up, it is still early. The weather is cold, so do not go outside, lest you be pierced in the eyes by sword and spear.” You trust only in your father’s admonitions, because you believe that only your father is right, as your father is older than you and he loves you dearly. Such admonitions and such love lead you to stop believing in the legend that there is light in the world; they keep you from caring whether truth still exists in this world. You no longer dare to hope for rescue by the Almighty. You are content with the status quo, you no longer anticipate the advent of light, no longer look out for the coming of the Almighty as told in legend. As far as you are concerned, all that is beautiful cannot be revived, it cannot exist. In your eyes, mankind’s tomorrow, mankind’s future, just vanishes, obliterated. You cling to your father’s

clothes with all your might, willing to share his hardships, deeply afraid of losing your traveling companion and the direction of your distant journey. The vast and hazy world of men has formed many of you, unflinching and dauntless in filling the different roles of this world. It has created many "warriors" with no fear of death. More than that, it has made batch upon batch of benumbed and paralyzed human beings who are ignorant of the purpose of their creation. The eyes of the Almighty survey each and every member of the deeply afflicted human race. What He hears is the wailing of those who are suffering, what He sees is the shamelessness of those who are afflicted, and what He feels is the helplessness and dread of a human race that has lost the grace of salvation. Mankind rejects His care, choosing to walk their own path, and tries to evade the scrutiny of His eyes, preferring to savor the bitterness of the deep sea in the company of the enemy, down to the last drop. No longer is the sighing of the Almighty heard by humanity; no longer are the hands of the Almighty willing to caress this tragic humanity. Time after time He recaptures, and time after time He loses again, and thus is the work He does repeated. From that moment, He begins to tire, to feel weary, and so He stops the work in hand and ceases to walk in mankind's midst…. Humanity is completely unaware of any of these changes, unaware of the coming and going, the sadness and melancholy of the Almighty.

—The Word, Vol. 1. The Appearance and Work of God. The Sighing of the Almighty

Daily Words of God Excerpt 357

Although God's management is profound, it is not beyond man's comprehension. This is because all of God's work is connected to His management and His work to save mankind, and concerns the life, living, and destination of mankind. The work that God does among and on man is, it can be said, very practical and meaningful. It can be seen and experienced

by man, and it is far from something abstract. If man is incapable of accepting all the work that God does, then what is the significance of His work? And how can such management lead to man's salvation? Many who follow God are only concerned with how to gain blessings or stave off disaster. As soon as God's work and management are mentioned, they fall silent and lose all interest. They think that understanding such tedious issues will not help their lives to grow or provide any benefit. Consequently, although they have heard about God's management, they pay it little heed. They do not see it as something precious to be accepted, much less do they receive it as part of their lives. Such people only have one simple aim in following God, and that aim is to receive blessings. Such people cannot be bothered to pay heed to anything else that does not directly involve this aim. To them, there is no goal more legitimate than believing in God to receive blessings—it is the very value of their faith. If something does not contribute to this aim, they remain completely unmoved by it. This is the case with most people who believe in God today. Their aim and intention seem legitimate, because as they believe in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career, and even spend years away from home busying themselves. For the sake of their ultimate goal, they change their own interests, their outlook on life, and even the direction they seek; yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they remain persistent and unafraid of death. What power compels them to continue dedicating themselves in this way? Is it their conscience? Is it their great and noble character? Is it their determination to battle the forces of evil to the very end? Is it their faith to bear witness to God without seeking

reward? Is it their loyalty in being willing to give up everything to achieve God's will? Or is it their spirit of devotion to always forgo extravagant personal demands? For someone who has never understood the work of God's management to still give so much is, quite simply, a miracle! For the moment, let us not discuss how much these people have given. Their behavior, however, is highly worthy of our analysis. Apart from the benefits that are so closely associated with them, could there be any other reasons why people who never understand God would give so much for Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is a relationship between a receiver and a giver of blessings. To put it plainly, it is akin to the relationship between employee and employer. The employee works only to receive the rewards bestowed by the employer. There is no affection in such a relationship, only transaction. There is no loving or being loved, only charity and mercy. There is no understanding, only suppressed indignation and deception. There is no intimacy, only an uncrossable chasm. Now that things have gotten to this point, who can reverse such a course? And how many people are capable of truly understanding how dire this relationship has become? I believe that when people immerse themselves in the joy of being blessed, none can imagine how embarrassing and unsightly such a relationship with God is.

The saddest thing about mankind's belief in God is that man conducts his own management amidst the work of God and yet pays no heed to God's management. Man's biggest failure lies in how, at the same time as seeking to submit to God and worship Him, man is constructing his own ideal destination and plotting how to receive the greatest blessing and the best destination. Even if one understands how pitiable, detestable, and pathetic they are, how many can readily abandon their ideals and hopes?

And who are able to halt their own steps and stop from thinking only of themselves? God needs those who will cooperate closely with Him to complete His management. He needs those who will submit to Him by devoting their entire mind and body to the work of His management. He does not need people who hold out their hands to beg from Him every day, much less those who give a little and then wait to be rewarded. God despises those who make a paltry contribution and then rest on their laurels. He hates those cold-blooded people who resent the work of His management and only want to talk about going to heaven and gaining blessings. He has an even greater loathing for those who take advantage of the opportunity presented by the work He does in saving mankind. That's because these people have never cared about what God wishes to achieve and acquire through the work of His management. They are only concerned with how they can use the opportunity provided by the work of God to gain blessings. They care not about God's heart, being wholly preoccupied with their own prospects and fate. Those who resent the work of God's management and lack even the slightest interest in how God saves mankind and His will are only doing what pleases themselves in a way that is detached from the work of God's management. Their behavior is neither remembered nor approved of by God—much less is it favorably looked upon by God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

Daily Words of God Excerpt 358

Very soon, My work will be finished, and many years together have become an unbearable memory. I have unceasingly repeated My words and constantly unfurled My new work. Of course, My advice is a necessary component of each piece of work that I do. Without My counsel, you would

all wander astray and even find yourselves completely at a loss. My work is now about to finish and in its final stage. I still wish to do the work of giving counsel, that is, to offer words of advice for you to hear. I hope only that you are able not to let the pains I have taken go to waste, and, more than that, that you can understand the thoughtful care I have taken, and treat My words as the foundation of how you behave as a human being. Whether or not they are the kind of words to which you are willing to listen, whether or not you enjoy accepting them or can only accept them with discomfort, you must treat them seriously. Otherwise, your casual and unconcerned dispositions and demeanors will upset Me seriously and, indeed, disgust Me. I very much hope all of you can read My words over and over again—thousands of times—and that you may even come to know them by heart. Only in this way will you be able not to fail My expectations of you. However, none of you is living like this now. On the contrary, you are all immersed in a debauched life, a life of eating and drinking to your heart's content, and none of you uses My words to enrich your heart and soul. For this reason, I have come to a conclusion about mankind's true countenance: Man can betray Me at any time, and no one can be absolutely faithful to My words.

"Man has been so corrupted by Satan that he no longer has the appearance of man." The majority of people now recognize this phrase to an extent. I say this because the "recognition" to which I refer is merely a kind of superficial acknowledgment, as opposed to true knowledge. As none of you can evaluate yourself accurately nor analyze yourself thoroughly, you remain equivocal about My words. But this time, I am using facts to explain a most serious problem that exists within you. That problem is betrayal. All of you are familiar with the word "betrayal," because most people have done something that betrays another, such as a

husband betraying his wife, a wife betraying her husband, a son betraying his father, a daughter betraying her mother, a slave betraying his master, friends betraying each other, relatives betraying each other, sellers betraying buyers, and so forth. All of these examples contain the essence of betrayal. In short, betrayal is a form of behavior that breaks a promise, violates moral principles, or acts counter to human ethics, demonstrating a loss of humanity. Generally speaking, as a human being who has been born into this world, you will have done something that constitutes betrayal of the truth, no matter if you remember having ever done something to betray another person, or if you have betrayed others many times before. Since you are capable of betraying your parents or friends, then you are capable of betraying others, and you are moreover capable of betraying Me and doing things I despise. In other words, betrayal is not a mere superficially immoral behavior, but something that conflicts with the truth. This is precisely the source of mankind's resistance and disobedience of Me. This is why I have summarized it in the following statement: Betrayal is man's nature, and this nature is the great enemy of each person's accord with Me.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

Daily Words of God Excerpt 359

Behavior that cannot obey Me absolutely is betrayal. Behavior that cannot be loyal to Me is betrayal. Cheating Me and using lies to deceive Me is betrayal. Harboring many notions and spreading them everywhere is betrayal. Being unable to uphold My testimonies and interests is betrayal. Offering false smiles when far from Me in heart is betrayal. These are all acts of betrayal of which you have always been capable, and they are commonplace among you. None of you may think of this as a problem, but that is not what I think. I cannot treat a person's betrayal of Me as a trifling matter, and I certainly cannot ignore it. Now, when I am at work among

you, you behave in this way—if the day comes when there is no one to watch over you, will you not be as bandits who have declared themselves kings of their own little mountains? When that happens and you cause a catastrophe, who will be there to clean up after you? You think some acts of betrayal are mere occasional incidents, not your persistent behavior, and do not merit being discussed with such severity, in a way that injures your pride. If you truly think so, then you lack sense. To think so is to be a specimen and archetype of rebellion. Man's nature is his life; it is a principle on which he relies to survive, and he cannot change it. Take the nature of betrayal as an example. If you can do something to betray a relative or friend, it proves that it is part of your life and a nature with which you were born. This is something nobody can deny. For example, if a person enjoys stealing from others, then this enjoyment of stealing is a part of their life, though they may steal sometimes and not steal sometimes. Whether they steal or not, it cannot prove that their stealing is just a type of behavior. Rather, it proves that their stealing is a part of their life—that is, their nature. Some will ask: Since it is their nature, then why, when they see nice things, do they sometimes not steal them? The answer is very simple. There are many reasons they do not steal. They may not steal something because it is too large to snatch from under watchful eyes, or because there is no suitable time to act, or something is too expensive, guarded too tightly, or perhaps they have no particular interest in it, or cannot see what use it may have to them, and so forth. All of these reasons are possible. But no matter what, whether they steal something or not, it cannot prove that this thought only exists as a momentary, passing flash. On the contrary, it is a part of their nature that is hard to change for the better. Such a person is not satisfied with stealing just once; such thoughts of claiming others' possessions as their own arise whenever they encounter something nice, or

a suitable situation. This is why I say the origin of this thought is not something that is simply picked up every now and then, but is in this person's own nature.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

Daily Words of God Excerpt 360

Anyone can use their own words and actions to represent their true countenance. This true countenance is, of course, their nature. If you are someone who speaks in a tortuous way, then you have a tortuous nature. If your nature is cunning, then you act in a sly way, and you make it very easy for others to be tricked by you. If your nature is sinister, your words might be pleasant to hear, but your actions cannot conceal your sinister tricks. If your nature is lazy, then all you say is meant to shirk responsibility for your perfunctoriness and laziness, and your actions will be slow and perfunctory, and quite adept at concealing the truth. If your nature is empathetic, then your words will be reasonable, and your actions, too, will conform well with the truth. If your nature is loyal, then your words are certainly sincere and the way you act is grounded, free of anything that might make your master uneasy. If your nature is lustful or greedy for money, then your heart will often be filled by these things, and you will unwittingly commit deviant, immoral acts that people will not forget lightly and that will disgust people. Just as I have said, if you have a nature of betrayal, then you can hardly extricate yourself from it. Do not trust to luck that if you have not wronged others, then you do not have a nature of betrayal. If that is what you think then, truly, you are revolting. All My words, each time I speak, are targeted at all people, not just one person or one type of person. Just because you have not betrayed Me in one matter does not prove that you cannot betray Me in any matter. Some people, during setbacks in their marriage, lose their confidence in seeking the truth. Some people forsake

their obligation to be loyal to Me during a family breakdown. Some people abandon Me to seek a moment of joy and excitement. Some people would rather fall into a dark ravine than live in the light and gain the delight of the work of the Holy Spirit. Some people ignore the advice of friends for the sake of satisfying their lust for wealth, and even now cannot acknowledge their mistake and change their course. Some people live only temporarily under My name in order to receive My protection, while others devote only a little to Me under duress because they cling to life and fear death. Are not these and other immoral actions, which are, moreover, without integrity, just behaviors with which people have long betrayed Me deep in their hearts? Of course, I know people do not plan in advance to betray Me; their betrayal is a natural revelation of their nature. Nobody wants to betray Me, and nobody is happy because they have done something to betray Me. On the contrary, they are trembling with fear, are they not? So, are you thinking of how to redeem these betrayals, and how to change the current situation?

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

Daily Words of God Excerpt 361

Man's nature is quite different from My essence, for man's corrupt nature originates entirely from Satan; man's nature has been processed and corrupted by Satan. That is, man lives under the influence of its evil and ugliness. Man does not grow in a world of truth or a holy environment, and still less does man live in the light. Therefore, it is not possible for anyone to possess truth within their nature from the moment of birth, and less can anyone be born with an essence that fears and obeys God. On the contrary, people are possessed of a nature that resists God, disobeys God, and has no love for the truth. This nature is the problem I want to discuss—betrayal. Betrayal is the source of each person's resistance to God. This is a problem that exists only in man, and not in Me. Some will ask: Since all men live in

the world just as Christ does, why is it that all men have natures that betray God, yet Christ does not? This is a problem that must be explained clearly to you.

The basis of mankind's existence is repeated reincarnation of the soul. In other words, every person gains a human life in the flesh when their soul is reincarnated. After a person's body is born, its life continues until the flesh ultimately reaches its limits, which is the final moment, when the soul leaves its shell. This process repeats again and again, with a person's soul coming and going time after time, and thus the existence of mankind is maintained. The life of flesh is also the life of man's soul, and man's soul supports the existence of man's flesh. That is to say, each person's life comes from their soul, and life is not inherent to the flesh. Thus, man's nature comes from the soul, not from the flesh. Only the soul of each person knows how they have experienced Satan's temptations, affliction, and corruption. These things are unknowable to the flesh of man. Therefore, mankind unwittingly becomes ever darker, ever filthier, and ever more evil, while the distance between man and Myself grows ever greater, and life becomes ever darker for mankind. Satan holds the souls of mankind in its grasp, so, of course, man's flesh has also been occupied by Satan. How could such flesh and such a mankind not resist God? How could they be innately compatible with Him? The reason I cast Satan down into midair is because it betrayed Me. How could humans, then, be free of their involvement? This is why betrayal is human nature. I trust that once you understand this reasoning, you should also have some measure of belief in the essence of Christ. The flesh worn by the Spirit of God is God's own flesh. The Spirit of God is supreme; He is almighty, holy, and righteous. Likewise, His flesh is also supreme, almighty, holy, and righteous. Such a flesh can only do that which is righteous and beneficial to mankind, that

which is holy, glorious, and mighty; He is incapable of doing anything that violates the truth, that violates morality and justice, and much less is He capable of anything that would betray God's Spirit. The Spirit of God is holy, and thus His flesh is incorruptible by Satan; His flesh is of a different essence than the flesh of man. For it is man, not God, who is corrupted by Satan; Satan could not possibly corrupt the flesh of God. Thus, despite the fact that man and Christ dwell within the same space, it is only man who is possessed, used, and entrapped by Satan. By contrast, Christ is eternally impervious to Satan's corruption, because Satan will never be capable of ascending to the highest place, and will never be able to draw near to God. Today, you should all understand that it is only mankind, corrupted as it is by Satan, that betrays Me. Betrayal will never be an issue that involves Christ in the least.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

Daily Words of God Excerpt 362

All souls corrupted by Satan are held thrall in Satan's domain. Only those who believe in Christ have been made separate, saved from Satan's camp, and brought into today's kingdom. These people no longer live under Satan's influence. Even so, man's nature is still rooted in man's flesh, which is to say that even though your souls have been saved, your nature is still as it was before, and the chance that you will betray Me remains one hundred percent. This is why My work lasts so long, as your nature is intractable. Now, you are all undergoing hardships to the best of your ability as you fulfill your duties, yet each of you is capable of betraying Me and returning to Satan's domain, to its camp, and going back to your old lives—this is an undeniable fact. At that time, it will not be possible for you to present a shred of humanity or human likeness, as you do now. In serious cases, you will be destroyed and, more than that, doomed eternally, punished severely,

never to be reincarnated again. This is the problem laid before you. I am reminding you in this way, firstly, so that My work will not have been in vain, and secondly, so that you may all live in days of light. In truth, whether My work is in vain is not the crucial problem. What is crucial is that you are able to have happy lives and a wonderful future. My work is the work of saving people's souls. If your soul falls into Satan's hands, your body will not live in peace. If I am protecting your body, your soul will also surely be under My care. If I really loathe you, your body and soul will fall at once into Satan's hands. Can you imagine your situation then? If, one day My words are lost on you, then I shall either hand you all over to Satan, which will subject you to excruciating torture until My anger has completely dissipated, or I shall personally punish you irredeemable humans, for your hearts that betray Me will have never changed.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

Daily Words of God Excerpt 363

You should all now look into yourselves as quickly as you can, to see how much betrayal of Me remains within you. I am eagerly awaiting your response. Do not be perfunctory in dealing with Me. I never play games with people. If I say I will do something then I will certainly do it. I hope each of you will be someone who takes My words seriously, and not think as if they were science fiction. What I want is concrete action from you, not your imaginings. Next, you must answer My questions, which are as follows:

1. If you are truly a service-doer, can you render service to Me loyally, without any element of laxness or negativity?

2. If you discover I have never appreciated you, will you still be able to stay and render lifelong service to Me?

3. If I am still very cold to you despite you having expended much effort, will you be able to continue working for Me in obscurity?

4. If, after you have made expenditures for Me, I do not satisfy your petty demands, will you become disheartened and disappointed with Me, or even become furious and shout abuse?

5. If you have always been very loyal, with much love for Me, yet you suffer the torment of illness, poverty, and the abandonment of your friends and relatives, or if you endure any other misfortunes in life, will your loyalty and love for Me still continue?

6. If none of what you have imagined in your heart matches what I have done, how will you walk your future path?

7. If you do not receive any of the things you hoped to receive, can you continue to be My follower?

8. If you have never understood the purpose and significance of My work, can you be an obedient person who does not arbitrarily make judgments and draw conclusions?

9. Can you treasure all the words I have said and all the work I have done while I have been together with mankind?

10. Are you able to be My loyal follower, willing to endure a lifetime of suffering for Me, though you do not receive anything?

11. For My sake, are you able to forgo considering, planning, or preparing for your future path of survival?

These questions represent My final requirements of you, and I hope all of you can give Me answers. If you have fulfilled one or two things these questions ask of you, then you must continue to strive. If you cannot

accomplish a single one of these requirements, you are surely the type of person that will be cast into hell. To such people, I need not say anything more, for they are surely not people who can accord with Me. How could I keep someone in My home who could betray Me under any circumstance? As for those who could still betray Me in most circumstances, I will observe their performance before making other arrangements. However, all who are capable of betraying Me, no matter under what conditions, I will never forget; I will remember them in My heart, and await the opportunity to repay their evil deeds. The requirements I have raised are all problems you must examine in yourselves. I hope all of you can consider them seriously and not deal with Me perfunctorily. In the near future, I will check the answers you have given Me against My requirements. By that time, I will require nothing more from you and will not offer you more earnest admonition. Instead, I shall exercise My authority. Those who should be kept will be kept, those who should be rewarded will be rewarded, those who should be given over to Satan will be given over to Satan, those who should be punished severely will be punished severely, and those who should perish will be destroyed. Thus, there will no longer be anyone to disturb Me in My days. Do you believe My words? Do you believe in retribution? Do you believe that I will punish all those evil ones who deceive and betray Me? Do you hope for that day to come sooner or for it to come later? Are you someone who is terrified of punishment, or someone who would resist Me though they must endure punishment? When that day arrives, can you imagine whether you will live amidst cheers and laughter, or if you will weep and gnash your teeth? What kind of end do you hope to meet? Have you ever seriously considered whether you believe in Me one hundred percent or doubt Me one hundred percent? Have you ever carefully considered what kind of consequences and outcomes your actions and

behavior will bring upon you? Do you truly hope all My words will be fulfilled in turn, or are you terrified My words will be fulfilled in turn? If you hope that I depart soon in order to fulfill My words, how should you treat your own words and actions? If you do not hope for My departure and do not hope for all My words to be fulfilled immediately, why do you believe in Me at all? Do you truly know why you are following Me? If your reason is merely to broaden your horizons, there is no need for you to trouble yourself so. If it is to be blessed and evade the coming disaster, why are you not concerned about your own conduct? Why do you not ask yourself whether you can satisfy My requirements? Why do you not also ask yourself whether you are qualified to receive the blessings to come?

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

Daily Words of God Excerpt 364

All of My people who serve before Me should think back on the past: Was your love for Me tainted by impurity? Was your loyalty to Me pure and wholehearted? Was your knowledge of Me true? How much of a place did I hold within your hearts? Did I fill your hearts entirely? How much did My words accomplish within you? Do not take Me for a fool! These things are perfectly clear to Me! Today, as the voice of My salvation is uttered forth, has there been some increase in your love for Me? Has part of your loyalty to Me become pure? Has your knowledge of Me deepened? Did praise offered in the past lay a solid foundation for your knowledge today? How much of you is occupied by My Spirit? How much of a place does My image hold within you? Have My utterances hit home within you? Do you truly feel that you have nowhere to hide your shame? Do you truly believe that you are unqualified to be My people? If you are completely oblivious to the questions above, then this shows that you are fishing in murky waters, that you are only present to make up the numbers, and at the time

preordained by Me, you will surely be cast out and knocked into the bottomless pit for a second time. These are My words of warning, and any who take them lightly will be struck by My judgment, and, at the appointed time, will meet with disaster. Is this not so? Do I still need to provide examples to illustrate this? Must I speak more plainly to provide an exemplar for you? From the time of creation until today, many people have disobeyed My words and thus have been skimmed off and cast out from My stream of recovery; ultimately, their bodies perish and their spirits are cast into Hades, and even today they are still subjected to grievous punishment. Many people have followed My words, but they have gone against My enlightenment and illumination, and have thus been kicked aside by Me, falling under the domain of Satan and becoming one of those who oppose Me. (Today all those who directly oppose Me obey only the superficialities of My words, and disobey the essence of My words.) There have been many, too, who have merely listened to the words I spoke yesterday, who have held on to the "junk" of the past and not treasured the "produce" of the present day. These people have not only been taken captive by Satan, but have become eternal sinners and become My enemies, and they directly oppose Me. Such people are the objects of My judgment at the height of My wrath, and today they are still blind, still within the dark dungeons (which is to say, such people are rotten, benumbed corpses that are controlled by Satan; because their eyes have been veiled by Me, I say that they are blind). It would be well to provide an example for your reference, so that you can learn from it:

At the mention of Paul, you will think of his history, and of some of the stories about him that are inaccurate and out of line with reality. He was taught by his parents from a young age, and received My life, and as a result of My predestination he was possessed of the caliber that I require. At

the age of 19, he read various books about life; thus I do not need to go into detail about how, because of his caliber, and because of My enlightenment and illumination, he could not only speak with some insight about spiritual matters, but was also able to grasp My intentions. Of course, this does not exclude the combination of internal and external factors. Nevertheless, his one imperfection was that, because of his talents, he would often be glib and boastful. As a result, due to his disobedience, part of which directly represented the archangel, when I became flesh for the first time, he made every effort to defy Me. He was one of those who do not know My words, and My place in his heart had already vanished. Such people directly oppose My divinity, and are struck down by Me, and only bow down and confess their sins at the very end. Hence, after I had utilized his strong points—which is to say, after he had worked for Me for a period of time—he once more fell into his old ways, and although he did not disobey My words directly, he disobeyed My inner guidance and enlightenment, and thus all that he had done in the past was futile; in other words, the crown of glory he spoke of had become empty words, a product of his own imagination, for even today he is still subjected to My judgment within the captivity of My bonds.

From the example above it can be seen that whoever opposes Me (by opposing not only My fleshly self but more importantly, My words and My Spirit—which is to say, My divinity), receives My judgment in their flesh. When My Spirit leaves you, you plummet downward, descending directly into Hades. And although your fleshly body is upon earth, you are like someone suffering from mental illness: You have lost your reason, and immediately feel as if you are a corpse, such that you beg Me to terminate your flesh without delay. Most of you who are possessed of the spirit have a deep appreciation of these circumstances, and I need not go into further

detail. In the past, when I worked in normal humanity, most people had already measured themselves against My wrath and majesty, and already knew a little of My wisdom and disposition. Today, I speak and act directly in divinity, and there are still some people who will see My wrath and judgment with their own eyes; moreover, the main work of the second part of the era of judgment is to make all of My people know My deeds in the flesh directly, and to make all of you behold My disposition directly. Yet because I am in the flesh, I am considerate of your weaknesses. My hope is that you do not treat your spirit, soul and body as playthings, unthinkingly dedicating them to Satan. It is better to treasure all that you have, and to not treat it like a game, for such things relate to your fate. Are you really able to understand the true meaning of My words? Are you really capable of being considerate of My true feelings?

Are you willing to enjoy My blessings on earth, blessings that are akin to those in heaven? Are you willing to treasure understanding of Me, enjoyment of My words, and knowledge of Me as the most valuable and meaningful things in your life? Are you truly able to fully submit to Me, without thought to your own prospects? Are you truly able to allow yourselves to be put to death by Me, and led by Me, like a sheep? Are there any among you capable of achieving such things? Could it be that all who are accepted by Me and receive My promises are the ones who gain My blessings? Have you understood anything from these words? If I test you, can you truly put yourselves at My mercy, and, in the midst of these trials, search for My intentions and perceive My heart? I do not wish for you to be able to speak many touching words, or tell many exciting stories; rather, I ask that you are able to bear fine testimony to Me, and that you can fully and deeply enter into reality. If I did not speak directly, could you forsake everything around you and allow yourself to be used by Me? Is this not the

reality that I require? Who is able to grasp the meaning in My words? Yet I ask that you no longer be weighed down by misgivings, that you be proactive in your entry and grasp the essence of My words. This will prevent you from misunderstanding My words, and from being unclear as to My meaning, and thus violating My administrative decrees. I hope that you grasp My intentions for you in My words. Think no more of your own prospects, and act as you have resolved before Me to submit to God's orchestrations in all things. All of those who stand within My household should do as much as they possibly can; you should offer the best of yourself to the last section of My work on earth. Are you truly willing to put such things into practice?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 4

Daily Words of God Excerpt 365

On earth, all manner of evil spirits are forever on the prowl for a place to rest, and are endlessly searching for human corpses that can be consumed. My people! You must remain within My care and protection. Never be dissolute! Never behave recklessly! You should offer up your loyalty in My house, and only with loyalty can you mount a countercharge against the devil's trickery. Under no circumstances should you behave as you did in the past, doing one thing in front of Me and another behind My back; if you act this way, then you are already beyond redemption. Have I not uttered more than enough words such as these? It is precisely because humanity's old nature is incorrigible that I have had to give people repeated reminders. Do not get bored! All that I say is for the sake of ensuring your destiny! A foul and filthy place is precisely what Satan needs; the more hopelessly irredeemable and the more dissolute you are, refusing to submit to restraint, then the more those unclean spirits will avail themselves of any

opportunity to infiltrate you. If you have gotten to this point, then your loyalty will be nothing but idle chatter, without any reality to it whatsoever, and the unclean spirits will gulp down your resolution and transform it into disobedience and satanic plots to be used to disrupt My work. From there, you could be smitten by Me at any time. No one understands the gravity of this situation; people all simply turn a deaf ear to what they hear, and are not the least bit cautious. I remember not what was done in the past; are you actually still waiting for Me to be lenient toward you by "forgetting" once more? Though humans have opposed Me, I will not hold it against them, for they are too small of stature, and so I have not made overly high demands of them. All I require is that they not be dissolute, and that they submit to restraint. Surely it is not beyond your capacity to meet this one stipulation, is it? Most people are waiting for Me to reveal even more mysteries for them to feast their eyes upon. However, even if you came to understand all the mysteries of heaven, exactly what could you do with that knowledge? Would it increase your love for Me? Would it arouse your love for Me? I do not underestimate humans, nor do I arrive at a verdict about them lightly. If these were not the actual circumstances of humans, I would never crown them with such labels so casually. Think back upon the past: How many times have I slandered you? How many times have I underestimated you? How many times have I looked upon you without regard for your actual circumstances? How many times have My utterances failed to win you over wholeheartedly? How many times have I spoken without striking a deeply resonant chord within you? Who among you has read My words without fear and trembling, deeply afraid that I will strike you down into the bottomless pit? Who does not endure trials from My words? Within My utterances resides authority, but this is not for passing casual judgment on humans; rather, mindful of their actual circumstances, I constantly manifest

to them the meaning inherent in My words. In point of fact, is there anyone who is capable of recognizing My omnipotent might in My words? Is there anyone who can receive the purest gold of which My words are made? Just how many words have I spoken? Has anyone ever treasured them?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 10

Daily Words of God Excerpt 366

Day after day I stand in observance over the universe, and I humbly hide Myself in My dwelling place, experiencing human life and closely studying humanity's every deed. No one has ever truly offered up themselves to Me; no one has ever pursued the truth. No one has ever been conscientious toward Me or made resolutions before Me and then kept to their duty. No one has ever allowed Me to dwell in them, nor valued Me as people would their own lives. No one has ever seen, in practical reality, all that My divinity is; no one has ever been willing to be in contact with the practical God Himself. When the waters swallow humans whole, I save them from those stagnant waters and give them a chance to live anew. When people lose their confidence to live, I pull them up from the brink of death, granting them the courage to go on so that they can use Me as a foundation for their existence. When people disobey Me, I cause them to know Me from within their disobedience. In light of humanity's old nature, and in light of My mercy, rather than putting humans to death, I allow them to repent and make a fresh start. When they suffer famine, even though they have a single breath left in their bodies, I wrest them from death, preventing them from falling prey to Satan's trickery. So many times people have seen My hand, so many times they have witnessed My kind countenance and smiling face, and so many times they have seen My majesty and wrath. Though humans have never known Me, I do not seize upon their

weaknesses as opportunities for being deliberately provocative. Experiencing humanity's hardships has enabled Me to sympathize with human weakness. It is only in response to people's disobedience and ingratitude that I mete out varying degrees of chastisements.

I conceal Myself when people are busy, and reveal Myself in their free time. People imagine Me to know all things; they regard Me as God Himself who accedes to all supplications. Most, therefore, come before Me only to seek God's help, not because of any desire to know Me. When in the throes of illness, people urgently plead for My aid. In times of adversity, they confide their difficulties to Me with all their might, the better to shed their suffering. However, not a single human being has been able to also love Me whilst in a state of comfort; not a single person has reached out in times of peace and happiness, that I might partake of their joy. When their little families are happy and well, people have long since cast Me aside or shut the door on Me, prohibiting Me from entering so that they can enjoy their families' blessed happiness. The human mind is too narrow; it is too narrow even to hold a God as loving, merciful, and approachable as I. So many times I have been rejected by humans in their times of joyous laughter; so many times I have been leaned upon as a crutch by humans as they stumbled; so many times I have been forced into the role of doctor by people who were suffering from illness. How cruel humans are! They are utterly unreasonable and immoral. Not even the feelings with which humans are supposedly equipped can be perceived in them; they are almost completely devoid of any trace of humanity. Ponder the past, and compare it to the present: Are any changes taking place within you? Have you done away with some of the things from your past? Or has that past yet to be replaced?

I have traversed mountain ranges and river valleys, experiencing the ups and downs of the world of humans. Among them I have roamed, and among them I have lived for many a year, yet it appears that humanity's disposition has changed little. And it is as if people's old nature has taken root and sprouted in them. Never are they able to change that old nature; they merely improve it somewhat upon its original foundation. As people say, the substance has not changed, but the form has changed much. People all seem to be trying to fool Me and dazzle Me, that they might bluff it out and win My appreciation. I neither admire nor pay attention to human trickery. Rather than flying into a rage, I adopt an attitude of looking but not seeing. I plan to grant humanity a certain degree of leeway and, thereafter, deal with all humans together. As humans are all worthless wretches who do not love themselves, and who do not cherish themselves at all, why, then, would they even need Me to show mercy and love once again? Without exception, humans do not know themselves, nor do they know just how much they are worth. They should put themselves on a scale to be weighed. Humans pay Me no heed, so I do not take them seriously, either. They pay no attention to Me, so neither do I need to work any harder on them. Is this not the best of both worlds? Does this not describe you, My people? Who among you has made resolutions in front of Me and not discarded them afterward? Who has made long-term resolutions before Me instead of frequently setting their minds on things? Always, humans make resolutions before Me in times of ease, and then write them all off in times of adversity; then, later, they pick their resolve back up and set it before Me. Am I so disrespectable that I would casually accept this junk that humanity has picked up from the garbage heap? Few humans hold fast to their resolutions, few are chaste, and few offer things that are most precious to them in sacrifice to Me. Are all of you not the same? If you are unable to

keep to your duties as members of My people in the kingdom, then you will be detested and rejected by Me!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 14

Daily Words of God Excerpt 367

Humans are all creatures who lack self-knowledge, and they are unable to know themselves. Nevertheless, they know everyone else like the backs of their hands, as though everything others have done and said has first been "inspected" by them, right in front of them, and received their approval before being done. As a result, it is as if they have even taken full measure of everyone else, right down to their psychological states. Human beings are all like this. Even though they have entered into the Age of Kingdom today, their nature remains unchanged. They still do what I do in front of Me, whereas behind My back they begin to get up to their own unique "business." However, afterward, when they come before Me, they are like completely different people, apparently calm and undaunted, with composed visages and a steady pulse. Is this not precisely what makes humans so despicable? So many people wear two completely different faces —one while in front of Me, and another when behind My back. So many of them act like newborn lambs when before Me, but when behind My back, they turn into fierce tigers and later act like little birds flitting merrily about the hills. So many show purpose and resolve to My face. So many come before Me seeking My words with thirst and longing, but when behind My back, they grow sick of them and renounce them, as though My utterances were an encumbrance. So many times, upon seeing the human race corrupted by My enemy, I have given up placing My hopes in humans. So many times, upon seeing them come before Me, tearfully seeking pardon, I have nevertheless, due to their lack of self-respect and stubborn

incorrigibility, closed My eyes to their actions in anger, even when their hearts are genuine and their intentions sincere. So many times, I have seen people confident enough to cooperate with Me, who, when before Me, seem to be in My embrace, tasting of its warmth. So many times, having witnessed the innocence, liveliness, and adorability of My chosen people, how could I not take great pleasure on account of these things? Human beings know not how to enjoy their predestined blessings in My hands, for they do not understand what exactly is meant by both "blessings" and "suffering." For this reason, humans are far from sincere in their seeking of Me. If tomorrow did not exist, then which of you standing before Me would be as pure as the driven snow and as unblemished as jade? Could it be that your love for Me is just something that can be exchanged for a delicious meal, a classy suit of clothing, or a high office with handsome emoluments? Can it be exchanged for the love that others have for you? Could it actually be that undergoing trials will spur people into abandoning their love for Me? Will suffering and tribulations cause them to complain about My arrangements? No one has ever truly appreciated the sharp sword that is in My mouth: They know only its superficial meaning without truly grasping what it entails. If human beings were genuinely able to see the sharpness of My sword, they would go scurrying like rats into their holes. Because of their numbness, humans understand nothing of the true meaning of My words, and so they have no clue as to how formidable My utterances are or just how much they reveal of human nature and how much of their own corruption has been judged by those words. For this reason, as a result of their half-baked ideas about what I say, most people have adopted a lukewarm attitude.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 15

Daily Words of God Excerpt 368

Throughout the ages, many have departed from this world in disappointment, and with reluctance, and many have come into it with hope and faith. I have arranged for many to come, and have sent many away. Countless people have passed through My hands. Many spirits have been cast into Hades, many have lived in the flesh, and many have died and been reborn on earth. Yet never have any of them had the opportunity to enjoy the blessings of the kingdom today. I have given man so much, yet he has gained little, for the onslaught of Satan's forces has left him unable to enjoy all of My riches. He has only had the good fortune to look upon them, but has never been able to fully enjoy them. Man has never discovered the treasure house in his body to receive the riches of heaven, and so he has lost the blessings that I have bestowed upon him. Is man's spirit not the very faculty that connects him to My Spirit? Why has man never engaged Me with his spirit? Why does he draw near to Me in the flesh, yet is incapable of doing so in spirit? Is My true face a face of the flesh? Why does man not know My essence? Has there really never been any trace of Me in the spirit of man? Have I completely disappeared from the spirit of man? If man does not enter into the spiritual realm, how can he grasp My intentions? In the eyes of man, is there that which can directly penetrate the spiritual realm? Many are the times that I have called out to man with My Spirit, yet man acts as if he has been pricked by Me, regarding Me from a distance, in great fear that I will lead him into another world. Many are the times that I have inquired in the spirit of man, yet he remains utterly oblivious, profoundly afraid that I will enter into his home and seize the opportunity to strip him of all his belongings. Thus, he shuts Me outside, leaving Me faced with nothing but a cold, tightly-closed door. Many are the times that man has fallen and I have saved him, yet after waking he immediately leaves Me

and, untouched by My love, shoots Me a guarded look; never have I warmed the heart of man. Man is an emotionless, cold-blooded animal. Even though he is warmed by My embrace, never has he been deeply moved by it. Man is like a mountain savage. Never has he treasured all of My cherishment of mankind. He is unwilling to approach Me, preferring to dwell among the mountains, where he endures the threat of wild beasts—yet still he is unwilling to take refuge in Me. I do not compel any man: I merely do My work. The day will come when man swims to My side from amid the mighty ocean, so that he might enjoy all the riches on earth and leave behind the risk of being swallowed by the sea.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 20

Daily Words of God Excerpt 369

Many people wish to truly love Me, but because their hearts are not their own, they have no control over themselves; many people truly love Me as they experience the trials given by Me, yet they are incapable of grasping that I really exist, and merely love Me in emptiness, and not because of My actual existence; many people lay their hearts before Me and then pay no attention to their hearts, and thus their hearts are snatched away by Satan whenever it gets the chance, and then they leave Me; many people genuinely love Me when I provide My words, yet do not cherish My words in their spirits, instead casually using them like public property and tossing them back to where they came from whenever they feel like it. Man searches for Me amidst pain, and he looks unto Me among trials. During times of peace he enjoys Me, when in peril he denies Me, when he is busy he forgets Me, and when he is idle he goes through the motions for Me—yet never has anyone loved Me throughout their whole life. I wish for man to be earnest before Me: I do not ask that he give Me anything, but only that

all people take Me seriously, that, instead of wheedling Me, they allow Me to bring back the sincerity of man. My enlightenment, illumination, and the cost of My efforts pervade all people, yet so too does the true fact of man's every action pervade all people, as does their deception of Me. It is as if the ingredients of man's deception have been with him since the womb, as if he has possessed these special skills of trickery since birth. Furthermore, he has never given the game away; no one has ever seen through to the source of these deceitful skills. As a result, man lives amid deception without realizing it, and it is as if he forgives himself, as if it is the arrangements of God rather than his deliberate deception of Me. Is this not the very source of man's deception of Me? Is this not his cunning scheme? Never have I been befuddled by the blandishments and chicanery of man, for I figured out his substance long ago. Who knows how much impurity is in his blood, and how much of Satan's venom is within his marrow? Man grows more accustomed to it with each passing day, such that he does not feel the harm done by Satan, and thus has no interest in finding out the "art of a healthy existence."

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 21

Daily Words of God Excerpt 370

Man lives amid the light, yet he is unaware of the preciousness of the light. He is ignorant of the essence of the light, and the source of the light, and, moreover, to whom the light belongs. When I confer the light among man, I immediately examine the conditions among man: Because of the light, all people are changing and growing, and have left the darkness. I look upon every corner of the universe, and see that the mountains are engulfed in fog, that the waters have frozen in the cold, and that, because of the coming of the light, people look to the East, that they might discover

something more precious—yet man remains incapable of discerning a clear direction within the mist. Because the whole world is blanketed by fog, when I look on from among the clouds, there is never a man who discovers My existence. Man is searching on earth for something; he seems to be foraging; he intends, it seems, to await My arrival—yet he does not know My day, and can only look often to the glimmer of light in the East. Among all peoples, I seek those who accord truly with My own heart. I walk among all peoples, and live among all peoples, but man on earth is safe and sound, and so there are none who accord truly with My own heart. People do not know how to care for My will, they cannot see My actions, and they cannot move within the light and be shone on by the light. Although man ever treasures My words, he is incapable of seeing through the deceitful schemes of Satan; because man's stature is too small, he is unable to do as his heart wishes. Man has never loved Me sincerely. When I exalt him, he feels himself unworthy, but this does not make him try to satisfy Me. He merely holds the "station" I have given him in his hands and scrutinizes it; insensible to My loveliness, he instead persists in engorging himself on the benefits of his station. Is this not the deficiency of man? When the mountains move, could they make a detour for the sake of your station? When the waters flow, could they cease before man's station? Could the heavens and the earth be reversed by man's station? I was once merciful toward man, over and over again—yet no one cherishes or treasures this. They merely listened to it as a story, or read it as a novel. Do My words really not touch the heart of man? Do My utterances really have no effect? Could it be that no one believes in My existence? Man does not love himself; instead, he unites with Satan to attack Me, and uses Satan as an "asset" with which to serve Me. I will penetrate all the deceitful schemes of

Satan, and stop the people of earth from accepting the deceptions of Satan, so that they do not oppose Me because of its existence.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 22

Daily Words of God Excerpt 371

In My eyes, man is the ruler of all things. I have given him no small amount of authority, allowing him to manage all things on earth—the grass upon the mountains, the animals among the forests, and the fish in the water. Yet instead of being happy because of this, man is beset by anxiety. His entire life is one of anguish and rushing about, of fun added to emptiness; in his whole life there are no new inventions and creations. No one is able to extricate themselves from this hollow life, no one has ever discovered a life of meaning, and no one has ever experienced a real life. Although the people of today all live beneath My shining light, they know nothing of life in heaven. If I am not merciful toward man and do not save mankind, then all people have come in vain, their lives on earth are without meaning, and they will depart in vain, with nothing to be proud of. The people of every religion, every sector of society, every nation, and every denomination all know the emptiness on earth, and they all seek Me and await My return—yet who is capable of knowing Me when I arrive? I made all things, I created mankind, and today I have descended among man. Man, however, hits back at Me, and takes revenge on Me. Is the work I do upon man of no benefit to him? Am I really incapable of satisfying man? Why does man reject Me? Why is man so cold and indifferent toward Me? Why is earth covered with corpses? Is this really the state of the world I made for man? Why is it that I have given man incomparable riches, yet he offers Me two empty hands in return? Why does man not truly love Me? Why does he never come before Me? Have all My words really been for nothing? Have

My words vanished like heat from water? Why is man unwilling to cooperate with Me? Is the arrival of My day really the moment of man's death? Could I really destroy man at the time when My kingdom is formed? Why, during My entire management plan, has no one ever grasped My intentions? Why, instead of cherishing the utterances from My mouth, does man loathe and reject them? I condemn no one, but merely cause all people to return to calmness and carry out the work of self-reflection.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 25

Daily Words of God Excerpt 372

Man has experienced My warmth, man has earnestly served Me, and man has earnestly submitted before Me, doing everything for Me in My presence. Yet this is unachievable by people today; they do nothing but weep in their spirit as if they have been snatched by a hungry wolf, and they can only look at Me helplessly, crying out to Me without cease. But in the end, they are unable to escape their predicament. I think back to how people in the past made promises in My presence, swearing on heaven and earth in My presence to repay My kindness with their affection. They wept sorrowfully before Me, and the sound of their cries was heartbreaking, hard to bear. Because of their resolve, I would often provide aid to people. Countless times, people have come before Me to submit to Me, their lovely manner hard to forget. Countless times, they have loved Me, unwavering in their loyalty, their earnestness admirable. Countless times, they have loved Me to the point of sacrificing their very lives, they have loved Me more than their own selves—and seeing their sincerity, I have accepted their love. Countless times, they have offered themselves up in My presence, for My sake indifferent in the face of death, and I have smoothed the worry from their brows and carefully taken stock of their countenances. There have

been countless times where I have loved them like a cherished treasure, and there have been countless times where I have hated them as My own enemy. Nonetheless, what is in My mind remains beyond man's grasp. When people are sad, I come to comfort them, and when they are weak, I come to help them along. When they are lost, I give them direction. When they weep, I wipe away their tears. But when I am sad, who can comfort Me with their hearts? When I am worried sick, who is considerate of My feelings? When I am sorrowful, who can remedy the wounds in My heart? When I need someone, who volunteers to cooperate with Me? Can it be that people's former attitude toward Me is now lost, never to return? Why is it that nothing of it remains in their memories? How is it that people have forgotten all these things? Is this not all because of mankind's corruption by his enemy?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 27

Daily Words of God Excerpt 373

God created humankind, but when He comes to the human world, people seek to resist Him and drive Him away from their territory, as if He were just some orphan drifting through the world, or like a world man without a country. Nobody feels attached to God, nobody truly loves Him, and nobody has ever welcomed His coming. Instead, when seeing the coming of God, clouds cover joyful faces in shadow in the blink of an eye, as if a sudden storm were on the way or as though God might take away the happiness of their families, and as if God had never blessed humans but, instead, had only ever brought them misfortune. Therefore, in the minds of humans, God is not a boon, but rather One who always curses them. Because of this, people do not pay heed to Him or welcome Him; they are always cold toward Him, and this has always been the case. Because

humans harbor these things in their hearts, God says that humanity is unreasonable and immoral, and that not even the feelings with which humans are supposedly equipped can be perceived in them. Humans do not show any consideration for God's feelings, but instead use so-called "righteousness" to deal with God. They have been like this for many years and, for this reason, God has said that their dispositions have not changed. This goes to show that they have no more substance than a handful of feathers. It could be said that humans are worthless wretches, for they do not treasure themselves. If they do not even love themselves, trampling on themselves instead, then does this not show their worthlessness? Humanity is like an immoral woman who plays games with herself and gives herself willingly to others to be violated. Even so, people still do not recognize just how lowly they are. They find pleasure in working for others or in talking with others, putting themselves under the control of others; is this not precisely the filthiness of humankind? Although I have not experienced a life among humanity, and have not truly experienced human life, I have gained a very clear understanding of every move, every action, every word, and every deed that humans make. I am even able to expose humans to their deepest shame, to the point that they no longer dare to reveal their own connivery or give way to their lust. Like snails that retreat into their shells, they no longer dare to expose their own ugly state. Because humans do not know themselves, their greatest flaw is a willingness to parade their charms before others, showing off their ugly countenances; this is a thing that God detests most. This is because the relations between people are abnormal, and there is a lack of normal interpersonal relationships between people, much less normal relationships between them and God. God has said so much and, in so doing, His main objective has been to occupy a place in people's hearts so that they can rid themselves of all the idols that have

taken up residence there. Thereupon, God can wield power over all humanity, and achieve the purpose of His existence on earth.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of “God’s Words to the Entire Universe”, Chapter 14

Entry Into Life

Entry Into Life I

Daily Words of God Excerpt 374

Almighty God, the Head of all things, wields His kingly power from His throne. He rules over the universe and all things, and He is in the act of guiding us on the whole earth. We shall at every moment be close to Him, and come before Him in quietness, never missing a single moment, and with lessons for us to learn at all times. Everything, from the surrounding environment to people, affairs, and things, all exist by permission of His throne. Do not on any account let grievances arise in your heart, or God will not bestow His grace upon you. When sickness befalls, this is God's love, and surely His kind intentions are harbored within. Though your body may undergo a bit of suffering, entertain no ideas from Satan. Praise God in the midst of illness and enjoy God in the midst of your praise. Do not lose heart in the face of illness, keep seeking again and again and do not give up, and God will illuminate you with His light. How was Job's faith? Almighty God is an all-powerful physician! To dwell in sickness is to be sick, but to dwell in the spirit is to be well. So long as you still have one breath, God will not let you die.

We have within us the resurrected life of Christ. Undeniably, we lack faith in the presence of God: Would that God would put true faith within us. Sweet indeed is the word of God! God's word is potent medicine! It puts to shame the devils and Satan! Grasping God's word gives us support. His word acts fast to save our hearts! It dispels all things and sets all at peace. Faith is like a single log bridge: Those who cling abjectly to life will have difficulty in crossing it, but those who are ready to sacrifice themselves can pass over, sure of foot and worry-free. If man harbors timid and fearful

thoughts, it is because Satan has fooled them, afraid that we will cross the bridge of faith to enter into God. Satan is trying in every way possible to send us its thoughts. We should at every moment pray for God to illuminate us with His light, at every moment rely on God to purge Satan's poison from within us, practice within our spirit at every moment how to come close to God, and let God have dominion over our whole being.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 6

Daily Words of God Excerpt 375

When people lack insight into the things that happen to them, and do not know what to do, what is the first thing they should do? They should first pray; prayer comes first. What does it mean that you pray? It means that you are pious, that you have a heart with some fear of God, that you are aware that you must seek God, and it proves that you put God first. When there is God in your heart, when God has a place in your heart, and you are able to obey God, you are a pious Christian. There are many elderly believers who kneel down in prayer at the same time and place every day, and stay for one or two hours. But hardly any of their problems of sin have been solved by kneeling like this for all these years. Let us put aside, for the moment, whether such prayer—the prayer of religious ceremony—is of any use. At least these elderly brothers and sisters are a little pious; on this point, they are a lot better than the youngsters. If you live before God and experience God's work, then the first thing you should do when something happens to you is to pray. Praying does not mean blithely chanting some oft-repeated words, and nothing more—this won't solve the problem. You have to practice praying with your heart. After doing this eight or ten times, you might not gain anything, but don't be discouraged, keep trying. When something happens to you, first pray, first tell God, let God take over, let

God help you, let God lead you and give you guidance; this will prove that you have a heart that fears God, that you put God in first place. When something happens to you or you encounter some difficulty and you are negative, and grow angry, then this is a manifestation of God's absence in your heart, of you not fearing God. In your day-to-day life, whatever difficulties you encounter, you must come before God; the first thing you should do is kneel before God in prayer, this is what's most crucial. Prayer means that God has a place in your heart. When you are in difficulty, looking to God and praying to God in search of the truth shows that you have a heart with some fear of God; you wouldn't do that if God was not in your heart. Some people say, "I prayed to God but God still didn't enlighten me!" You can't say that. You must first look at whether you have the right motivations when you pray; if you truly search for the truth, and often pray to God, then there may well be a certain matter in which God enlightens you and allows you to understand; whatever the case, God will make you understand. If God does not enlighten you, you will not be able to understand on your own; whether you are insightful or not, and no matter what your caliber is like, there are some things that are beyond the thought of man. When you do understand, is this born of your own mind? When it comes to the intentions of the Holy Spirit's work and of God, if you are not enlightened by the Holy Spirit, you could ask anyone but they wouldn't know; only when God Himself tells you what it means will you know. And so, the first thing to do when something happens to you is to pray. When you pray, you should express your thoughts, views and attitude to God, and seek the truth from God, with a mentality of obedience; this is what you should practice. Just going through the motions will have no effect, and you should not complain that the Holy Spirit has not enlightened you. I have found that in their faith in God, some people merely follow religious

ceremony and perform religious acts; God has no place in their hearts, they even deny the work of the Holy Spirit, and they don't pray, either, nor do they read the words of God, they merely keep going to assembly, and nothing more. Is this faith in God? Believing as they do, God has disappeared from their faith, there is no God in their hearts, they no longer wish to pray to God, are no longer willing to read the words of God. In this, have they not become unbelievers? Some leaders and workers, in particular, often take care of general affairs. They never focus on entry into life, but instead treat these general affairs as the work of their duty; in this, they have become nothing more than chief clerks, and do not do any of the work of substance of leaders and workers. As a result, after believing in God for twenty or thirty years, they have no life experiences to speak of, they are devoid of any true knowledge of God, and can merely parrot some words of doctrine. And in this, have they not become false leaders? This is because they have faith in God, but do not attend to their proper duties or pursue the truth. Merely relying on understanding words of doctrine will not solve anything. Complaining about God when they are tested, or suffer calamity, or fall ill, not having any true knowledge of themselves, being devoid of experience and testimony—this all shows that people have not pursued the truth in the years that they have believed in God, that they have only been busying themselves with superficial things, with the result that they have forfeited themselves. No matter how many years people have believed in God, at the very least they must achieve understanding of some truths if they are to ensure that they do not fall, do not commit evil, are not cast out. This is the very least that ought to be found in them. Some people remain indifferent when they listen to sermons, and do not contemplate the words of God, they do not seek the truth no matter what happens to them, they are content with just understanding words of doctrine, and assume they have

gained the truth—with the result that they have no knowledge when they are tested, their hearts are full of grievances and complaints, which they dare not speak, though they would like to. Such people are so pathetic, aren't they? Many people are always careless and perfunctory when they perform their duty, they do not reflect on or try to know themselves when they are pruned and dealt with, they are always rationalizing—with the result that they end up humiliating themselves in all sorts of ways, they are exposed and cast out, and are never able to know themselves. And with this being the case, what is the point in their understanding a few doctrines? There is no point, at all. No matter how many years people have believed in God, merely understanding doctrine and being able to parrot words and phrases has no use; they have not gained the truth, but gone astray. And so, when something happens to you and you pray to God, searching for God's intentions, if the problem is to be solved the key is to achieve understanding of the truth; this is the correct path, and you should never give up on practicing in this way.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. In Believing in God, Gaining the Truth Is Most Crucial

Daily Words of God Excerpt 376

The greatest wisdom is to look to God and rely on God in all things. This is not recognized by ordinary people. People all think that attending more gatherings, listening to more sermons, fellowshiping more with their brothers and sisters, forsaking more, suffering more, and paying more of a price will earn them God's approval and salvation. They think practicing this way is the greatest wisdom, but they neglect the biggest matter: looking to God and relying on God. They regard petty human cleverness as wisdom, and ignore the ultimate effect of what people do. This is a mistake. Regardless of how much truth one understands, how many duties one has

fulfilled, how much one has experienced while fulfilling those duties, how great or small one's stature is, or what sort of environment one is in, what one cannot do without is that one must look to God and rely on Him in everything one does. This is the greatest sort of wisdom. Why do I say this is the greatest wisdom? Even if one has come to understand some truths, will it do if one does not rely on God? Some people have believed in God for many years, and they have experienced several trials, have some practical experience, understand some truth, and have some practical knowledge of the truth, but they do not know to rely on God, nor do they understand how to look to and rely on Him. Do such people possess wisdom? They are the most foolish of people, and are the sort who think themselves clever; they do not fear God and shun evil. Some people say, "I understand many truths and possess the reality of the truth. It's okay just to do things in a principled manner. I am loyal to God, and I know how to get close to Him. Isn't it enough that I practice the truth when things befall me? There isn't any need to pray to God or look to God." Practicing the truth is correct, but there are many times and situations wherein people do not know what truth and what principles of the truth are being touched upon. All those with practical experience know this. For example, when you encounter some issue, you might not know what truth this issue touches on, or how the truth relevant to this issue should be practiced or applied. What should you do at times like these? No matter how much practical experience you have, you cannot understand the principles of the truth in all situations. No matter how long you have believed in God, how many things you have experienced, and how much pruning, dealing, or disciplining you have experienced, even if you understand the truth, do you dare to say that you are the truth? Do you dare to say that you are the source of the truth? Some people say, "I know by heart all those well-known utterances and

passages in the book, The Word Appears in the Flesh; I don't need to rely on God or look to Him. When the time comes, I'll do just fine by relying on these words of God." The words you have memorized are static, yet the environments you encounter—as well as your states—are dynamic. You are able to spout words of doctrine, but can do nothing with them when something happens to you, which proves that you do not understand the truth. No matter how good you are at reciting words of doctrine, this does not mean that you understand the truth, and much less that you are able to practice the truth. Thus, there is a very important lesson to be learned here. And what is this lesson? It is that people need to look to God in all things, and that by doing so, they can achieve a reliance on God. Only by relying on God will they have a path to follow and the work of the Holy Spirit. Otherwise, you can do something correctly and without violating the truth, but if you do not rely on God, then your actions are but good deeds of man, and cannot satisfy God. Because people have such a shallow understanding of the truth, they are likely to follow rules and cling obstinately to words of doctrines by using that same truth when facing various situations. It is possible that they may complete many matters in general conformity with the principles of the truth, but God's guidance cannot be seen in this, nor can the work of the Holy Spirit. There is a serious problem here, which is that people do many things in dependence on their experience and the rules they have understood, and on certain human imaginings. It is hard to achieve true prayer to God and to truly look to God and rely on Him in all that they do. Even if one understands the will of God, it is hard to achieve the effect of acting as guided by God, and according to the principles of the truth. For this reason, I say that the greatest wisdom is to look to God and rely on Him in all things.

How can people practice looking to God and relying on God in all things? Some people say, “I am young, my stature is small, and I have believed in God for a short time. I don’t know how to practice looking to God and relying on God when something happens.” Is this a problem? There are many difficulties in believing in God, and you need to go through many tribulations, trials, and pains. All these things require looking to God and relying on God to get through the difficult times. If you cannot practice looking to God and relying on God, you won’t be able to get through difficulties, and you won’t be able to follow God. Looking to God and relying on God is not an empty doctrine, nor is it a mantra for believing in God. Rather, it is a key truth, a truth you must possess to believe in and follow God. Some people say, “Looking to God and relying on God only applies when a major event happens. For example, you only need to look to God and rely on God when faced with tribulations, trials, arrest, and persecution, or when you encounter difficulties in your duties, or when you are pruned and dealt with. There is no need to look to God and rely on God for the trivial matters of personal life, because God doesn’t care about them.” Is this statement right? It is definitely not right. There is a deviation here. It is necessary to look to God in major matters, but can you handle the trivial things and small matters in life without principles? In matters such as dressing and eating, can you act without principles? Certainly not. What about in your dealings with people and matters? Certainly not. Even in daily life and trivial matters, you must at least have principles to be able to live out a human likeness. Problems involving principles are problems involving the truth. Can people solve them by themselves? Of course not. So, you have to look to God and rely on God. Only when you gain God’s enlightenment and understand the truth can these trivial problems be solved. If you don’t look to God and rely on God, do you think these issues

involving principles can be resolved? Certainly not easily. It can be said that in all things that people can't see clearly and that require people to seek the truth, they must look to God and rely on God. No matter how big or small, any problem that needs to be solved with the truth requires looking to God and relying on God. This is a necessity. Even if people understand the truth and can solve problems on their own, these understandings and solutions are limited and superficial. If people don't look to God and rely on God, their entry can never be very deep. For example, if you are sick today, and it affects the performance of your duty, you need to pray on this matter and say, "God, I don't feel well today, I can't eat, and this is affecting the performance of my duty. I have to examine myself. What is the real reason I am sick? Am I being disciplined by God for not being faithful in my duty? God, I ask You to enlighten and guide me." You must cry out like this. This is looking to God. However, when you look to God, you cannot simply follow formalities and abide by rules. If you don't seek the truth to resolve problems, you will delay things. After you pray to God and look to God, you should still live your life as you ought to, without delaying the duty that is yours to perform. If you are sick, you should see a doctor, and this is proper. At the same time, you must pray, reflect on yourself, and seek the truth to resolve the problem. Only practicing like this is completely appropriate. For certain things, if people know how to do them properly, then they should do them. This is how people should cooperate. However, whether the desired effect and goal can be fully achieved in these matters depends on looking to God and relying on God. In problems that people can't see clearly and can't handle well by themselves, they must all the more look to God and seek the truth to solve them. The ability to do this is what people with normal humanity should possess. There are many lessons to be learned in looking to God. In the process of looking to God, you may

receive the enlightenment of the Holy Spirit, and you will have a way, or if God's word comes upon you, you will know how to cooperate, or perhaps God will arrange some situations for you to learn lessons, in which there are God's good intentions. In the process of looking to God, you will see God's guidance and leadership, and these will help you learn many lessons and gain a better understanding of God. This is the effect achieved by looking to God. Therefore, looking to God is a lesson that those who follow God must often learn, and it is something they will never finish experiencing in a lifetime. There are many people who have too little experience and cannot see God's actions, so they think, "There are many small things that I can do myself and in which I don't need to look to God." This is wrong. Some small things lead to big things, and God's will is hidden in some small things. Many people ignore the small things, and as a result, they find themselves having major setbacks due to small matters. Those who truly fear God, in both big and small matters, will look to God, pray to God, entrust everything to God, and then see how God leads and guides them. Once you have such experience, you will be able to look to God in all things, and the more you experience this, the more you will feel that looking to God in all things is very practical. When you look to God on a matter, it is possible that God will not give you a feeling, clear meaning, or much less, clear instructions, but He will make you understand an idea with an exact relevance to the matter, and this is God guiding you using a different method and giving you a way. If you can sense and understand this, you will benefit. You may not understand anything in the moment, but you must continue to pray and look to God. There is nothing wrong with this, and sooner or later you will be enlightened. Practicing this way does not mean abiding by rules. Instead, it is meeting the needs of the spirit, and it is how people should practice. You may not receive enlightenment and

guidance every time you pray to God and look to God, but people must practice this way, and if they want to understand the truth, they need to practice this way. This is the normal state of life and spirit, and only in this way can people maintain a normal relationship with God, so that their hearts are close to God. It can therefore be said that looking to God is the normal interaction with God in people's hearts. Regardless of whether you can receive God's enlightenment and guidance, you should pray to God and look to God in all things. This is also the inevitable way to live before God. When people believe in God and follow God, they should have the state of mind of always looking to God. This is the state of mind that people with normal humanity should possess. Sometimes, looking to God does not mean asking God to do something using specific words, or asking Him for specific guidance or protection. Rather, it is that when people encounter some issue, they are able to call on Him sincerely. So, what is God doing there when people call on Him? When someone's heart stirs and they have this thought: "Oh God, I can't do this myself, I don't know how to do it, and I feel weak and negative…," when this thought arises in them, does God not know about it? When this thought arises in people, are their hearts sincere? When they call on God sincerely in this way, does God assent to help them? Despite the fact that they may not have spoken a word, they show sincerity, and so God assents to help them. When someone encounters an especially thorny difficulty, when they have no one to turn to, and when they feel particularly helpless, they put their only hope in God. What are their prayers like? What is their state of mind? Are they sincere? Is there any adulteration at that time? It is only when you trust God as though He were the last straw that you clutch onto, hoping that He will help you, that your heart is sincere. Though you may not have said much, your heart has already stirred. That is, you give your sincere heart to God, and God listens.

When God listens, He sees your difficulties, and He will enlighten you, guide you, and help you. When is man's heart at its most sincere? It is most sincere when man looks to God when there is no way out. The most important thing to possess in looking to God is a sincere heart. You must be in a state of truly needing God. That is to say, people's hearts must at least be sincere, not perfunctory; they should not move only their mouths and not their hearts. If you muddle through the act of speaking to God, but your heart isn't moved, and what you mean is, "I have made my own plans already, and God, I'm just notifying You. I will go through with them regardless of whether or not You agree. I'm just going through the motions," then this means trouble. You are deceiving and toying with God, and this is also an expression of irreverence for God. How will God treat you after this? God will ignore you and put you aside, and you will be completely humiliated. If you don't actively seek God and don't make an effort in the truth, you will be cast out.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Belief in God Must Begin With Seeing Through the Evil Trends of the World

Daily Words of God Excerpt 377

The truth is the life of God Himself; it represents His disposition, His essence, and what He has and is. If you say that by having some experience and knowledge, you thereby have the truth, then have you achieved holiness? Why do you still show corruption? Why can't you discern between different types of people? Why can't you testify to God? Even if you understand some truths, can you represent God? Can you live out God's disposition? You may have some experience and knowledge regarding a certain aspect of the truth, and you may be able to shed a bit of light in your speech, but what you can provide to people is extremely limited and cannot last long. This is because your understanding and the light you have

obtained does not represent the essence of the truth, and it does not represent the entirety of truth. It only represents one side or a small aspect of the truth, it is only a level that can be achieved by human beings, and it is still far from the essence of the truth. This little bit of light, enlightenment, experience, and knowledge can never take the place of the truth. Even if all people have somewhat productively experienced a truth, and all their experiences and knowledge were put together, it would not reach the entirety and essence of even a single line of this truth. As has been said in the past, “I sum this up with a maxim for the human world: Among men, there is no one who loves Me.” This sentence is the truth, the true essence of life, a most profound thing, and an expression of God Himself. After three years of experience, you may have a little superficial understanding, and after seven or eight years, you may have a little more understanding, but this understanding can never stand in for this line of truth. After two years, someone else may have a little understanding, or some more understanding after ten years, or an even higher understanding after a lifetime, but the combined understanding of both of you cannot stand in for this line of truth. No matter how much insight, light, experience, or knowledge the two of you put together may have, it can never stand in for this line of truth. That is to say, human life is always human life, and no matter how your knowledge conforms to the truth, God’s will, or God’s requirements, it can never stand in for the truth. To say that people have the truth means that people genuinely understand the truth, live out some of the realities of God’s word, have some real knowledge of God, and can exalt and testify to God. However, it cannot be said that people already possess the truth, because the truth is too profound. Just one line of God’s word can take people a lifetime to experience, and even after several lifetimes of experience, or thousands of years, a single line of God’s word cannot be

fully experienced. It is clear that the process of understanding the truth and knowing God is indeed endless, and that there is a limit to how much of the truth people can understand in a lifetime of experience. Some people say they have the truth as soon as they understand the textual meaning of God's word. Isn't this nonsense? In terms of both light and knowledge, there is a matter of depth. The realities of truth that a person can enter into over a lifetime of belief are limited. Therefore, just because you possess some knowledge and light does not mean that you possess the realities of truth. The main thing you must look at is whether this light and knowledge touches upon the essence of the truth. This is the most important thing. Some people feel that they possess the truth when they can shed light or offer a little superficial understanding. This makes them happy, so they become smug and conceited. In fact, they are still far from entering the reality of the truth. What truth could people possess? Can people who have the truth fall down anytime and anywhere? When people have truth, how can they still defy God and betray God? If you claim that you have truth, it proves that within you is the life of Christ—then that is terrible! You have become the Lord, you have become Christ? This is an absurd statement, and is entirely inferred by people; it pertains to human notions and imaginings, and is not a tenable position with God.

When people understand the truth, and live with it as their life, what does this life refer to? It means the truth reigns supreme in their hearts, it means they are able to live by God's words, it means they have real knowledge of God's words and a genuine understanding of the truth. When people possess this new life within them, it is entirely achieved by practicing and experiencing God's words. It is built on the foundation of the truth of God's words, and it is attained by their living within the realm of the truth. All that people's life contains is their knowledge and experience

of the truth, and with this as its foundation, does not surpass that scope; this is the life that is being referred to when speaking of gaining the life of truth. To be able to live by the truth of God's words, it is not the case that the life of truth is inside people, nor is it the case that if they possess the truth as their life, people become the truth, and their internal life becomes the life of truth; less still can it be said that they are the life of truth. Ultimately, their life is still the life of a human. If you can live by God's words and possess knowledge of the truth, and if this understanding takes root within you, it becomes your life, and the truth you have gained through experience becomes the basis of your existence, and if you live by these words of God, no one can change it, and Satan cannot deceive or corrupt you, then you will have gained the life of the truth. That is, your life merely contains the truth, meaning your understanding, experience, and insight of the truth, and no matter what you do, you will live by these things, and you will not go beyond the scope of them. This is what it means to possess the reality of the truth, and such people are what God ultimately wants to gain with His work. But no matter how well people understand the truth, their essence is still one of humanity, and is not at all comparable to the essence of God. Because their experience of the truth is forever ongoing, and because it is impossible for them to completely live out the truth, and they can only live out the extremely limited bit of the truth attainable by humans, how, then, could they turn into God? … If you have a bit of experience with God's words, and are living by genuine experience and knowledge of truth, then God's words will gradually become your life. However, you still cannot say that the truth is your life or that what you are expressing is the truth; if such is your opinion, then you are wrong. If you only have some experience with one particular aspect of the truth, can this in itself represent you having the truth? Can this be considered to be obtaining the truth? Can you thoroughly

explain the truth? Can you discover God's disposition, and what God has and is, from the truth? If these effects are not achieved, this proves that having only experienced a certain aspect of the truth cannot be considered to truly understand the truth, or to know God, much less can it be said to have gained the truth. Everyone has experience with only one aspect and scope of the truth; by experiencing it within your limited scope, you cannot touch upon all of the truth's myriad aspects. Can people live out the original meaning of the truth? How much does your little bit of experience amount to? Only a single grain of sand on a beach; a lone drop of water in the ocean. Therefore, no matter how precious that knowledge and those feelings you have gained from your experiences might be, they still cannot be counted as the truth. They can only be said to be in line with the truth. The truth comes from God, and the inner meaning and the realities of the truth cover a very wide range that no one can fathom or refute it. As long as you have a real understanding of the truth and of God, you will understand some truths, no one will be able to refute these real understandings, and the testimonies that contain the realities of the truth are forever tenable. God praises those who possess the realities of truth. As long as you pursue the truth, and you can rely on God to experience God's words and can accept the truth as your life no matter what environment you are in, then you will have a path, be able to survive, and gain God's approval. Even though the little bit people gain is in line with the truth, it cannot be said that this is the truth, much less can it be said that they have gained the truth. The little bit of light people have obtained is only suitable for themselves or some others within a certain scope, but would not be suitable within a different scope. No matter how profound a person's experience, it is still so limited, and their experience will never reach the depth of the scope of the truth. A

person’s light and a person’s understanding can never be compared to the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 378

If you wish to practice and understand the truth, then first you must seek the truth when things happen to you in your everyday lives. That is, you must view things based on God’s words and the truth; when the essence of the problem is clear to you, then you will know how to practice in accordance with the principles of the truth. And if you always view things according to God’s words, you will be able to see the hand of God—the deeds of God—in everything that happens around you. No matter what happens around them, some people think that it has nothing to do with their faith in God or the truth; they merely follow their own inclinations, reacting according to the philosophies of Satan. Can they learn any lessons like this? Certainly not. It is for this reason that many people have believed in God for ten or twenty years and still have no understanding of the truth or entry into life. They are incapable of incorporating God into their everyday lives, or of approaching everything that happens around them based on God’s words, and so whenever anything happens to them, they cannot tell it for what it really is, nor are they able to handle it based on the principles of the truth. And so, such people do not enter into life. Some people only engage their minds when they are reading God’s words in assembly; at such times, they are able to speak of a little knowledge, but they cannot implement God’s words with anything that happens to them in real life, nor do they know how to practice the truth, and so they think that everything that happens in their everyday lives has no connection to the truth, no relationship with the words of God. In their faith in God, it’s as if they treat the words of God and the truth as an area of knowledge, as completely

divorced from their everyday lives and utterly separate from their views of things, their life goals, and their life pursuits. What of such a form of belief in God? Will they be able to understand the truth and enter reality? When they believe in God in this way, are they a follower of God? They are not someone who truly believes in God, much less are they a follower of God. All of the problems in their daily lives—including everything involving family, marriage, work, or their prospects—they see as having no connection to the truth, and so try to solve using human methods. Experiencing thus, they will never gain the truth, will never be able to understand just what it is that God wants to accomplish in people, and the effect He wishes to achieve in them. God expresses the truth in order to save people, to cleanse and change their corrupt dispositions, but they are not aware that only if they accept and pursue the truth will they be able to solve their own corrupt dispositions; they are not aware that only when they experience and practice the words of God in their everyday lives can they gain the truth. Are such people not dim and ignorant? Are they not the most foolish, ridiculous people? Some people have never pursued the truth in their faith in God. They think that faith in God means going to assembly, praying, singing hymns, reading God's words; they emphasize religious ceremony, and they never practice or experience God's words. This is how the people of religion believe in God. And when people treat something so important as the faith in God as religious conviction, do they not belong to the nonbelievers? Are they not unbelievers? Pursuing the truth requires experiencing many processes. There is a simple side to it, and there is also a complex side. Simply put, we should seek the truth and practice and experience God's words in everything that happens around us. Once you begin to do this, you will see more and more how much truth you need to gain and pursue in your belief in God, and that truth is so real and truth is

life. God saves humankind so that humankind can gain the truth as life. All of created humankind should accept the truth as life, not just those who perform duties, who are leaders and workers, and who serve God. God's words are directed to all humankind, and God speaks to all humankind. Therefore, all created beings and all humankind should accept God's words and the truth, seek the truth in all things, and then practice according to the principles of truth so that they can become able to practice and obey the truth. If only leaders and workers were required to practice the truth, this would be completely contrary to God's will, because the truth expressed by God is for the whole of humankind, and it is expressed for the purpose of saving humankind, not just to save a few people. If this were the case, the words expressed by God would have little meaning. Do you now have a path to pursue the truth? What is the first thing that must be practiced when pursuing the truth? Before all else, you must spend more time eating and drinking the words of God and listening to sermons and fellowships. When you encounter an issue, pray and seek more. When you have equipped yourselves with more truths, when you grow quickly and possess stature, you will be able to perform a duty, undertake a little work, and will thereby be able to make it through some trials and temptations. At that time, you will feel that you really have understood and gained some truths, and you will sense that the words spoken by God are all the truth, that they are the truths most necessary for the salvation of corrupt mankind, and that they are the truth of life given by the unique Creator.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Importance of Pursuing the Truth and the Path of Its Pursuit

Daily Words of God Excerpt 379

If people wish to be saved when they believe in God, what's key is whether or not they have a heart that fears God, whether or not God has a

place in their hearts, whether or not they are able to live before God and maintain a normal relationship with God. What's crucial is whether or not people are able to practice the truth, and attain obedience to God. Such are the path and conditions for being saved. If your heart is not able to live before God, if you do not often pray to God and fellowship with God, and lose the normal relationship with God, you will never be saved, for you have blockaded the path to salvation. If you do not have any relationship with God, you have reached the end of the line. If God is not in your heart, then it's useless to claim you have faith, and to only nominally believe in God, and it doesn't matter how many words of doctrine you are able to parrot, how much you have suffered for your belief in God, or how gifted you are; if God is absent from your heart, and you do not fear God, it doesn't matter how you believe in God, God will say, "Depart from Me, you evildoer." You will be classed as an evildoer. You will be unconnected to God, God will not be your Lord or your God. Even though you acknowledge that God rules over all, and acknowledge that God is the Creator, you do not worship God, and do not submit to the sovereignty of God. You follow the devil, Satan, only the devil, Satan, is your lord. If, in all things, you trust in yourself, and follow your own will, if you trust that your fate is in your hands, then what you believe in is yourself, and even though you claim to believe in and acknowledge God, God does not acknowledge you, you have no relationship with God, and so you are destined to ultimately be detested and rejected by God, punished by God, and cast out by God; God does not save people like you. People who truly believe in God are those who accept God as the Savior, who accept that God is the truth, the way, and the life, they are able to sincerely expend for God and perform the duty of a creature of God, they experience the work of God, they practice the words of God and the truth, they walk the path of

pursuing the truth, they are people who obey the sovereignty and arrangements of God, and who follow the will of God. Only when people have such faith in God can they be saved; if not, they will be condemned. Is it acceptable to engage in wishful thinking when people believe in God? In their faith in God, can people gain the truth when they always cling to their own notions and vague, abstract imaginings? Absolutely not. When people believe in God, they must accept the truth, they must believe in God as God asks, they must obey the orchestrations and arrangements of God; only then can they attain salvation. There is no other way apart from this; whatever you do, you must not engage in any wishful thinking. Fellowshiping this topic is highly important for people, is it not? This is a wake-up call for you.

Now that you have heard these messages, you should understand the truth and be clear about what salvation entails. What people like, what they strive for, what they are passionate about—none of this is important. What's most important is accepting the truth. In the final analysis, being able to gain the truth is what's most important, and that which can allow you to attain the fear of God and the shunning of evil is the correct path. If you have believed in God for several years and have always focused on the pursuit of things that bear no relation to the truth, then your faith has nothing to do with the truth, and nothing to do with God. You may claim to believe in and acknowledge God, but God is not your Lord, He is not your God, you do not accept that God controls your fate, you do not submit to all that God arranges for you, you do not acknowledge the fact of God being the truth—in which case your hopes of salvation have been shattered; if you cannot walk the path of pursuing the truth, you walk the path of destruction. If everything you pursue, focus on, pray about, and appeal for is based on the words of God, and upon what God asks, and if you have an increasing

sense that you obey the Creator, and worship the Creator, and feel that God is your Lord, your God, if you are increasingly glad to obey all that God orchestrates and arranges for you, and your relationship with God grows ever closer, and ever more normal, and if your love of God is ever more pure and true, then your grievances and misunderstandings about God, and your extravagant desires toward God, will grow ever fewer, and you will have wholly attained the fear of God and shunning of evil, which means that you will have already set foot on the path of salvation. Although walking the path of salvation comes with the discipline, pruning, dealing, judgment, and chastisement of God, and these cause you to suffer much pain, this is the love of God coming upon you. If, when you believe in God, you only pursue being blessed, and only pursue status and prestige, and are never disciplined, or pruned and dealt with, or judged and chastised, then although you may have an easy life, your heart will grow ever more distant from God, you will lose the normal relationship with God, and you will also be unwilling to accept the scrutiny of God; you will want to be your own boss—which all proves that the path you walk is not the right path. If you have experienced the work of God for a while and have an increasing sense of how humankind is so profoundly corrupt, and so prone to resisting God, and if you are anxious that a day may come when you do something that resists God, and are afraid that you are likely to offend God and be abandoned by Him, and thus feel that nothing is more frightful than opposing God, then you will have a heart that fears God. You will feel that when people believe in God, they must not stray from God; if they stray from God, if they stray from God's discipline, and from the judgment and chastisement of God, then this is equivalent to losing the protection and care of God, to losing the blessings of God, and it is all over for people; they can only become ever more depraved, they will be like the people of

religion, and will still be liable to oppose God while they believe in God—and in this, they will have become antichrists. If you can realize this, then you will pray to God, “Oh God! Please judge me and chastise me. In everything I do, I beg that You watch me. If I do something that violates the truth and violates Your will, may You severely judge me and chastise me—I cannot be without Your judgment and chastisement.” This is the correct path that people should walk in their faith in God. So measure according to this standard: Do you dare say that you have set foot upon the path of salvation? You dare not, because you have yet to become one of those who pursue the truth, in many things, you do not seek the truth, and you are not able to accept and submit to being dealt with and pruned—which proves that you are a long way off walking the path of salvation. Is it easy to set foot on the path of salvation if you are not someone who pursues the truth? Actually, it is not. If people have not experienced the judgment and chastisement of God, if they have not experienced the discipline, chastening, dealing and pruning of God, then it is not easy for them to become someone who pursues the truth, and as a result it is very difficult for them to set foot on the path to salvation. If, after hearing this message, you know it is the truth, yet you have yet to set foot on the path of pursuing the truth and achieving salvation, and you do not see this as something serious, feeling that sooner or later, the day will come when you will get on with it—no rush—then what kind of view is this? When you have such a view, you’re in trouble, and you will have a hard time setting foot on the path to salvation. So how should you resolve to be able to set foot on this path? You should say, “Ah! Right now I have yet to set foot on the path to salvation—this is pretty dangerous! God says that people must live before Him at all times, and must pray more, and that their hearts must be at peace, and not impulsive—so I should start putting all this into practice right now.”

To practice in this way is to enter onto the right track of faith in God; it's that simple. What kind of people are those who hear God's words and then go and put them into practice? Are they good people? They are—they are people who love the truth. What kind of person are they if, after hearing the words of God, they remain numb, indifferent, unyielding—if they treat God's words lightly, and turn a deaf ear and a blind eye to them? Are they not muddle-headed? People always ask if there are any shortcuts to being saved when they believe in God. I tell you there are not, and then I tell you of this simple path, but after hearing it you do not put it into practice—which is a case of not knowing a good thing when you hear it. Can such people be saved? Even though there is some hope for them, it is not great; salvation will be very difficult. There may be a day when they wake up from sleep, when they think things over and say to themselves, "I'm not young anymore, and I have not been attending to my proper duties while believing in God for all these years. God asks that people live before Him at all times, and I have not lived before God. I must hurry up and pray." It's not too late if they come to their senses in their hearts and begin to attend to their proper duties. But don't leave it too late; if you wait until you are in your seventies or eighties, and your body is failing, and you no longer have any energy, will it not be too late to pursue the truth? If you spend the best years of your life on meaningless things, and end up putting off or missing out on the pursuit of the truth, which is the most important thing of all, is this not extremely foolish? Is there anything more stupid? Many people are well aware of the true way and yet wait until the future to accept and pursue it—they are all fools. They do not know that pursuing the truth takes decades of effort before they can gain life. It will be too late for regret if they squander the best time for being saved!

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only With Fear of God Can One Tread Upon the Path of Salvation

Daily Words of God Excerpt 380

To be a church leader is not merely to learn to use the truth to resolve problems, but also to discover and cultivate people of talent, whom you absolutely must not envy or suppress. Practicing in this way is beneficial to the work of the church. If you can cultivate a few pursuers of the truth to cooperate well with you in all the work you do, and in the end, all of you have experiential testimonies, then you will be a qualified leader. If you grow able to act in all things according to the principles, you will then be living up to your loyalty. There are some who are always afraid that others are better than they and higher than they, that others will be esteemed while they are neglected. This leads them to attack and exclude others. Is this not a case of being jealous of people more capable than themselves? Is such behavior not selfish and contemptible? What kind of disposition is this? It is malicious! Thinking only about one's own interests, satisfying only one's own desires, showing no consideration for others or the interests of God's house—people like this have a bad disposition, and God has no love for them. If you are truly capable of being considerate of God's will, then you will be able to treat other people fairly. If you recommend a good person and let them undergo training and perform a duty, thereby adding a person of talent to God's house, will your work not then be easier to do? Will you not then have lived up to your loyalty in this duty? This is a good deed before God; it is the minimum of conscience and sense of which one who is a leader should be possessed. Those who are capable of putting the truth into practice can accept God's scrutiny when doing things. When you accept God's scrutiny, your heart is set straight. If you only ever do things for others to see, always want to gain others' praise and admiration, yet you do not accept God's scrutiny, then is God still in your heart? Such people have no reverence for God. Do not always do things for your own sake and

do not constantly consider your own interests; do not consider the interests of man, and give no thought to your own pride, reputation, or status. You must first give thought to the interests of God's house, and make them your first priority. You should be considerate of God's will and begin by contemplating whether or not you have been impure in the fulfillment of your duty, whether you have been loyal, fulfilled your responsibilities, and given your all, as well as whether or not you have wholeheartedly given thought to your duty and the work of the church. You must give consideration to these things. Think about them frequently and figure them out, and it will be easier for you to perform your duty well. If you are of poor caliber, if your experience is shallow, or if you are not proficient in your professional work, then there may be some mistakes or deficiencies in your work, and the results may not be very good—but you will have put forth your best effort. In everything you do, you do not satisfy your own selfish desires or preferences. Instead, you give constant consideration to the work of the church and the interests of the house of God. Though you may not achieve good results in performing your duty, your heart will have been rectified; if, on top of this, you can seek the truth to solve the problems in your duty, then your duty will be up to standard and you will be able to enter into the reality of the truth. This is bearing testimony.

Some people believe in God but do not pursue the truth. They always live by the flesh, clinging always to carnal pleasures, always sating their own selfish desires. No matter how many years such people believe in God, they will never enter the reality of the truth. This is the mark of having brought dishonor to God. You say, "I haven't done anything to resist God; how have I brought God dishonor?" All your ideas and thoughts are evil. In the intentions, goals, and motives behind your actions, and in the consequences of what you do—in every way you are satisfying Satan, being

its laughingstock, and letting it get something on you. You have borne none of the witness that a Christian should. You are someone who belongs to Satan. You dishonor God's name in all things and do not possess genuine testimony. Will God remember the things you have done? In the end, what conclusion will God draw about your acts and the duty you performed? Does something not have to come of that, some sort of statement? In the Bible, the Lord Jesus says, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity" (Matthew 7:22–23). Why did the Lord Jesus say this? Why did so many of those who preached, cast out demons, and performed many miracles in the name of the Lord become evildoers? It was because they did not accept the truth expressed by the Lord Jesus, did not keep the commandments of the Lord Jesus, and had no love for the truth in their hearts. They only wanted to exchange their work, suffering, and sacrifices for the Lord for the blessings of the kingdom of heaven. This is transacting with God, and it is using God and deceiving God, so the Lord Jesus loathed them, hated them, and condemned them as evildoers. Today, people are accepting the judgment and chastisement of God's words, but some still pursue reputation and status, always want to stand out, always want to be leaders and workers and gain reputation and status. Although they all say they believe in God and follow God, and they forsake and expend for God, they perform their duties to gain fame, interests, and status, and they always have personal schemes. They are not obedient or loyal to God, they act arbitrarily without reflecting on themselves at all, and so they have become evildoers. God hates such evildoers, and God does not save them. What is the standard by which a person's deeds are judged to be good or evil? It depends on whether or not

they, in their thoughts, expressions, and actions, possess the testimony of putting the truth into practice and of living out the reality of the truth. If you do not have this reality or do not live this out, then without doubt, you are an evildoer. How does God see evildoers? Your thoughts and external acts do not bear testimony for God, nor do they put Satan to shame or defeat it; instead, they shame God, and are riddled with marks that cause God to be ashamed. You are not testifying for God, not expending yourself for God, nor are you fulfilling your responsibility and obligations to God; instead, you are acting for your own sake. What does "for your own sake" mean? To be exact, it means for Satan's sake. Therefore, in the end, God will say, "Depart from Me, you that work iniquity." In God's eyes, you have not done good deeds, but rather your behavior has turned evil. It will not only fail to gain God's approval—it will be condemned. What does one with such a belief in God seek to gain? Would such belief not come to naught in the end?

For all who fulfill their duty, however profound or shallow their understanding of the truth, the simplest way of practice by which to enter the reality of the truth is to think of the interests of God's house in everything, and to let go of selfish desires, individual intentions, motives, pride, and status. Put the interests of God's house first—this is the least one should do. If a person performing their duty cannot do even this much, then how can they be said to be performing their duty? This is not performing one's duty. You should first consider the interests of God's house, be considerate of God's will, and consider the work of the church, and put these things first and foremost; only after that can you think about the stability of your status or how others see you. Do you not feel that it gets a little easier when you divide it into these steps and make some compromises? If you practice like this for a while, you will come to feel

that satisfying God is not difficult. In addition, you should be able to fulfill your responsibilities, perform your obligations and duties, set aside your selfish desires, set aside your own intents and motives, have consideration for God's will, and put first the interests of God's house, the work of the church, and the duty you should perform. After experiencing this for a while, you will feel that this is a good way to conduct yourself. It is living straightforwardly and honestly, without being a base person or a good-for-nothing, and living justly and honorably rather than being despicable and mean. You will feel that this is how a person should live and act. Gradually, the desire within your heart to gratify your own interests will lessen. Now, regardless of how long you have believed in God, your entry, understanding, and experience into the lessons of pursuing the truth, practicing the truth, and entering into the realities of the truth lacks depth, and you have no genuine experience or understanding, so you cannot give true testimony. I have now shared with you this simple strategy: You begin by practicing in this way, and once you have done so for a while, the state within you will change without your knowing it. It will turn from that ambivalent state, in which you are neither terribly interested in believing in God nor bored with it, into a state in which you feel believing in God and being an honest person are good things, and in which you are interested in being an honest person and feel there is meaning and nourishment in living thus. Your spirit will be grounded, at peace and gratified. Such a state will be yours, as a result of your having let go of your own motives, interests, and selfish desires. You will have earned it. This result is in part the product of human cooperation and in another part, the work of the Holy Spirit. The Holy Spirit won't work without people's cooperation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Freedom and Liberation Can Be Gained Only by Casting Off One's Corrupt Disposition

Daily Words of God Excerpt 381

What do you know about changes in disposition? The essences of changes in disposition and changes in behavior are different, and changes in practice are also different—they are all different in essence. Most people place special emphasis on behavior in their belief in God, as a result of which certain changes occur in their behavior. After they have begun to believe in God, they stop smoking and drinking, and they no longer contend with others, preferring to exercise patience when they suffer a loss. They undergo some behavioral changes. Some people feel that once they believe in God they understand the truth by reading God's word, they've experienced the work of the Holy Spirit, and they have true enjoyment in their hearts, making them particularly fervent, and there is nothing that they cannot forsake or suffer. Nevertheless, after having believed for eight, ten, or even twenty or thirty years, because there has been no change in their life dispositions, they end up sliding back into old ways; their arrogance and haughtiness grow more pronounced, they begin to compete for power and profit, they covet the church's money, they envy those who have taken advantage of God's house. They become parasites and vermin within God's house, and some are even exposed and cast out as false leaders and antichrists. And what do these facts prove? Mere behavioral changes are unsustainable; if there is no alteration in people's life dispositions, then sooner or later, they will show their true colors. This is because the source of the changes in their behavior is fervor, and coupled with some work by the Holy Spirit at the time, it is extremely easy for them to become fervent or to exhibit temporary kindness. As the unbelievers say, "Doing one good deed is easy; what's hard is doing a lifetime of good deeds." Why are people incapable of doing good deeds throughout their entire lives? Because by nature, people are wicked, selfish, and corrupt. One's behavior

is directed by their nature; whatever one's nature is, so is the behavior that one reveals, and only that which is revealed naturally represents one's nature. Things that are fake cannot last. When God works to save man, it is not to adorn man with good behavior—the purpose of God's work is to transform people's dispositions, to make them reborn into new people. God's judgment, chastisement, trials, and refinement of man all serve to change their disposition so that they may achieve absolute submission and devotion to God, and come to worship Him normally. This is the aim of God's work. Behaving well is not the same as submitting to God, much less does it equal being compatible with Christ. Changes in behavior are based on doctrine and born of fervor; they are not based upon true knowledge of God or upon the truth, much less do they rest upon guidance from the Holy Spirit. Even though there are times when some of what people do is enlightened or guided by the Holy Spirit, this is not an expression of their life. They have not yet entered into the realities of the truth, and their life disposition has not changed at all. No matter how good a person's behavior is, it does not prove that they obey God or that they put the truth into practice. Behavioral changes do not represent change in life disposition and they cannot be counted as expressions of people's life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 382

If a person has many good behaviors, it does not mean they possess the realities of truth. Only by practicing the truth and acting according to principles can you possess the realities of truth. Only by fearing God and shunning evil can you possess the realities of the truth. Some people have enthusiasm, can speak doctrine, obey the rules, and do many good deeds, but all that can be said about them is that they possess a little humanity. Those who can speak doctrine and always follow rules cannot necessarily

practice the truth. Although what they say is correct and sounds like it is free of problems, they have nothing to say in matters concerning the essence of the truth. Therefore, no matter how much doctrine someone can speak, it doesn't mean they understand the truth, and no matter how much doctrine they understand, they can't solve any problems. Religious theorists can all explain the Bible, but in the end, they all fall, because they do not accept the whole truth that God has expressed. People who have experienced a change in their dispositions are different; they have understood the truth, they are discerning on all issues, they know how to act in accordance with God's will, how to act in accordance with the principle of the truth, and how to act to satisfy God, and they understand the nature of the corruption they exhibit. When their own ideas and notions are revealed, they are able to be discerning and forsake the flesh. This is how a change in disposition is expressed. The main manifestation of people who have undergone a change in disposition is that they have come to clearly understand the truth, and when carrying things out, they put the truth into practice with relative accuracy and they do not exhibit corruption as often. Generally, those whose dispositions have transformed appear to be particularly reasonable and discerning, and due to their understanding of the truth, they do not exhibit as much self-righteousness or arrogance. They can see through and discern much of the corruption that has been revealed in them, so they do not give rise to arrogance. They are able to have a measured grasp on what man's place is, on how to behave reasonably, on how to be dutiful, on what to say and what not to say, and on what to say and what to do to which people. Thus, people whose dispositions have changed are relatively reasonable, and only such people truly live out a human likeness. Because they understand the truth, they are able to speak and see things in accordance with the truth, and they are principled in

everything they do; they are not subject to the influence of any person, matter, or thing, and they all have their own views and can uphold the principle of the truth. Their dispositions are relatively stable, they do not blow hot and cold, and no matter what their circumstances, they understand how to do their duties properly and how to behave to God's satisfaction. Those whose dispositions have actually changed are not focused on what to do to make themselves look good on a superficial level; they have gained internal clarity on what to do to satisfy God. Therefore, from the outside, they may not seem to be so enthusiastic or to have done anything very great, but everything they do is meaningful, is valuable, and yields practical results. Those whose dispositions have changed are certain to possess a lot of the realities of the truth, and this can be confirmed by their perspectives on things and their principled actions. Those who have not obtained the truth have absolutely not achieved any change in life disposition. How exactly is a change in disposition achieved? Human beings have been deeply corrupted by Satan, they all resist God, and they all have the nature of resisting God. God saves people by turning those who have the nature of resisting God and who can resist God into those who can obey and fear God. This is what it means to be someone whose disposition has changed. No matter how corrupt a person is or how many corrupt dispositions they have, as long as they can accept the truth, accept God's judgment and chastisement, and accept various trials and refinements, they will have a true understanding of God, and at the same time they will be able to clearly see their own nature and essence. When they truly know themselves, they will be able to hate themselves and Satan, they will be willing to forsake Satan, and completely obey God. Once a person has this determination, they can pursue the truth. If people have true knowledge of God, if their satanic disposition is purified, and God's words take root within them, and

have become their life and the basis of their existence, if they live by God's words, and have completely changed and become new people—then this counts as change in their life disposition. A change in disposition does not mean having a mature and seasoned humanity, nor does it mean that people's outer dispositions are meeker than before, that they used to be arrogant but now can communicate reasonably, or that they used to listen to no one but now can listen to others; such external changes cannot be said to be transformations in disposition. Of course, transformations in disposition do include such expressions, but the most crucial ingredient is that internally, their life has changed. This is entirely because God's words and the truth have taken root inside them, rule within them, and have become their life. Their views on things have also changed. They can see straight through what is going on in the world and with mankind, how Satan corrupts humankind, how the great red dragon resists God, and the essence of the great red dragon. They can hate the great red dragon and Satan in their hearts, and they can completely turn to and follow God. This means their life disposition has changed, and they have been gained by God. Changes in life disposition are fundamental changes, while changes in behavior are superficial. Only those who have achieved changes in life disposition are those who have obtained the truth, and only they have been gained by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 383

Transformation in one's disposition is not a change in behavior, nor is it a feigned outward change or a temporary alteration made out of zeal. No matter how good these changes are, they cannot take the place of changes in life disposition, because these outward changes can be achieved through human efforts, but changes in life disposition cannot be achieved by human

effort alone. Experiencing God's judgment, chastisement, trials, and refinement is required to achieve this, as well as the perfection of the Holy Spirit. Although people who believe in God exhibit some good behavior, not a single one of them truly obeys God, truly loves God, or can do God's will. Why is this? It is because this requires a change in life disposition to achieve, and a mere change in behavior is far from being enough. A change in disposition means that you have knowledge and experience of the truth, and that the truth has become your life, that it can direct you, and dominate your life and everything about you. This is a change in your life disposition. People who possess the truth as life are those whose dispositions have changed. In the past, there may have been some truths that you could not put into practice when you understood them, but now you can practice any aspect of the truth you understand without obstacle or difficulty. When you practice the truth, you feel very peaceful and happy, but if you can't practice the truth, you feel pain and your conscience is disturbed. You can practice the truth in everything, live by God's words, and have a foundation for living. This means that your disposition has changed. You can now easily let go of your notions and imaginings, your fleshly preferences and pursuits, and those things that you couldn't let go of before; you feel that God's words are genuinely good, and that practicing the truth is the best thing to do. This means your disposition has changed. A change in disposition sounds very simple, but it is actually a process that involves much experience. During this period, people need to suffer many hardships, they need to subdue their own bodies and forsake their flesh, they also need to suffer judgment, chastisement, pruning, being dealt with, trials, and refinement, and they also need to experience many failures, falls, internal struggles, and torments within their hearts. Only after these experiences can people have some understanding of their own nature, but some

understanding does not produce a complete change right away; they have to go through a long period of experience before they can get rid of their corrupt dispositions little by little. This is why it takes a lifetime to change one's disposition. For example, if you display corruption in a matter, can you immediately practice the truth once you realize it? You cannot. While you are possessed of understanding, others prune you and deal with you, and then your environment compels you and forces you to act in accordance with the principles of the truth. Sometimes, you're still not reconciled to doing so, and say to yourself, "Do I have to do it like this? Why can't I do it how I want? Why am I always being asked to practice the truth? I don't want to do this, I'm tired of it!" Experiencing God's work requires undergoing the following process: from being reluctant to practice the truth, to willingly practicing the truth; from negativity and weakness, to strength and being able to forsake the flesh. When people reach a certain point of experience and then undergo some trials, refinement, and ultimately understand God's will and some truths, then they will be somewhat happy and willing to act in accordance with the principles of the truth. At the outset, people are reluctant to practice the truth. Take devotedly fulfilling one's duties as an example: You have some understanding of fulfilling your duties and being devoted to God, and you also have some understanding of the truths, but when will you be able to completely devote yourself to God? When will you be able to fulfill your duties in both name and deed? This will require a process. During this process, you could suffer many hardships. Some people might deal with you, and others might criticize you. Everyone's eyes will be on you, scrutinizing you, and only then will you begin to realize that you are in the wrong and that you are actually the one who has done poorly, that lacking devotion in the fulfillment of your duty is unacceptable, and that you must not be careless or perfunctory. The Holy

Spirit will enlighten you from within, and reproach you when you make a mistake. During this process, you will understand some things about yourself, and will know that you are too impure, you harbor too many personal motives, and have too many immoderate desires when fulfilling your duties. Once you have understood the essence of these things, if you can come before God in prayer and have true repentance, you can be cleansed of those corrupt things. If, in this manner, you frequently seek the truth to resolve your own practical problems, you will gradually set foot upon the right path of faith; you will begin to have true life experiences, and your corrupt disposition will start to be gradually purified. The more someone's corrupt disposition is purified, the more their life disposition will transform.

Although many people are now performing their duties, in essence, how many people are muddling through their duties? How many people can accept the truth and perform their duties according to the principles of truth? How many people fulfill their duties according to God's requirements after their dispositions have changed? By examining these things more, you will be able to know whether you are really up to standard in fulfilling your duty, and you will also be able to see clearly whether your disposition has changed. Achieving transformation in one's disposition is not a simple matter; it does not mean just having a few changes in behavior, gaining some knowledge of the truth, being able to talk a bit about one's experience with every aspect of the truth, or having some changes or becoming a little obedient after being disciplined. These things do not constitute transformation in one's life disposition. Why do I say this? Though you may have changed somewhat, you are still not truly putting the truth into practice. Perhaps because you are temporarily in a suitable environment, and the situation permits it, or your current circumstances have compelled

you, you behave in this way. In addition, when you are in a good mood, when your state is normal, and when you have the work of the Holy Spirit, you can practice the truth. But suppose you are in the midst of a trial, when you are suffering like Job amidst your trials, or that you face the trial of death. When this comes, will you still be able to practice the truth, stand firm in testimony? Can you say something like what Peter said, "Even if I were to die after knowing You, how could I not do so gladly and happily?" What did Peter value? What Peter valued was obedience, and he regarded knowing God as the most important thing, so he was able to obey until death. Transformation in disposition does not happen overnight; it takes a whole lifetime of experience to achieve. Understanding the truth is a little easier, but being able to practice the truth in various contexts is hard. Why do people always have trouble putting the truth into practice? In fact, these difficulties are all directly related to people's corrupt dispositions, and they are all hindrances that come from corrupt dispositions. Therefore, you have to suffer much and pay a price to put the truth into practice. If you didn't have corrupt dispositions, you wouldn't have to suffer and pay a price to practice the truth. Isn't this an obvious fact? Sometimes it might seem as though you are putting the truth into practice, but in reality, the nature of your actions does not show that you are doing so. In following God, many people are able to cast aside their families and careers and fulfill their duties, and therefore they believe they are practicing the truth. However, they are never able to offer true experiential testimony. What is going on here, exactly? To measure them by man's notions, they seem to be practicing the truth, yet God does not recognize what they are doing as practicing the truth. If the things you do have personal motives behind them and are adulterated, then you are liable to deviate from principles, and cannot be said to be practicing the truth; this is just a type of conduct.

Strictly speaking, your conduct will probably be condemned by God; it will not be praised or remembered by Him. To go on dissecting this to its essence and root, you are someone who does evil, and these outward behaviors of yours are opposition to God. From the outside, you are not interrupting or disturbing anything and you have not done real damage. It appears to be logical and reasonable, yet inside it, there are human contaminants and intents, and its essence is that of doing evil and resisting God. Therefore, you should determine whether there has been a change in your disposition and whether you are putting the truth into practice using God's words, and by looking at the motives behind your own actions. It does not depend on whether your actions conform to the human imaginings and human intentions, or whether they are suited to your taste; such things are not important. Rather, it depends on God saying whether or not you are conforming to His will, whether or not your actions possess the reality of the truth, and whether or not they meet His requirements and standards. Only measuring yourself against God's requirements is accurate. Transformation in disposition and putting the truth into practice are not as simple and easy as people imagine. Do you understand this now? Do you have any experience with this? When it comes to a problem's essence, you might not understand it; your entry has been overly superficial. You run about all day long, from dawn until dusk, rising early and going to bed late, yet you have not achieved transformation in your life disposition, and you cannot grasp what such a transformation involves. This means your entry is too shallow, does it not? Regardless of how long you have believed in God, you might not sense the essence and deep things to do with achieving transformation in disposition. Can it be said that your disposition has changed? How do you know whether God praises you or not? At the very least, you will feel exceptionally steadfast regarding everything that you do,

and you will feel the Holy Spirit guiding and enlightening you and working in you while you are fulfilling your duties, doing any work in God's house, or ordinarily. Your conduct will fit hand-in-hand with God's words, and once you have gained a certain degree of experience, you will feel that how you acted in the past was relatively suitable. If, however, after gaining experience for a period of time, you feel that some of the things you did in the past were not suitable, and you are dissatisfied with them, and feel that the things you did were not in accordance with the truth, then this proves that everything you did was done in resistance to God. It is evidence that your service was full of rebelliousness, resistance, and human ways of acting, and that you have utterly failed to achieve changes in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

Daily Words of God Excerpt 384

In measuring whether or not people can obey God, the key thing to look at is whether they desire anything extravagant from God, and whether or not they have ulterior motives. If people are always making demands of God, it proves that they are not obedient to Him. Whatever happens to you, if you cannot receive it from God, cannot seek the truth, are always speaking from your own subjective reasoning and always feeling that only you are right, and are even capable of doubting that God is the truth and righteousness, then you will be in trouble. Such people are most arrogant and rebellious to God. People who always make demands of God can never truly obey Him. If you make demands of God, this proves that you are making a deal with God, that you are choosing your own thoughts, and acting according to your own thoughts. In this, you betray God, and are without obedience. To make demands of God is senseless; if you truly believe that He is God, then you will not dare to make demands of Him, nor

will you be qualified to make demands of Him, whether they be reasonable or not. If you have true faith in God, and believe that He is God, then you will have no choice but to worship and obey Him. People today not only make their own choices, they even ask God to act according to their own will. Not only do they not choose to obey God, they even ask God to obey them. Isn't this irrational? Therefore, if there is no true conviction in man, no substantial faith, they can never obtain God's praise. When people are able to make fewer demands of God, their true conviction and their obedience will grow, and their sense of reason will also become comparatively normal. It is often the case that the more inclined to reason people are, and the more justification they give, the harder they are to deal with. Not only do they have many demands, but they also take a mile when given an inch. When satisfied in one area, they then make demands in another, they have to be satisfied in all areas, and if they are not, they start complaining, and write themselves off as hopeless. Later they feel indebted and regretful, and they weep bitter tears, and want to die. What is the use in that? Is this not irrational? This series of problems has to be resolved from the root. If you have a corrupt disposition and don't resolve it, and if you insist on waiting until you get into trouble or cause disaster to resolve it, how can you make up for this loss? Isn't this a bit of an afterthought? Therefore, to completely resolve the problem of a corrupt disposition, you must seek the truth to resolve it when it first arises. You must solve the corrupt disposition in its budding state, thereby ensuring a mistake is not made and preventing future troubles. If a corrupt disposition takes root and becomes one's thoughts or viewpoint, it will be able to direct a person to do evil. Therefore, the main purpose of self-reflection and self-knowledge is to discover corrupt dispositions, and quickly seek the truth to resolve them. You must know what things are in your nature, what you like, what you

pursue, and what you want to achieve. You must analyze these things according to God's words to see if they are in line with God's will, and see why they are erroneous. Once you understand these things, you must resolve the problem of abnormality of reason, which is to say, the problem of irrationality. This is not only the problem of a corrupt disposition, but of lacking reason. Especially where people's interests are concerned, people who are overwhelmed by interests can become irrational. This is a mental problem, and this is also people's Achilles' heel. Some people feel that they have certain caliber and gifts, and they always want to be leaders to stand out, so they ask God to use them. If God doesn't use them, they say, "How can God not favor me? God, if You use me to do something important, I promise I'll expend for You!" Is this kind of intention correct? It is a good thing to expend for God, but there are motivations behind their willingness to expend for God. What they truly love is status, and this is what they pay attention to. If people are truly obedient, they can follow God wholeheartedly regardless of whether God uses them, and they can expend for God regardless of whether they have status. Only these people can be considered rational and obedient to God. It is good when people are willing to expend for God, and God is willing to use such people, but if they aren't equipped with the truth, God has no way to use them. If people are willing to put effort into the truth and cooperate, there must be a preparatory stage. Only after people understand the truth and can genuinely obey God can God formally use them. This stage of practice is indispensable. Leaders and workers today are all in this stage of practice. After they have life experience and can act with principle, they will be fit to be used by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

Daily Words of God Excerpt 385

The only attitude that a created being should have toward the Creator is one of obedience, one of unconditional obedience. This is something that some people today may be unable to accept. This is because man's stature is too small and they are without the reality of the truth. If, when God does things that are at odds with your notions, you are liable to misinterpret God—even to disobey God, and turn your back on Him—then you are far from being able to obey God. While man is provided for and watered by the word of God, man is in fact striving for a single goal, which is ultimately to be able to achieve unconditional, absolute submission to God—at which point, you, this creation, will have reached the standard required. There are times when God deliberately does things that are at odds with your notions, and deliberately does things that go against your wishes, and which may even seem to be at odds with the truth, and against human feelings, and offensive to you; these things may be difficult for you to accept, you may not be able to get your head round them, and no matter how you analyze them, they may feel wrong to you and you may not be able to accept them, you may feel that God was unreasonable to do this—but in fact, God did this deliberately. So what is God's aim in doing these things? It is to test and expose you, to see whether or not you are able to seek the truth, whether or not you have true obedience to God. Do not seek a basis for all that God does and asks, and do not ask why. Trying to reason with God has no use. You just have to recognize that God is the truth and be capable of absolute obedience. You just have to recognize that God is your Creator and your God. This is higher than any reasoning, higher than any worldly wisdom, higher than any human morality, ethics, expertise, philosophy, or traditional culture—higher, even, than human emotions, human righteousness, and so-called human love. It is higher than everything. If this is not clear to you, then a day will sooner or later come when something happens to you and

you fall. At the very least, you will rebel against God and walk a deviant path; if you are ultimately able to repent, and recognize the loveliness of God, and recognize the significance of God's work in you, then you will still have hope of salvation—but if you fall because of this thing and are unable to climb back up, you have no hope. Whether God judges, chastises, or curses people, this is all in order to save them, and they need have no fear. What should you fear? You should fear God saying, "I detest and reject you." If God says this, you are in trouble: This means that God will not save you, that you have no hope of salvation. And so, in accepting God's work, people must understand God's will. Whatever you do, do not nitpick when it comes to God's words, saying, "Judgment and chastisement are okay, but condemnation, curse, destruction—won't that mean it's all over for me? What's the point of being a creature of God? So I'm not going to be, and You won't be my God anymore." If you reject God and do not stand firm in your testimony, then God may truly reject you. Do you know this? No matter how long people have believed in God, no matter how many roads they have traveled, how much work they have done, or how many duties they have performed, everything they have done during this time has been in preparation for one thing. What is that? They have been preparing to ultimately have absolute obedience to God, unconditional obedience. What does "unconditional" mean? It means that you make no justification, and speak nothing of your own objective reasons, it means that you don't split any hairs; you are a creature of God, you are not worthy of this. When you split hairs with God, you have mistaken your place, and when you try to reason with God—again, you have mistaken your place. Do not argue with God, do not always try to figure out the reason, do not insist on understanding before you obey, and on not obeying when you don't understand. When you do this, you have mistaken your place, in which case

your obedience to God is not absolute; it is obedience that is relative and conditional. Are those who make conditions for their obedience to God people who truly obey God? Are you treating God as God? Do you worship God as the Creator? If you do not, then God does not acknowledge you. What must you experience in order to attain the absolute and unconditional obedience to God? And how should you experience? For one thing, people must accept the judgment and chastisement of God, they must accept being pruned and dealt with. In addition, they must accept God's commission, they must pursue the truth as they perform their duty, they must understand the various aspects of the truth that relate to entry into life, and attain understanding of God's will. Sometimes, this is beyond people's caliber, and they lack the powers of comprehension to attain understanding of the truth, and can only understand a little when others fellowship with them or through learning lessons from the various situations created by God. But you must be aware that you must have a heart of obedience to God, you must not try to reason with God or make conditions; everything that God does is what ought to be done, for He is the Creator; you are a creature of God, and you must have an attitude of obedience, and must not always ask the reason or speak of conditions. If you lack even the most basic attitude of obedience, and are even liable to doubt and be wary of God, or to think, in your heart, "I must look at if God is really going to save me, at whether God is really righteous. Everyone says that God is love—well, then, I must see whether there really is love involved in what God does in me, whether it really is love," if you constantly examine whether what God does is in line with your notions and tastes, or even what you believe to be the truth, then you have mistaken your place, and you are in trouble: You will be likely to offend God's disposition. Truths relating to obedience are crucial, and no truth can be completely and clearly expressed in just a couple of sentences;

they all relate to people's various states and corruption. Entry into the reality of the truth cannot be attained in one or two—or three or five—years. It requires experiencing many things, experiencing much of the judgment and chastisement of God's words, experiencing much pruning and dealing, and ultimately attaining the ability to practice the truth. Only then will pursuit of the truth be effective, and only then will people possess the reality of the truth. Only those who possess the reality of the truth are those who have true experience.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 386

In the course of experiencing the work of God, no matter how many times you have failed, fallen down, been pruned, dealt with, or exposed, these are not bad things. Regardless of how you have been pruned or dealt with, or whether it is by leaders, workers, or your brothers or sisters, these are all good things. You must remember this: No matter how much you suffer, you are actually benefiting. Anyone with experience can attest to this. No matter what, being pruned, dealt with, or exposed is always a good thing. It is not a condemnation. It is God's salvation and the best opportunity for you to get to know yourself. It can bring your life experience a change of gears. Without it, you will possess neither the opportunity, the condition, nor the context to be able to reach an understanding of the truth of your corruption. If you truly understand the truth, and are able to unearth the corrupt things hidden in the depths of your heart, if you can clearly distinguish them, then this is good, this has solved a major problem of entry into life, and is of great benefit to changes in disposition. Becoming able to truly know yourself is the best opportunity for you to mend your ways and become a new person; it is the best opportunity for you to obtain new life. Once you truly know yourself, you

will be able to see that when the truth becomes one's life, it is a precious thing indeed, and you will thirst for the truth, practice the truth, and enter into its reality. This is such a great thing! If you can grab this opportunity and earnestly reflect upon yourself and gain a genuine knowledge of yourself whenever you fail or fall down, then in the midst of negativity and weakness, you will be able to stand back up. Once you have crossed this threshold, you will then be able to take a big step forward and enter the reality of the truth.

If you believe in God's sovereignty, then you have to believe that everyday occurrences, be they good or bad, do not happen at random. It is not that someone is deliberately being hard on you or targeting you; this was all arranged and orchestrated by God. Why does God orchestrate all these things? It is not to reveal you for who you are or to expose and cast you out; exposing you is not the end goal. The goal is to perfect you and save you. How does God perfect you? And how does He save you? He starts by making you aware of your own corrupt disposition, and by making you know your nature and essence, your shortcomings, and what you lack. Only by knowing these things and having a clear understanding of them can you pursue the truth and gradually cast off your corrupt disposition. This is God providing you with an opportunity. This is God's compassion. You have to know how to seize this opportunity. You should not oppose God, butt heads with God, or misunderstand Him. In particular, when faced with the people, matters, and things that God arranges around you, do not constantly feel that things are not as you wish them to be; do not constantly wish to escape them or always blame and misunderstand God. If you are constantly doing those things, then you are not experiencing God's work, and that will make it very difficult for you to enter the reality of the truth. Whatever you encounter that you cannot fully understand, when a difficulty

arises, you must learn to submit. You should begin by coming before God and praying more. That way, before you know it, a shift will occur in your internal state, and you will be able to seek the truth to resolve your problem. As such, you will be able to experience God's work. As this happens, the reality of the truth will be wrought within you, and this is how you will progress and undergo a transformation of the state of your life. Once you have undergone this change and possess this reality of the truth, you will also possess stature, and with stature comes life. If someone always lives based on a corrupt satanic disposition, then no matter how much enthusiasm or energy they have, they still cannot be considered to possess stature, or life. God works in every single person, and no matter what His method is, what kind of people, matters, and things He makes use of in His service, or what kind of tone His words have, He only has one end goal: saving you. And how does He save you? He changes you. So how could you not suffer a bit? You are going to have to suffer. This suffering can involve many things. First, people must suffer when they accept the judgment and chastisement of God's words. When God's words are too severe and explicit and people misinterpret God—and even have notions—that can be painful, too. Sometimes God raises up an environment around people to expose their corruption, to make them reflect on and know themselves, and they will suffer a little then, too. Sometimes, when they are directly pruned, dealt with, and exposed, people must suffer; it is as if they have been put under the knife. If there is no suffering, there is no effect. If every time you are pruned and dealt with, and every time you are laid bare by an environment, it arouses your feelings and gives you a boost, then through this process you will enter the reality of the truth, and will have stature. If, every time you are subjected to being pruned and dealt with, and to being exposed by an environment, you feel no pain or discomfort whatsoever, and

feel nothing at all, and if you do not come before God to seek His will, neither praying nor seeking the truth, then you really are so numb! God does not work in you when your spirit feels nothing, when it does not react. He will say, “This person is overly numb, and has been corrupted too deeply. No matter how I discipline him, deal with him, or try to keep him in check, I still cannot move his heart or awaken his spirit. This person will be in trouble; he is not easy to save.” If God arranges certain environments, people, matters, and things for you, if He prunes and deals with you and if you learn lessons from this, if you have learned to come before God, learned to seek the truth, and, unknowingly, are enlightened and illuminated and attain the truth, if you have experienced a change in these environments, reaped rewards, and made progress, if you begin to have a little comprehension of God’s will and you cease to complain, then all of this will mean that you have stood firm in the midst of the trials of these environments, and have withstood the test. As such, you will have gotten through this ordeal. How will God regard those who withstand the test? God will say that they have a true heart, and that they can endure this kind of suffering because, deep down, they love the truth and want to gain the truth. If God has this kind of assessment of you, are you not then someone with stature? Do you not then have life? And how is this life attained? Is it bestowed by God? God supplies you in various ways and uses various people, things, and objects to train you. This is as if God is personally giving you food and drink, personally delivering various foodstuffs before you for you to eat your fill and enjoy; only then can you grow and stand strong. This is how you must experience and comprehend these things; this is how to submit to everything that comes from God. This is the sort of mindset and attitude you must possess, and you must learn to seek the truth. You should not be constantly looking for external causes or blaming others

for your troubles or finding faults with people; you must have a clear understanding of God's will. From the outside, some people might seem to have opinions about you or prejudices against you, but you should not see things that way. If you see things from this kind of standpoint, the only thing you will do is make excuses, and you will not be able to attain anything. You should see things objectively and accept everything from God. When you view things in this way, it will be easy for you to obey the work of God, and you will be able to seek the truth, and grasp the will of God. Once your viewpoint and state of mind are rectified, you will be able to attain the truth. So, why do you not just do it? Why do you resist? If you stopped resisting, you would gain the truth. If you resist, you will not gain anything, and you will also hurt God's feelings and disappoint Him. How will God be disappointed? You do not accept the truth, you have no hope of salvation, and God is not able to gain you, so how could He not be disappointed? When you do not accept the truth, this is tantamount to pushing away food that has been personally offered to you by God. You say that you are not hungry and that you do not need it; God tries again and again to encourage you to eat, but you still do not want it. You would rather go hungry. You think that you are satiated, when actually, you have absolutely nothing. People like this are so lacking in sense, and so self-righteous; truly, they don't know a good thing when they see it, they are the most impoverished and pitiful of people.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. To Gain the Truth, One Must Learn From the People, Matters, and Things Nearby

Daily Words of God Excerpt 387

In their work, church leaders and workers must pay attention to two principles: One is to do their work exactly according to the principles stipulated by the work arrangements, never violating those principles and

not basing their work on anything that they might imagine or on any of their own ideas. In everything they do, they should show concern for the work of the church, and always put the interests of God's house first. Another thing —and this is most crucial—is that in all things, they must focus on following the Holy Spirit's guidance and do everything in strict keeping with God's words. If they are still capable of going against the Holy Spirit's guidance, or if they stubbornly follow their own ideas and do things according to their own imagination, then their actions will constitute a most serious resistance against God. Frequently turning their back on the enlightenment and guidance of the Holy Spirit will only lead to a dead end. If they lose the work of the Holy Spirit, then they will not be able to work; and even if they do somehow manage to work, they will accomplish nothing. These are the two main principles that leaders and workers must abide by while working: One is to perform their work in exact accordance with the work arrangements from the Above, as well as to act according to the principles that have been set forth by the Above; and the other is to follow the guidance of the Holy Spirit within them. Once these two principles are grasped, they will not be so liable to make mistakes. Your experience in doing church work is still limited, and when you work, it is highly adulterated by your own ideas. At times, you may not understand the enlightenment or guidance within you that comes from the Holy Spirit; at other times, you appear to understand it, but you are likely to ignore it. You always imagine or deduce in a human manner, acting as you think appropriate, with no concern at all for the Holy Spirit's intentions. You go about your work solely according to your own ideas, setting aside any enlightenment from the Holy Spirit. Such situations occur frequently. Inner guidance from the Holy Spirit is not at all transcendental; it is, in fact, very normal. That is, in the depths of your heart, you know this is an appropriate

way to act, and that it is the best way. This thought is actually quite clear; it did not come of pondering, and sometimes you do not fully understand why you should act this way. This is often none other than enlightenment from the Holy Spirit. This happens most often to people with experience. The Holy Spirit guides you to do what is most appropriate. It is not something you think about, rather it is a feeling in your heart that makes you realize that this is the best way to do it, and you like to do it that way without knowing why. This may come from the Holy Spirit. One's own ideas often come from thinking and considering, and are all adulterated by self-will; they only think of what benefit and advantage it is to them; every act that humans decide to do has these things in it. Guidance from the Holy Spirit, however, in no way contains such adulterations. It is necessary to pay careful attention to the guidance or enlightenment from the Holy Spirit; particularly in key issues, you must be careful in order to grasp it. People who like to use their brains, and who like to act on their own ideas, are the most liable to miss such guidance or enlightenment. Adequate leaders and workers are people who possess the work of the Holy Spirit, who are attentive to the work of the Holy Spirit at every moment, who obey the Holy Spirit, fear God, are mindful of God's will, and tirelessly pursue the truth. To satisfy God and bear witness for Him properly, you should often reflect on your motives and adulterations in the performance of your duty, and then try to see how much of the work is motivated by human ideas, how much is born of enlightenment by the Holy Spirit, and how much is in keeping with God's words. You must constantly, and in all circumstances, reflect on whether your words and deeds are in line with the truth. To practice frequently in this manner will put you on the right track of serving God. It is necessary to possess the realities of the truth to achieve service to God in a way that is in line with His intentions. Only after they have

understood the truth can people have the ability to discern and recognize what emerges from their own ideas and what emerges from human motives. They are able to recognize human impurities, as well as what it means to act according to the truth. Only after they can discern can they be certain that they can put the truth into practice and be fully in line with God's will. Without understanding the truth, it is impossible for people to practice discernment. A muddleheaded person might believe in God his entire life without knowing what it means to have his own corruption revealed or what it means to resist God, because he does not understand the truth; that thought does not even exist in his mind. The truth is beyond reach for people of overly low caliber; no matter how you fellowship on it with them, they still do not understand. Such people are muddleheaded. In their faith, muddleheaded people cannot testify to God; they can merely do a bit of service. If leaders and workers are to perform their duties well, then their caliber cannot be too bad. At the very least, they must understand spiritual things and receive things purely, so that they can easily understand the truth and practice the truth. Some people's experience is too shallow, so sometimes they have deviations in their understanding of the truth, and then they are prone to make mistakes. When they have deviations in their understanding, they are not up to the task of practicing the truth. When there are deviations in their understanding of the truth, they are likely to follow rules, and when they follow rules, it is easy to make mistakes, and they aren't up to the task of practicing the truth. When there are deviations in understanding, it is also easy to be deceived and used by antichrists. Therefore, deviations in understanding can lead to many mistakes. As a result, not only will they fail to perform their duties well, they can also easily go astray, which harms the life entry of God's chosen people. What is the value of someone doing their duty like this? They have simply become

someone who disrupts and disturbs the work of the church. And lessons must be learned from these failures. In order to fulfill the work that God entrusts, it is necessary for leaders and workers to grasp these two principles: One must strictly adhere to the work arrangements from the Above in performing duty, and must pay attention to and obey any guidance from the Holy Spirit in accordance with the word of God. Only when these two principles are grasped can one's work be effective and God's will be satisfied.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 388

What Peter sought was to come to know himself and see what had been revealed in him through the refinement of God's words and within the various trials that God provided for him. When he truly came to understand himself, Peter realized just how deeply corrupt humans are, how worthless and unworthy of serving God they are, and that they do not deserve to live before Him. Peter then fell prostrate before God. Having experienced so much, Peter ultimately came to feel, "Knowing God is the most precious thing! If I died before knowing Him, it would be such a pity. Knowing God is the most important, most meaningful thing there is. If man does not know God, then he does not deserve to live, is the same as an animal, and has no life." By the time Peter's experience had reached this point, he had come to know his own nature and gained a relatively good understanding of it. Although he perhaps would not have been able to explain it as clearly as people would nowadays, Peter had indeed reached this state. Therefore, walking the path of pursuing the truth and attaining perfection by God requires knowing one's own nature from within God's utterances, as well as comprehending the aspects of one's nature and accurately describing it in words, speaking clearly and plainly. Only this is truly knowing yourself,

and you will have attained the result God requires. If your knowledge has not yet reached this point, but you claim to know yourself and say that you have gained life, then are you not simply bragging? You do not know yourself, nor do you know what you are in front of God, whether you have truly met the standards of being human, or how many satanic elements you still have within you. You are still unclear about who you belong to, and you do not even have any self-knowledge—so how can you possess reason in front of God? When Peter was pursuing life, he focused on understanding himself and transforming his disposition over the course of his trials, and he strove to know God, and in the end, he thought, "People must seek an understanding of God in life; knowing Him is the most critical thing. If I do not know God, then I cannot rest in peace when I die. Once I know Him, if God then has me die, then I will still feel most gratified to do so; I will not complain in the slightest, and my entire life will have been fulfilled." Peter was not able to gain this level of understanding or reach this point immediately after he had begun to believe in God; he underwent a great many trials instead. His experience had to reach a certain milestone, and he had to completely understand himself, before he could sense the value of knowing God. Therefore, the path Peter took was the path of pursuing the truth, and was one of gaining life and of being perfected; this was the aspect upon which his specific practice was primarily focused.

In your faith in God, what path are you walking now? If you do not, like Peter, seek life, understanding of yourself, and knowledge of God, then you are not walking the path of Peter. These days, most people are in this sort of state: "In order to gain blessings, I must expend myself for God and pay a price for Him. In order to gain blessings, I must abandon everything for God; I must complete what He has entrusted me with, and perform my duty well." This is dominated by the intention to gain blessings, which is an

example of expending oneself for God entirely for the purpose of obtaining rewards from Him and gaining a crown. Such people do not have the truth in their hearts, and surely their understanding merely consists of a few words of doctrine which they show off everywhere they go. Theirs is the path of Paul. The faith of such people is an act of constant toil, and deep down they feel that the more they do, the more it will prove their loyalty to God; that the more they do, the more He will certainly be satisfied; and that the more they do, the more they will deserve to be granted a crown before God, and the greater the blessings they gain will be. They think that if they can endure suffering, preach, and die for Christ, if they can sacrifice their own lives, and if they can complete all of the duties with which God has entrusted them, then they will be those who gain the greatest blessings, and will be certain to be granted crowns. This is precisely what Paul imagined and what he sought; it is the exact path that he walked, and it was under the guidance of such thoughts that he worked to serve God. Do those thoughts and intentions not originate from a satanic nature? It is just like worldly humans, who believe that while on earth they must pursue knowledge, and that after obtaining it they can stand out from the crowd, become officials, and have status; they think that once they have status, they can realize their ambitions and bring their homes and businesses up to a certain level of prosperity. Do not all unbelievers walk this path? Those who are dominated by this satanic nature can only be like Paul in their faith. They think: “I must cast off everything to expend myself for God; I must be faithful before Him, and eventually, I will receive great rewards and great crowns.” This is the same attitude as that of worldly people who pursue worldly things; they are no different at all, and are subject to the same nature. When people have this sort of satanic nature, out in the world, they will seek to obtain knowledge, learning, status, and to stand out from the crowd; if they believe

in God, they will seek to obtain great crowns and great blessings. If people do not pursue the truth when they believe in God, they are sure to take this path; this is an immutable fact, it is a natural law. The path that people who do not pursue the truth take is diametrically opposed to that of Peter. Which path are you all currently on? Though you may not have planned to take the path of Paul, your nature has ruled that you walk this way, and you are going in that direction in spite of yourself. Though you want to set foot upon the path of Peter, if you are not clear on how to do that, then you will take the path of Paul involuntarily: This is the reality of the situation. How exactly should one walk the path of Peter these days? If you are unable to distinguish between the paths of Peter and Paul, or if you are not at all familiar with them, then no matter how much you claim to be walking Peter's path, those are just empty words. You need to first have a clear idea of what the path of Peter is and what the path of Paul is. Only when you truly understand that Peter's path is the path of pursuing life, and the only path to perfection, will you be able to walk Peter's path, pursuing as he pursued, and practicing the principles that he practiced. If you do not understand Peter's path, then the path you take will definitely be that of Paul, for there will be no other path for you; you will have no choice. People who do not understand the truth and are not able to pursue it will find it difficult to walk the path of Peter, even if they have resolve. It can be said that God has now revealed to you the path to salvation and perfection. This is God's grace and elevation, and it is He who guides you onto the path of Peter. Without God's guidance and enlightenment, no one would be able to take Peter's path; the only choice would be to go down the path of Paul, following in Paul's footsteps to destruction. Back then, Paul did not feel it was wrong to walk down that path; he fully believed that it was correct. He did not gain the truth, and he especially did not undergo a change in

disposition. He believed too much in himself, and felt that there was not the slightest issue with believing that way. He continued onward, full of confidence and with the utmost self-assurance. By the end, he never came to his senses; he still thought that to him to live was Christ. As such, Paul continued down that path to the very end, and by the time he was ultimately punished, it was all over for him. Paul's path did not involve coming to know himself, much less seeking a change in disposition. He never analyzed his own nature, nor did he gain any knowledge of what he was; he simply knew that he was the chief culprit in the persecution of Jesus. But he had not had the slightest understanding of his own nature, and after finishing his work, Paul felt that he was living as Christ and should be rewarded. The work that Paul did was merely service rendered for God. For Paul personally, though he received some revelations from the Holy Spirit, he had obtained no truth or life at all. He was therefore not saved by God; he was punished by God. Why is it said that Peter's path is the path to perfection? It is because, in Peter's practice, he placed particular emphasis on life, on seeking to know God, and on knowing himself. Through his experience of God's work, he came to know himself, gained an understanding of man's corrupt states, learned of his own shortcomings, and discovered the most valuable thing that people should pursue. He was able to sincerely love God, he learned how to repay God, he gained some truth, and he possessed the reality that God requires. From all the things that Peter said during his trials, it can be seen that he was indeed the one with the most understanding of God. Because he came to understand so much truth from God's words, his path grew brighter and brighter, and more and more in alignment with God's will. If Peter had not possessed this truth, then the path he took could not have been so correct.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

Daily Words of God Excerpt 389

Peter was faithful to Me for many years, yet he never grumbled nor had any complaint; even Job was not his equal, and, throughout the ages, the saints have all fallen far short of Peter. He not only sought to know Me, but also came to know Me during a time when Satan was enacting its deceitful schemes. This led Peter to serve Me for many years, always in line with My will, and for this reason, he was never exploited by Satan. Peter drew lessons from the faith of Job, yet also clearly perceived Job's shortcomings. Although Job had been of great faith, he lacked knowledge of matters in the spiritual realm, so he said many words that did not correspond to reality; this shows that Job's knowledge was shallow and incapable of perfection. Therefore, Peter focused always on gaining a sense of the spirit, and always paid attention to observing the dynamics of the spiritual realm. As a result, he not only was able to ascertain something of My wishes, but also had a modicum of knowledge of the deceitful schemes of Satan. Because of this, his knowledge of Me grew to be greater than anyone else's throughout the ages.

From Peter's experience, it is not hard to see that if humans wish to know Me, they must focus on giving careful consideration within their spirits. I do not ask that you "dedicate" a certain amount to Me externally; this is of secondary concern. If you do not know Me, then all the faith, love, and loyalty of which you speak are but illusions; they are froth, and you are sure to become someone who makes great boasts before Me but does not know himself. As such, you will once more be ensnared by Satan and unable to extricate yourself; you will become a son of perdition and an object of destruction. However, if you are cold and uncaring toward My words, then you undoubtedly oppose Me. This is fact, and you would do

well to look through the gate of the spiritual realm at the many and varied spirits that have been chastised by Me. Which of them, faced with My words, was not passive, uncaring, and unaccepting? Which of them was not cynical about My words? Which of them did not try to find fault with My words? Which of them did not use My words as "defensive weapons" with which to "protect" themselves? They did not use the contents of My words as a way to know Me, but merely as toys to play with. In this, were they not resisting Me directly? Who are My words? Who is My Spirit? I have asked you such questions so many times, yet have you ever gotten any higher and clear insights about them? Have you ever truly experienced them? I remind you once again: If you do not know My words, nor accept them, nor put them into practice, then you will inevitably become objects of My chastisement! You will surely become victims of Satan!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 8

Daily Words of God Excerpt 390

Though many people believe in God, few understand what faith in God means, and what they must do to conform to God's will. This is because, though people are familiar with the word "God" and phrases such as "the work of God," they do not know God, and still less do they know His work. No wonder, then, that all those who do not know God are muddled in their belief of Him. People do not take belief in God seriously, and this is entirely because believing in God is too unfamiliar, too strange for them. In this way, they fall short of God's demands. In other words, if people do not know God, and do not know His work, then they are not fit for God's use, and still less are they able to satisfy His will. "Belief in God" means believing that there is a God; this is the simplest concept as regards believing in God. What's more, believing that there is a God is not the same

as truly believing in God; rather, it is a kind of simple faith with strong religious overtones. True faith in God means the following: On the basis of the belief that God holds sovereignty over all things, one experiences His words and His work, purges one's corrupt disposition, satisfies the will of God, and comes to know God. Only a journey of this kind may be called "faith in God." Yet people often see belief in God as a simple and frivolous matter. People who believe in God in this way have lost what it means to believe in God, and though they may continue to believe until the very end, they shall never gain God's approval, because they tread upon the wrong path. There are still those today who believe in God according to letters and in hollow doctrine. They do not know that they lack the essence of belief in God, and they cannot receive God's approval. Still they pray to God for blessings of safety and sufficient grace. Let us stop, quiet our hearts, and ask ourselves: Can it be that believing in God really is the easiest thing on earth? Can it be that believing in God means nothing more than receiving much grace from God? Are people who believe in God without knowing Him or who believe in God and yet oppose Him really able to satisfy the will of God?

—The Word, Vol. 1. The Appearance and Work of God. Preface

Daily Words of God Excerpt 391

What is it that man has gained since he first began believing in God? What have you come to know about God? How much have you changed because of your belief in God? Today, you all know that man's belief in God is not solely for the salvation of the soul and the well-being of the flesh, nor is it to enrich his life through loving God, and so on. As it stands, if you love God for the sake of the well-being of the flesh or momentary pleasure, then even if, in the end, your love for God reaches its peak and you ask for nothing more, this love that you seek is still an adulterated love

and not pleasing to God. Those who use love for God to enrich their dull existence and fill a void in their hearts are the kind of people who are greedy for a life of ease, not those who truly seek to love God. Love of this kind is forced, it is the pursuit of mental gratification, and God has no need of it. What kind of love, then, is yours? For what do you love God? How much true love for God is there within you right now? The love of the great majority of you is of the aforementioned kind. Such love can only maintain the status quo; it cannot achieve immutability, nor can it take root in man. This kind of love is only like a flower that blooms and withers without bearing fruit. In other words, after you have loved God once in such a way, if there is no one to lead you on the path ahead, then you will collapse. If you can only love God in the time of loving God but afterward your life disposition remains unchanged, then you will remain unable to escape from the shroud of the influence of darkness, you will remain unable to break free from Satan's bonds and its trickery. No one such as this can be fully gained by God; in the end, their spirit, soul, and body will still belong to Satan. There can be no doubt about this. All those who cannot be fully gained by God will return to their original place, that is, back to Satan, and they will go down to the lake of fire and brimstone to accept the next step of punishment from God. Those gained by God are those who forsake Satan and escape from its domain. They are officially numbered among the people of the kingdom. This is how the people of the kingdom come to be. Are you willing to become this kind of person? Are you willing to be gained by God? Are you willing to escape from the domain of Satan and return to God? Do you now belong to Satan or are you numbered among the people of the kingdom? These things should already be clear, and require no further explanation.

—The Word, Vol. 1. The Appearance and Work of God. What Viewpoint Believers Ought to Hold

Daily Words of God Excerpt 392

In the past, many sought with wild ambition and notions, they sought as a result of their own hopes. Let us put aside such issues for the moment; what is of key importance now is to find a way of practice that will enable each of you to maintain a normal condition before God and gradually break free of the shackles of Satan's influence, so that you may be gained by God, and live out on earth what God asks of you. Only in this way can you fulfill the intentions of God. Many believe in God, yet know neither what it is that God wants nor what it is that Satan wants. They believe in a muddle-headed way, simply going with the flow, and so have never had a normal Christian life; what is more, they have never had normal personal relationships, much less a normal relationship with God. From this it can be seen that the difficulties and shortcomings of man, and other factors that can thwart the will of God, are many. This is sufficient to prove that man has not yet got onto the right track of belief in God, nor has he entered into the real experience of human life. So what does it mean to get on the right track of belief in God? To get on the right track means that you can quiet your heart before God at all times and enjoy normal communion with God, gradually coming to know what is lacking in man and slowly gaining a deeper knowledge of God. Through this, your spirit gains new insight and new enlightenment every day; your longing grows, you seek to enter into the truth, and every day there is new light and new understanding. Through this path, you gradually break free of the influence of Satan and grow in your life. Such people have entered the right track. Evaluate your own actual experiences and examine the path you have pursued in your faith: When you hold those up against that described above, do you find you are on the right track? In what matters have you broken free from the shackles of Satan and from the influence of Satan? If you have yet to get on the right

track, then your ties with Satan have not been severed. This being the case, will your seeking to love God lead you to a love that is authentic, single-minded, and pure? You say that your love for God is unwavering and heartfelt, yet you have not broken free of the shackles of Satan. Are you not trying to make a fool of God? If you wish to attain a state in which your love for God is without adulteration, and you wish to be fully gained by God and numbered among the people of the kingdom, then you must first set yourself on the right track of belief in God.

—The Word, Vol. 1. The Appearance and Work of God. What Viewpoint Believers Ought to Hold

Daily Words of God Excerpt 393

The common problem that exists in all people is that they understand the truth but fail to put it into practice. This is because, on the one hand, they are unwilling to pay the price, and on the other, because their discernment is too inadequate; they are unable to see many of the difficulties of everyday lives for what they are, and do not know how to practice properly. Because people's experiences are too shallow, their caliber too poor, and the degree to which they understand the truth limited, they have no way of resolving the difficulties they encounter in their everyday lives. They believe in God in word only, and are incapable of bringing God into their everyday lives. That is to say, God is God, life is life, and it is as if people have no relationship with God in their lives. That is what everyone thinks. Believing in God thus, people will not, in reality, be gained and perfected by Him. In fact, it is not that the word of God has not found complete expression, but rather that people's ability to receive His word is simply too inadequate. One could say that almost no one acts according to God's original intentions; rather, their faith in God is according to their own intentions, the religious notions they held in the past, and their

own way of doing things. Few are those who undergo a transformation following the acceptance of God's word and begin to act in accordance with His will. Instead, they persist in their mistaken beliefs. When people begin to believe in God, they do so based on the conventional rules of religion, and they live and interact with others entirely on the basis of their own philosophy for living. One could say that this is the case for nine out of every ten people. There are very few who formulate another plan and turn over a new leaf after beginning to believe in God. Humanity has failed to regard the word of God as truth, or, taking it as truth, to put it into practice.

Take, for instance, faith in Jesus. Whether someone had just started to believe or had done so for a very long time, all simply put to use whatever talents they had and demonstrated whatever skills they possessed. People simply added "faith in God," these three words, into their usual lives, yet made no changes to their disposition, and their faith in God did not grow in the slightest. Their pursuit was neither hot nor cold. They did not say that they would give up on their faith, but neither did they consecrate all to God. They had never truly loved God or obeyed Him. Their faith in God was a mixture of the genuine and the counterfeit, they approached it with one eye open and one eye shut, and were not earnest in practicing their faith. They continued in such a state of befuddlement, and ultimately died a muddled death. What is the point of all that? Today, to believe in the practical God, you must set foot on the right track. If you believe in God, you should not only seek blessings, but to love God and know God. Through His enlightenment, through your own individual seeking, you can eat and drink His word, develop a real understanding of God, and have a real love of God that comes from your inmost heart. In other words, when your love for God is most genuine, and no one can destroy or stand in the way of your love for Him, at this time you are on the right track in your belief in God. This

proves that you belong to God, for your heart is already in God's possession and nothing else can then take possession of you. Through your experience, through the price you have paid, and through the work of God, you are able to develop an unbidden love for God—and when you do, you will become free from the influence of Satan and will come to live in the light of God's word. Only when you have broken free from the influence of darkness can you be said to have gained God. In your belief in God, you must try to seek this goal. This is the duty of each of you. None of you should be satisfied with the current state of affairs. You cannot be of two minds toward the work of God, nor can you regard it lightly. You should think of God in all respects and at all times, and do all things for His sake. And whenever you speak or act, you should place the interests of the house of God first. Only thus can you be after God's heart.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Live for the Truth Since You Believe in God

Daily Words of God Excerpt 394

In their faith in God, people's greatest fault is that they believe in word only, and God is utterly absent from their everyday lives. All people, indeed, believe in the existence of God, yet God is not a part of their everyday lives. People's mouths speak many prayers to God, but God has little place in their hearts, and so God tries them again and again. It is because people are impure that God has no alternative but to try them, so that they may feel ashamed and come to know themselves in the midst of these trials. If not, humanity would turn into the descendants of the archangel, and become increasingly corrupt. In the process of their faith in God, each person casts off many of their personal intentions and objectives under God's ceaseless cleansing. If not, God would have no way of using anyone, and no way of doing in people the work that He ought. God first

cleanses people, and through this process, they may come to know themselves and God may change them. Only then does God work His life into them, and only thus can their hearts be fully turned to God. And so I say, believing in God is not as simple as people say. As God sees it, if you only have knowledge but do not have His word as life, and if you are limited only to your own knowledge but cannot practice the truth or live out the word of God, then this is proof still that you do not have a heart that loves God, and it shows that your heart does not belong to God. One can come to know God by believing in Him: This is the final goal, and the goal of man's pursuit. You must put effort into living out the words of God so that they may come to fruition in your practice. If you have only doctrinal knowledge, then your faith in God will come to naught. Only if you then also practice and live out His word can your faith be considered complete and in accord with God's will. On this road, many people can speak of much knowledge, but at their time of death, their eyes brim with tears, and they hate themselves for having wasted a lifetime and lived to a ripe old age for naught. They merely understand doctrines, but cannot put the truth into practice or bear witness to God; instead, they simply run hither and thither, busy as a bee, and only on the brink of death do they finally see that they lack true testimony, that they do not know God at all. And is this not too late? Why do you not seize the day and pursue the truth that you love? Why wait until tomorrow? If in life you do not suffer for the truth or seek to gain it, can it be that you wish to feel regret in your dying hour? If so, then why believe in God? In truth, there are many matters in which people, if they put in just the slightest exertion, can put the truth into practice and thereby satisfy God. It is only because people's hearts are ever possessed by demons that they cannot act for the sake of God, and constantly rush about for the sake of their flesh, with nothing to show for it in the end. For this reason,

people are constantly afflicted by troubles and difficulties. Are these not the torments of Satan? Is this not the corruption of the flesh? You should not try to fool God by flapping your lips. Rather, you must take tangible action. Do not deceive yourself—what would be the point of that? What can you gain by living for the sake of your flesh and struggling for profit and fame?

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Live for the Truth Since You Believe in God

Daily Words of God Excerpt 395

Now, you are to pursue becoming the people of God, and shall begin the entire entry onto the right track. To be the people of God means entering into the Age of Kingdom. Today, you officially begin to enter into the training of the kingdom, and your future lives shall cease to be as slack and sloppy as they were before; living in such a way, it is impossible to attain the standards required by God. If you do not feel any urgency, then this shows that you have no desire to improve yourself, that your pursuit is muddled and confused, and you are incapable of fulfilling God's will. Entry into the training of the kingdom means beginning the life of the people of God—are you willing to accept such training? Are you willing to feel a sense of urgency? Are you willing to live under God's discipline? Are you willing to live under God's chastisement? When God's words come upon you and test you, how will you act? And what will you do when faced with all manner of facts? In the past, your focus was not on life; today, you must focus on entering into the reality of life, and pursue changes in your life disposition. This is what must be achieved by the people of the kingdom. All those who are the people of God must possess life, they must accept the training of the kingdom, and pursue changes in their life disposition. This is what God requires of the people of the kingdom.

God's requirements for the people of the kingdom are as follows:

1. They must accept God's commissions. This is to say, they must accept all of the words spoken in God's work of the last days.

2. They must enter into the training of the kingdom.

3. They must pursue having their hearts touched by God. When your heart has completely turned to God, and you have a normal spiritual life, you will live in the realm of freedom, which means you will live under the care and protection of God's love. Only when you live under the care and protection of God will you belong to God.

4. They must be gained by God.

5. They must become a manifestation of God's glory on earth.

These five points are My commissions for you. My words are spoken unto the people of God, and if you are unwilling to accept these commissions, I will not force you—but if you truly accept them, then you will be able to do the will of God. Today, you begin to accept God's commissions, and pursue becoming the people of the kingdom and attaining the standards required to be the people of the kingdom. This is the first step of entry. If you wish to fully do God's will, then you must accept these five commissions, and if you are able to achieve them, you will be after God's heart and surely God will make great use of you. What is crucial today is entering into the training of the kingdom. Entry into the training of the kingdom involves the spiritual life. Previously, there was no talk of the spiritual life, but today, as you begin entry into the training of the kingdom, you officially enter into the spiritual life.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Daily Words of God Excerpt 396

What kind of life is the spiritual life? The spiritual life is one in which your heart has completely turned to God, and is able to be mindful of God's love. It is one in which you live in God's words, and nothing else occupies your heart, and you are able to grasp the will of God today, and are guided by the light of the Holy Spirit today in order to fulfill your duty. Such a life between man and God is the spiritual life. If you are unable to follow the light of today, then a distance has opened up in your relationship with God—it may even have been severed—and you are without a normal spiritual life. A normal relationship with God is built upon the foundation of accepting the words of God today. Do you have a normal spiritual life? Do you have a normal relationship with God? Are you someone who follows the work of the Holy Spirit? If you are able to follow the light of the Holy Spirit today, and can grasp God's will within His words, and enter into these words, then you are someone who follows the stream of the Holy Spirit. If you do not follow the stream of the Holy Spirit, then you are undoubtedly someone who does not pursue the truth. The Holy Spirit has no chance of working within those who have no desire to improve themselves, and as a result, such people are never able to summon their strength, and are always passive. Today, do you follow the stream of the Holy Spirit? Are you in the stream of the Holy Spirit? Have you emerged from a passive state? All those who believe in the words of God, who take the work of God as the foundation, and follow the light of the Holy Spirit today—they are all in the stream of the Holy Spirit. If you believe that God's words are unequivocally true and correct, and if you believe the words of God no matter what He says, then you are someone who pursues entry into the work of God, and in this way you fulfill God's will.

To enter into the stream of the Holy Spirit, you must have a normal relationship with God, and you must first rid yourself of your passive state.

Some people always follow the crowd, and their hearts stray too far from God; such people have no desire to improve themselves, and the standards they pursue are too low. Only the pursuit of loving God and being gained by God is God's will. There are people who only use their conscience to repay God's love, but this cannot meet God's will; the higher the standards you pursue, the more it will be in harmony with God's will. As someone who is normal, and who pursues the love of God, entry into the kingdom to become one of the people of God is your true future, and a life that is of the utmost value and significance; no one is more blessed than you. Why do I say this? Because those who do not believe in God live for the flesh, and they live for Satan, but today you live for God, and live to do the will of God. That is why I say your lives are of the utmost significance. Only this group of people, who have been selected by God, are able to live out a life of the utmost significance: No one else on earth is able to live out a life of such value and meaning. Because you have been selected by God, and are raised up by God, and, moreover, because of God's love for you, you have grasped the true life, and know how to live a life that is of the utmost value. This is not because your pursuit is good, but because of the grace of God; it was God who opened the eyes of your spirit, and it was the Spirit of God that touched your heart, giving you the good fortune to come before Him. If the Spirit of God had not enlightened you, then you would be incapable of seeing what is lovely about God, nor would it be possible for you to love God. It is wholly because the Spirit of God has touched people's hearts that their hearts have turned to God. Sometimes, when you are enjoying the words of God, your spirit is touched, and you feel that you cannot help but love God, that there is great strength within you, and that there is nothing that you cannot put aside. If you feel like this, then you have been touched by the Spirit of God, and your heart has wholly turned to God, and you will

pray to God and say: “O God! We truly have been predestined and chosen by You. Your glory gives me pride, and it feels glorious for me to be one of Your people. I will expend anything and give anything to do Your will, and will devote all my years, and an entire lifetime of efforts, to You.” When you pray like this, there will be unending love and true obedience toward God in your heart. Have you ever had such an experience as this? If people are often touched by the Spirit of God, then they are especially willing to devote themselves to God in their prayers: “O God! I wish to behold Your day of glory, and I wish to live for You—nothing is more worthy or meaningful than to live for You, and I have not the slightest desire to live for Satan and the flesh. You raise me up by enabling me to live for You today.” When you have prayed in this way, you will feel that you cannot help but give your heart to God, that you must gain God, and that you would hate to die without having gained God while you are alive. Having spoken such a prayer, there will be an inexhaustible strength within you, and you will not know from where it comes; in your heart there will be limitless power, and you will have a sense that God is so lovely, and that He is worth loving. This is when you will have been touched by God. All those who have had such an experience have been touched by God. For those who are often touched by God, changes occur in their lives, they are able to make their resolution and are willing to completely gain God, the love for God in their hearts is stronger, their hearts have completely turned to God, they hold no regard for family, the world, entanglements, or their future, and they are willing to devote a lifetime of efforts to God. All those who have been touched by the Spirit of God are people who pursue the truth, and who have hope of being made perfect by God.

—The Word, Vol. 1. The Appearance and Work of God. Know God’s Newest Work and Follow His Footsteps

Daily Words of God Excerpt 397

Of principal importance in following God is that everything should be according to the words of God today: Whether you are pursuing entry into life or the fulfillment of God's will, everything should be centered around the words of God today. If what you commune and pursue are not centered around the words of God today, then you are a stranger to the words of God, and totally bereft of the work of the Holy Spirit. What God wants are people who follow His footsteps. No matter how wonderful and pure what you understood before is, God does not want it, and if you are unable to put aside such things, then they will be a tremendous obstacle to your entry in the future. All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great their suffering, or how much they run about, none of it means anything to God, and He will not commend them. Today, all those who follow the present words of God are in the stream of the Holy Spirit; those who are strangers to the words of God today are outside of the stream of the Holy Spirit, and such people are not commended by God. Service that is divorced from the present utterances of the Holy Spirit is service that is of the flesh, and of notions, and it is impossible for it to be in accordance with God's will. If people live among religious notions, then they are unable to do anything that is fit for God's will, and even though they serve God, they serve in the midst of their imaginings and notions, and are totally incapable

of serving in accordance with the will of God. Those who are unable to follow the work of the Holy Spirit do not understand the will of God, and those who do not understand the will of God cannot serve God. God wants service that is after His own heart; He does not want service that is of notions and the flesh. If people are incapable of following the steps of the Holy Spirit's work, then they live amid notions. The service of such people interrupts and disturbs, and such service runs contrary to God. Thus those who are unable to follow the footsteps of God are incapable of serving God; those who are unable to follow the footsteps of God most certainly oppose God, and are incapable of being compatible with God. "Following the work of the Holy Spirit" means understanding the will of God today, being able to act in accordance with the present requirements of God, being able to obey and follow the God of today, and entering in accordance with the newest utterances of God. Only this is someone who follows the work of the Holy Spirit and is in the stream of the Holy Spirit. Such people are not only capable of receiving God's praise and seeing God, but can also know God's disposition from the latest work of God, and can know man's notions and disobedience, and man's nature and essence, from His latest work; furthermore, they are able to gradually achieve changes in their disposition during their service. Only people such as this are those who are able to gain God, and who have genuinely found the true way. Those who are cast out by the work of the Holy Spirit are people who are incapable of following the latest work of God, and who rebel against the latest work of God. That such people openly oppose God is because God has done new work, and because the image of God is not the same as that in their notions—as a result of this, they openly oppose God and pass judgment upon God, which results in God loathing and rejecting them. Possessing the knowledge of the latest work of God is no easy matter, but if people have a mind to obey the

work of God and seek the work of God, then they will have the chance to see God, and will have the chance to gain the newest guidance of the Holy Spirit. Those who intentionally oppose the work of God cannot receive the enlightenment of the Holy Spirit or the guidance of God. Thus, whether or not people can receive the latest work of God depends on the grace of God, it depends on their pursuit, and it depends on their intentions.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Daily Words of God Excerpt 398

All who are able to obey the present utterances of the Holy Spirit are blessed. It does not matter how they used to be, or how the Holy Spirit used to work within them—those who have gained the latest work of God are the most blessed, and those who are unable to follow the latest work today are cast out. God wants those who are able to accept the new light, and He wants those who accept and know His latest work. Why is it said that you must be a chaste virgin? A chaste virgin is able to seek the work of the Holy Spirit and understand the new things, and moreover, able to put aside old notions, and obey the work of God today. This group of people, who accept the newest work of today, were predestined by God before the ages, and are the most blessed of people. You hear the voice of God directly, and behold the appearance of God, and so, throughout heaven and earth, and throughout the ages, none have been more blessed than you, this group of people. All this is because of God's work, because of God's predestination and selection, and because of God's grace; if God did not speak and utter His words, could your conditions be as they are today? Thus, may all glory and praise be to God, for all this is because God raises you up. With these things in mind, could you still be passive? Could your strength still be unable to rise up?

That you are able to accept the judgment, chastisement, smiting, and refinement of God's words, and, moreover, are able to accept God's commissions, was predestined by God before the ages, and thus you must not be too distressed when you are chastised. No one can take away the work that has been done in you, and the blessings that have been bestowed upon you, and no one can take away all that has been given to you. People of religion brook no comparison with you. You are not possessed of great expertise in the Bible, and are not equipped with religious theory, but because God has worked within you, you have gained more than anyone throughout the ages—and so this is your greatest blessing. Because of this, you must be even more dedicated to God, and even more loyal to God. Because God raises you up, you must bolster your efforts, and must ready your stature to accept the commissions of God. You must stand firm in the place God has given you, pursue becoming one of the people of God, accept the training of the kingdom, be gained by God and ultimately become a glorious testimony to God. Are you possessed of these resolves? If you are possessed of such resolves, then ultimately you are sure to be gained by God, and will become a glorious testimony to God. You should understand that the principal commission is being gained by God and becoming a glorious testimony to God. This is the will of God.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Daily Words of God Excerpt 399

The words of the Holy Spirit today are the dynamics of the work of the Holy Spirit, and the Holy Spirit's continual enlightenment of man during this period is the trend of the work of the Holy Spirit. And what is the trend in the work of the Holy Spirit today? It is the leadership of the people into

the work of God today, and into a normal spiritual life. There are several steps to entry into a normal spiritual life:

1. First, you must pour your heart into the words of God. You must not pursue God's words in the past, and must not study them nor compare them with the words of today. Instead, you must completely pour your heart into the present words of God. If there are people who still wish to read the words of God, spiritual books, or other accounts of preaching from the past, and who do not follow the words of the Holy Spirit today, then they are the most foolish of people; God detests such people. If you are willing to accept the light of the Holy Spirit today, then completely pour your heart into the utterances of God today. This is the first thing you must achieve.

2. You must pray upon the foundation of the words spoken by God today, enter into the words of God and commune with God, and make your resolutions before God, establishing what standards you wish to pursue the accomplishment of.

3. You must pursue profound entry into the truth upon the foundation of the work of the Holy Spirit today. Do not hold on to outdated utterances and theories from the past.

4. You must seek to be touched by the Holy Spirit, and enter into the words of God.

5. You must pursue entry into the path walked by the Holy Spirit today.

And how do you seek being touched by the Holy Spirit? The crucial thing is to live in God's present words, and to pray upon the foundation of God's requirements. Having prayed in this way, the Holy Spirit is sure to touch you. If you do not seek with a basis in the foundation of the words spoken by God today, then this is fruitless. You should pray, and say: "O

God! I oppose You, and I owe You so much; I am so disobedient, and never able to satisfy You. O God, I wish for You to save me, I wish to give service to You to the very end, I wish to die for You. You judge me and chastise me, and I have no complaints; I oppose You and I deserve to die, so that all people may behold Your righteous disposition in my death." When you pray from within your heart in this way, God will hear you, and will guide you; if you do not pray upon the foundation of the words of the Holy Spirit today, then there is no possibility of the Holy Spirit touching you. If you pray according to God's will, and according to that which God wishes to do today, you will say: "O God! I wish to accept Your commissions and be faithful to Your commissions, and I am willing to devote my entire life to Your glory, so that all that I do can reach the standards of the people of God. May my heart be touched by You. I wish for Your Spirit to ever enlighten me, to make all I do bring shame upon Satan, that I am ultimately gained by You." If you pray in this way, in a way that is centered around the will of God, then the Holy Spirit will inevitably work in you. It matters not how many are the words of your prayers—what is key is whether or not you grasp the will of God. You may all have had the following experience: Sometimes, whilst praying in an assembly, the dynamics of the work of the Holy Spirit reach their peak, causing everyone's strength to rise up. Some people cry bitterly and weep tears while praying, overcome with remorse before God, and some people show their resolve, and make vows. Such is the effect to be achieved by the work of the Holy Spirit. Today, it is crucial that all people completely pour their hearts into the words of God. Do not focus on the words that were spoken before; if you still hold on to what came before, then the Holy Spirit will not work within you. Do you see how important this is?

Do you know the path walked by the Holy Spirit today? The several points above are what is to be accomplished by the Holy Spirit today and in the future; they are the path taken by the Holy Spirit, and the entry that ought to be pursued by man. In your entry into life, at the very least you must pour your heart into the words of God, and be able to accept the judgment and chastisement of God's words; your heart must yearn for God, you must pursue profound entry into the truth, and the objectives required by God. When you are possessed of this strength, then it shows that you have been touched by God, and your heart has begun to turn to God.

The first step of entry into life is to completely pour your heart into the words of God, and the second step is to accept being touched by the Holy Spirit. What is the effect to be achieved by accepting being touched by the Holy Spirit? It is to be able to yearn for, seek, and explore a more profound truth, and to be capable of cooperating with God in a positive manner. Today, you cooperate with God, which is to say there is an objective to your pursuit, to your prayers, and to your communion of God's words, and you perform your duty in accordance with God's requirements—only this is cooperating with God. If you only speak of letting God act, but do not take any action, neither praying nor seeking, then could this be called cooperation? If you have no trace of cooperation in you, and are bereft of training for entry that has an objective, then you are not cooperating. Some people say: "Everything depends on the predestination of God, it is all done by God Himself; if God did not do it, then how could man?" God's work is normal, and not the slightest bit supernatural, and it is only through your active seeking that the Holy Spirit works, for God does not force man—you must give God the opportunity to work, and if you do not pursue or enter, and if there is not the slightest yearning in your heart, then God has no chance of working. By what path can you seek to be touched by God?

Through prayer, and coming closer to God. But most importantly, remember, it must be upon the foundation of the words spoken by God. When you are often touched by God, you are not enslaved by the flesh: Husband, wife, children, and money—they are all incapable of shackling you, and you wish only to pursue the truth and to live before God. At this time, you will be someone who lives in the realm of freedom.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

Daily Words of God Excerpt 400

God has resolved to make man complete, and regardless of the perspective from which He speaks, it is all for the sake of making people perfect. Words spoken from the perspective of the Spirit are difficult for people to understand; they have no means of finding the path to practice, for their capacity for understanding is limited. The work of God achieves different effects, and in taking each step of the work He has His purpose. Moreover, it is imperative that He speak from different perspectives, for only in so doing can He perfect man. If He were only to utter His voice from the perspective of the Spirit, there would be no way to complete this stage of God's work. From the tone with which He speaks, you can see He is determined to make this group of people complete. So what should be the first step for each of those who wish to be made perfect? Above all, you must know the work of God. Today, a new method has begun in God's work; the age has transitioned, the way God works has also changed, and the method by which God speaks is different. Today, not only has the method of His work changed, but so too has the age. Now is the Age of Kingdom. It is also the age of loving God. It is a foretaste of the Age of Millennial Kingdom—which is also the Age of Word, and in which God uses many means of speaking to perfect man, and speaks from different

perspectives to supply man. Upon entry into the Age of Millennial Kingdom, God will begin to use words to make man perfect, allowing man to enter into the reality of life and leading him onto the right track. Having experienced so many steps of God's work, man has seen that the work of God does not remain unchanged, but is evolving and deepening without cease. After people have experienced it for so long, the work has revolved repeatedly, changing again and again. However much it changes, though, it never deviates from God's purpose of bringing salvation to humanity. Even through ten thousand changes, it never strays from its original purpose. No matter how the method of God's work might change, this work never departs from truth or from the life. Changes in the method by which work is done merely involve a change in the format of work, and the perspective from which God speaks; there is no change in the central objective of God's work. Changes in God's tone of voice and the method of His work are made in order to achieve an effect. A change in tone of voice does not mean a change in the purpose or the principle behind the work. People believe in God chiefly in order to seek life; if you believe in God yet do not seek life or pursue the truth or the knowledge of God, then this is not belief in God! And is it realistic to still seek to enter the kingdom to be king? Achieving true love for God through seeking life—only this is reality; the pursuit and the practice of truth—these are all reality. Reading God's words, and experiencing these words, you will come to grasp the knowledge of God amid actual experience, and this is what it means to truly pursue.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Daily Words of God Excerpt 401

Now is the Age of Kingdom. Whether you have entered into this new age depends on whether you have entered into the reality of God's words,

on whether His words have become the reality of your life. The words of God are made known to every person so that, in the end, all people will live in the world of God's words, and His words will enlighten and illuminate each person from within. If, during this time, you are careless in reading the words of God, and have no interest in His words, then this shows that your state is wrong. If you are unable to enter into the Age of Word, then the Holy Spirit does not work in you; if you have entered into this age, He will do His work. What can you do at the onset of the Age of Word in order to gain the work of the Holy Spirit? In this age, and among you, God shall accomplish the following fact: that every person shall live out the words of God, shall be able to put truth into practice, and shall love God earnestly; that all people shall use the words of God as a foundation and as their reality, and shall have hearts that revere God; and that, through practicing the words of God, man shall then wield kingly power together with God. This is the work to be achieved by God. Can you go without reading the words of God? Today, there are many who feel that they cannot go even a day or two without reading His words. They have to read His words every day, and if time does not permit, listening to them will suffice. This is the feeling that the Holy Spirit gives people, and it is the way He begins to move them. That is, He governs people through words, so that they can enter into the reality of the words of God. If, after just one day without eating and drinking the words of God, you feel darkness and thirst, and cannot stand it, this shows that you have been moved by the Holy Spirit, and that He has not turned away from you. You are, then, one who is in this stream. However, if after a day or two without eating and drinking the words of God, you don't feel a thing, if you have no thirst, and are not at all moved, this shows that the Holy Spirit has turned away from you. This means, then, that there is something wrong with the state within you; you

have not entered into the Age of Word, and you are one of those who have fallen behind. God uses words to govern people; you feel good if you eat and drink the words of God, and if you do not, you have no path to follow. The words of God become people's food, and the force that drives them. The Bible says that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (Matthew 4:4). Today, God will bring this work to completion, and He shall accomplish this fact in you. How is it that in the past, people could go many days without reading the words of God and yet be able to eat and work as usual, but this is not the case today? In this age, God chiefly uses words to govern all. Through the words of God, man is judged and perfected, then finally taken into the kingdom. Only the words of God can supply the life of man, and only the words of God can give man light and a path for practice, particularly in the Age of Kingdom. As long as you do not stray from the reality of God's words, eating and drinking His words each day, God will be able to make you perfect.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Daily Words of God Excerpt 402

Pursuit of life is not something that can be rushed; growth of life does not happen in just a day or two. The work of God is normal and practical, and there is a process that it necessarily undergoes. It took the incarnate Jesus thirty-three and a half years to complete His work of crucifixion—so what of purifying man and transforming his life, work of the utmost difficulty? It is no easy task to make a normal man who manifests God. This is particularly so for the people who are born in the nation of the great red dragon, who are of poor caliber and require a long period of God's words and work. So do not be impatient to see results. You must be

proactive in eating and drinking God's words, and put more effort into the words of God. When you are finished reading His words, you must be able to put them into actual practice, growing in knowledge, insight, discernment, and wisdom in the words of God. Through this, you will change without realizing it. If you are able to take as your principle the eating and drinking of God's words, reading them, coming to know them, experiencing them, and practicing them, you will come to maturity without realizing it. There are those who say that they are unable to put the words of God into practice even after reading them. What is your hurry? When you reach a certain stature, you will be able to put His words into practice. Would a four- or five-year-old child say that they are unable to support or honor their parents? You should know how great your current stature is. Put into practice what you are able to put into practice, and avoid being someone who disrupts the management of God. Just eat and drink God's words, and take that as your principle from now on. Do not worry, for the time being, about whether God can make you complete. Do not delve into that yet. Just eat and drink God's words as they come to you, and God will be certain to make you complete. However, there is a principle by which you must eat and drink His words. Do not do so blindly. In eating and drinking the words of God, on the one hand, seek out the words that you should come to know—that is, those that relate to visions—and on the other, seek out that which you should put into actual practice—that is, what you should enter into. One aspect has to do with knowledge, and the other with entering. Once you have grasped both—when you have grasped what you should know and what you should practice—you will know how to eat and drink the words of God.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Daily Words of God Excerpt 403

Going forward, talk of God's words should be the principle by which you speak. Ordinarily, when you come together, you should engage in fellowship about the words of God, taking God's words as the content of your interactions, talking about what you know of these words, how you put them into practice, and how the Holy Spirit works. As long as you fellowship the words of God, the Holy Spirit will illuminate you. Achieving the world of God's words requires the cooperation of man. If you do not enter into this, God will have no way of working; if you keep your mouth shut and do not talk about His words, He will have no way of illuminating you. Whenever you are not otherwise occupied, talk about the words of God, and do not just engage in idle chit chat! Let your life be filled with the words of God—only then will you be a devout believer. It does not matter if your fellowship is superficial. Without shallowness there can be no depth. There must be a process. Through your training, you will grasp the illumination of the Holy Spirit upon you, and how to effectively eat and drink the words of God. After an interval of probing, you will enter into the reality of the words of God. Only if you are resolved to cooperate will you be able to receive the work of the Holy Spirit.

Of the principles of eating and drinking the words of God, one relates to knowledge, and the other to entry. Which words should you come to know? You should come to know the words that relate to visions (such as, those relating to which age God's work has now entered, what God wishes to achieve now, what the incarnation is, and so on; all these are related to visions). What is meant by the path that man should enter into? This refers to the words of God that man should practice and enter into. The above are the two aspects of eating and drinking the words of God. From now on, eat

and drink the words of God in this way. If you have a clear understanding of His words concerning visions, then there is no need to keep reading all the time. Of primary importance is to eat and drink more of the words on entering, such as how to turn your heart toward God, how to quiet your heart before God, and how to forsake the flesh. These are the things you should put into practice. Without knowing how to eat and drink the words of God, true fellowship is impossible. Once you know how to eat and drink His words, when you have grasped what is key, fellowship will become free, and whatever issue is raised, you will be able to fellowship and grasp the reality. If, when fellowshiping the words of God, you have no reality, then you have not grasped what is key, which shows that you do not know how to eat and drink God's words. Some people may find reading the words of God tiresome, which is not a normal state. What is normal is never growing tired of reading God's words, always thirsting for them, and always finding the words of God to be good. This is how one who has really entered eats and drinks the words of God. When you feel that the words of God are exceedingly practical and are exactly what man should enter into; when you feel that His words are greatly helpful and beneficial to man, and that they are the provision of man's life—it is the Holy Spirit that gives you this feeling, and it is the Holy Spirit that moves you. This proves that the Holy Spirit is working in you and that God has not turned away from you. Some people, seeing that God is always speaking, become tired of His words, and think it of no consequence whether they read them or not—which is not a normal state. They lack a heart that thirsts to enter into reality, and such people neither thirst for nor place importance on being perfected. Whenever you find you do not thirst for the words of God, this shows that you are not in a normal state. In the past, whether God had turned away from you could be determined by whether you were at peace

within, and whether you experienced enjoyment. Now the key is whether you thirst for the words of God, whether His words are your reality, whether you are faithful, and whether you are able to do all that you can for God. In other words, man is judged by the reality of the words of God. God directs His words to all of humanity. If you are willing to read them, He will enlighten you, but if you are not, He will not. God enlightens those who hunger and thirst for righteousness, and He enlightens those who seek Him. Some say that God did not enlighten them even after they read His words. But in what way did you read these words? If you read His words in the way a man on horseback looks at flowers, and placed no importance on reality, how could God enlighten you? How can one who does not treasure God's words be made perfect by Him? If you do not treasure the words of God, then you will have neither truth nor reality. If you treasure His words, then you will be able to put the truth into practice, and only then will you possess reality. This is why you must eat and drink the words of God at all times, whether you are busy or not, whether the circumstances are adverse or not, and whether you are being tried or not. All in all, the words of God are the foundation of man's existence. No one can turn away from His words, but must eat His words as they do the three meals of the day. Could being made perfect and gained by God be that easy? Whether or not you understand at present, and whether or not you have insight into the work of God, you must eat and drink the words of God as much as possible. This is entering in a proactive way. After reading the words of God, hasten to put into practice what you can enter into, and set aside for the moment what you cannot. There may be many of the words of God that you cannot understand in the beginning, but after two or three months, perhaps even a year, you will. How can this be? It is because God cannot make people perfect in a day or two. Most of the time, when you read His words, you

may not understand right away. At that time, they may seem like nothing more than mere text; you must experience them for a time before you can understand them. God having spoken so much, you should do your utmost to eat and drink His words, and then, without you realizing it, you will come to understand, and without you realizing it, the Holy Spirit will enlighten you. When the Holy Spirit enlightens man, it is often without man's awareness. He enlightens and guides you when you thirst and seek. The principle by which the Holy Spirit works is centered around the words of God that you eat and drink. All those who place no importance on the words of God and are always of a different attitude toward His words—believing, in their befuddled thinking, it a matter of indifference whether they read His words or not—are those who do not possess reality. Neither the Holy Spirit's work nor His enlightenment can be seen in such a person. People like this are merely coasting along, pretenders without true qualifications, like Mr. Nanguo of the parable.[a]

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Footnotes:

a. The original text does not contain the phrase "of the parable."

Daily Words of God Excerpt 404

When the words of God come forth, you should immediately receive them, and eat and drink them. No matter how much you understand, the one point of view to which you must hold fast is to eat and drink, to know, and to practice His words. This is something you should be able to do. Never mind about how great your stature may become; simply focus on eating and drinking His words. This is what man should cooperate in. Your spiritual life is mainly to try to enter into the reality of eating and drinking God's words and putting them into practice. It is not your business to focus on

anything else. Church leaders should be able to guide all their brothers and sisters so that they know how to eat and drink God's words. This is the responsibility of every single church leader. Be they young or old, all should regard the eating and drinking of God's words as of great significance and should have His words in their hearts. Entering into this reality means entering the Age of Kingdom. Today, most people feel that they cannot live without eating and drinking the words of God, and feel that His words are fresh regardless of the time. This means that they are beginning to set upon the right track. God uses words to do His work and provide for man. When everyone yearns after and thirsts for the words of God, humanity shall enter into the world of His words.

God has spoken a great deal. How much have you come to know? How much have you entered into? If a church leader has not guided their brothers and sisters into the reality of God's words, then they will have been derelict in their duty, and will have failed to fulfill their responsibilities! Whether your understanding is profound or superficial, regardless of the degree of your understanding, you must know how to eat and drink His words, you must pay great attention to His words, and understand the importance and the necessity of eating and drinking them. God having spoken so much, if you do not eat and drink His words, or try to seek, or put His words into practice, this cannot be called believing in God. Since you do believe in God, then you must eat and drink His words, experience His words, and live out His words. Only this can be called belief in God! If you say you believe in God with your mouth and yet are unable to put any of His words into practice or to produce any reality, this is not called believing in God. Rather, it is "seeking bread to satisfy hunger." Speaking only of trivial testimonies, useless things, and superficial matters, without possessing even the slightest bit of reality: these do not constitute belief in

God, and you have simply not grasped the right way of believing in God. Why must you eat and drink as many as possible of God's words? If you do not eat and drink His words but seek only to ascend to heaven, is that believing in God? What is the first step one who believes in God should take? By what path does God perfect man? Can you be perfected without eating and drinking the words of God? Can you be considered a person of the kingdom without the words of God to serve as your reality? What exactly does belief in God mean? Believers in God should, at the very least, be well-behaved on the outside; most important of all is to be possessed of the words of God. No matter what, you can never turn away from His words. Knowing God and fulfilling His intentions are all achieved through His words. In future, every nation, denomination, religion, and sector will be conquered through God's words. God will speak directly, and all people will hold the words of God in their hands, and by means of this, humanity will be perfected. Within and without, the words of God pervade throughout: Humanity will speak God's words with their mouths, practice in accordance with God's words, and keep the words of God within, remaining steeped in God's words both inside and out. Thus will humanity be perfected. Those who fulfill the intentions of God and are able to bear witness to Him, these are the people who possess the words of God as their reality.

Entering into the Age of Word—the Age of Millennial Kingdom—is the work that is being accomplished today. From now on, practice engaging in fellowship about the words of God. Only by means of eating and drinking as well as experiencing the words of God will you be able to live out the words of God. You must produce some practical experience in order to convince others. If you cannot live out the reality of God's words, no one will be persuaded! All those who are used by God can live out the reality of

God's words. If you cannot produce this reality and bear testimony to God, this shows that the Holy Spirit has not worked in you, and that you have not been perfected. This is the importance of the words of God. Do you have a heart that thirsts for the words of God? Those who thirst for the words of God thirst for truth, and only people such as this are blessed by God. In the future, there are many more words that God will say to all religions and all denominations. He first speaks and utters His voice among you to make you complete before moving on to speak and utter His voice among the Gentiles to conquer them. Through His words, all will be sincerely and utterly convinced. Through the words of God and His revelations, man's corrupt disposition diminishes, he gains the appearance of a man, and his rebellious disposition lessens. The words work upon man with authority and conquer man within the light of God. The work that God does in the present age, as well as the turning points of His work, can all be found within His words. If you do not read His words, you will understand nothing. Through your own eating and drinking His words, and through engaging in fellowship with your brothers and sisters and your actual experiences, you will gain the full knowledge of God's words. Only then will you be able to truly live out their reality.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

Daily Words of God Excerpt 405

I have previously said that "All who focus on beholding signs and wonders will be forsaken; they are not those who will be made perfect." I have spoken so many words, yet man has not the slightest knowledge of this work, and, having arrived at this point, still people ask for signs and wonders. Is your belief in God nothing more than the pursuit of signs and wonders, or is it in order to gain life? Jesus also spoke many words, and

some of them have yet to be fulfilled. Can you say that Jesus is not God? God witnessed that He was Christ and the beloved Son of God. Can you deny this? Today, God only speaks words, and if you do not know this thoroughly, then you cannot stand fast. Do you believe in Him because He is God, or do you believe in Him based on whether or not His words are fulfilled? Do you believe in signs and wonders, or do you believe in God? Today, He does not show signs and wonders—is He really God? If the words He speaks are not fulfilled, is He really God? Is the essence of God determined by whether or not the words He speaks are fulfilled? Why is it that some people are always waiting for the fulfillment of God's words before they will believe in Him? Does this not mean they do not know Him? All those who possess such notions are those who deny God. They use notions to measure God; if God's words are fulfilled, they believe in Him, and if they are not, then they do not believe in Him; and they always pursue signs and wonders. Are these people not the Pharisees of modern times? Whether or not you are able to stand firm depends on whether or not you know the real God—this is crucial! The greater the reality of God's word in you, the greater your knowledge of the reality of God, and the more you are able to stand fast during trials. The more you focus on seeing signs and wonders, the less you are able to stand firm, and you will fall amid trials. Signs and wonders are not the foundation; only the reality of God is life. Some people do not know the effects that are to be achieved by God's work. They spend their days in bewilderment, not pursuing the knowledge of God's work. The aim of their pursuit is only ever to make God fulfill their desires, and only then will they be serious in their belief. They say that they will pursue life if the words of God are fulfilled, but that if His words are not fulfilled, then there is no possibility of them pursuing life. Man thinks that belief in God is the pursuit of beholding signs and wonders and

the pursuit of ascending to heaven and the third heaven. None of them say that their belief in God is the pursuit of entry into reality, the pursuit of life, and the pursuit of being gained by God. What is the value in pursuit such as this? Those who do not pursue the knowledge of God and the satisfaction of God are those who do not believe in God; they are the ones who blaspheme God!

Now do you understand what belief in God is? Does belief in God mean beholding signs and wonders? Does it mean ascending to heaven? Believing in God is not easy in the slightest. Those religious practices should be purged; pursuing the healing of the sick and the casting out of demons, focusing on signs and wonders, coveting more of God's grace, peace and joy, pursuing the prospects and comforts of the flesh—these are religious practices, and such religious practices are a vague kind of belief. What is real belief in God today? It is the acceptance of God's word as the reality of your life and the knowing of God from His word in order to achieve a true love of Him. To be clear: Belief in God is so that you may obey God, love God, and perform the duty that should be performed by a creature of God. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His creatures, God does the work of salvation and making them perfect—these are the bare essentials of your belief in God. Belief in God is principally the switch from a life of the flesh to a life of loving God; from living within corruption to living within the life of God's words; it is coming out from under the domain of Satan and living under the care and protection of God; it is being able to achieve obedience to God and not obedience to the flesh; it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the power and glory of God

may be manifested in you, so that you may do God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not revolve around the desire to behold signs and wonders, nor should it be for the sake of your personal flesh. It should be about the pursuit of knowing God, and being able to obey God, and, like Peter, obeying Him until one's death. These are the main aims of believing in God. One eats and drinks the word of God in order to know God and satisfy Him. Eating and drinking the word of God gives you a greater knowledge of God, only after which can you obey Him. Only with knowledge of God can you love Him, and this is the goal man should have in his belief in God. If, in your belief in God, you are always trying to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as the reality of life. The aim of God is only attained by putting into practice the words of God from His mouth and carrying them out within yourself. In believing in God, man should strive to be made perfect by God, to be able to submit to God, and for complete obedience to God. If you can obey God without complaint, be mindful of God's desires, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

Entry Into Life II

Daily Words of God Excerpt 406

When people believe in, love, and satisfy God, they touch the Spirit of God with their hearts and thereby obtain His satisfaction, they use their hearts to engage with God's words, and are thus moved by His Spirit. If you wish to live a normal spiritual life and establish a normal relationship with God, then you must first give your heart to Him. Only after you have quieted your heart before Him and poured your whole heart into Him will you be able to gradually develop a normal spiritual life. If in people's belief in God, they do not give their hearts to Him, if their hearts are not with Him, and they do not treat His burden as their own, then all that they do is an act of cheating God, an act typical of religious people, and it will not receive God's praise. God cannot gain anything from this kind of person, they can only serve as a foil to His work. These people are like decorations in the house of God—they are placeholders and they are trash, and God does not make use of them. Not only is there no chance of the Holy Spirit working in them, there is no value in perfecting them. This type of person is a veritable walking corpse. No part of them can be used by the Holy Spirit—they have been thoroughly dominated and deeply corrupted by Satan. God will cast these people out. When the Holy Spirit makes use of people today, He not only employs the desirable parts of them to get things done—He also perfects and changes the parts of them that are undesirable. If you are able to pour your heart into God and quiet it before Him, then you will have the opportunity and the qualifications to be used by the Holy Spirit, and to receive His enlightenment and illumination. Even more than that, you will have the opportunity for the Holy Spirit to remedy your shortcomings. When you give your heart to God, on the positive side, you

will be able to gain deeper entry and attain a higher plane of insight. On the negative side, you will have greater knowledge of your deficiencies and shortcomings, and you will yearn more and seek more to satisfy God's will. Furthermore, you will not be passive, you will be able to actively enter in. This shows that you are a correct person. Assuming that your heart is able to remain quiet before God, then whether or not you receive praise from the Holy Spirit, and whether or not you please God, hinges crucially upon whether you can actively enter in. When the Holy Spirit enlightens people and makes use of them, He never makes them negative, He always makes them progress actively. And when He does this, people still have their weaknesses, but they do not live by them. They do not put off their life progress, and they keep seeking to satisfy God's will. This is a standard. If you can attain this, it proves that you have obtained the presence of the Holy Spirit. If a person is always negative, and if, even after receiving enlightenment and coming to know themselves, they remain negative and passive, and they are unable to stand up and work with God, then they have only received the grace of God, and the Holy Spirit is not with them. Their negativity means that their heart is not turned toward God, and that their spirit has not been moved by God's Spirit. This should be understood by all.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Establish a Normal Relationship With God

Daily Words of God Excerpt 407

Through experience, it can be seen that quieting one's heart before God is of the utmost importance. It relates to issues with people's spiritual lives and life progress. Your pursuit of the truth and dispositional change will only bear fruit if your heart is quiet before God. That is because you have come before Him bearing a burden, because you always feel that you are lacking in so many ways, that there are many truths that you need to

know, that there is a great deal of reality that you need to experience, and that you should show consideration for God's will. These things are always on your mind, it feels as if they are pressing down upon you with a force that leaves you unable to breathe, and thus you feel heavy of heart (though you are not in a negative state). Only such a person is qualified to accept the enlightenment of God's words and to be moved by the Spirit of God. It is because of their burden, because they are heavy of heart, and, it can be said, because of the price they have paid and the suffering they have endured before God, that they receive His enlightenment and illumination. For God does not give anyone special treatment. He is always fair in His treatment of people, but He also does not give to people arbitrarily or unconditionally. This is one aspect of His righteous disposition. In real life, most people have not yet attained this realm. At the very least, their hearts have yet to completely turn toward God, so there still has not been any great change in their life disposition. This is because they only live in God's grace and they have yet to gain the work of the Holy Spirit. The criteria that people must meet in order to be made use of by God are as follows: Their hearts must be turned toward God, they must carry the burden of His words, they must have hearts of yearning, and they must be resolved to seek the truth. Only these people can obtain the work of the Holy Spirit and frequently gain His enlightenment and illumination. The people that God makes use of appear outwardly to lack reason and normal relationships with others, but they speak carefully, with propriety, and they are always able to keep a quiet heart before God. This is exactly the kind of person who is worthy of being used by the Holy Spirit. These people "without reason" who God speaks of seem to lack normal relationships with others, and they do not care about outward love or outward practices, but when they fellowship on spiritual matters, they are able to open their hearts and selflessly provide others with

the illumination and enlightenment they have acquired from their actual experiences before God. That is how they express their love for God and satisfy His will. When others slander and ridicule them, they avoid being influenced by outside people, matters, or things, and remain quiet before God. It seems as though they have their own unique insights. Regardless of what other people do, their hearts never leave God. When other people are talking and laughing, their hearts remain before God, they contemplate His word, or silently pray to the God in their hearts, seeking His intentions. These people do not attach importance to maintaining normal interpersonal relationships, and they seem to have no philosophy for living. They appear lively, lovable, and innocent, but they also possess a certain calmness. This is the likeness of the kind of person that God makes use of. Things like philosophies for living or "normal reason" simply do not work in this type of person. They have poured their whole hearts into God's word, and they seem to only have God in their hearts. This is the kind of person "without reason" that God refers to, and it is precisely this kind of person that is used by God. The mark of a person who God makes use of is: No matter when or where, their heart is always before God, and no matter how dissolute others may be, or how much other people indulge in lust and in the flesh, the heart of this person never leaves God, and they do not follow the crowd. Only this type of person is suited for God's use, and only this type of person is perfected by the Holy Spirit. If you are unable to attain this, then you are not qualified to be gained by God, or to be perfected by the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Establish a Normal Relationship With God

Daily Words of God Excerpt 408

If you want to establish a normal relationship with God, your heart must be turned toward Him; with this as a foundation, you will then have

normal relationships with other people too. If you do not have a normal relationship with God, then no matter what you do to maintain your relationships with other people, no matter how hard you work or how much energy you put in, it will all belong to a human philosophy for living. You will be protecting your position among people and attaining their praise through human perspectives and human philosophies, rather than establishing normal interpersonal relationships according to the word of God. If you do not focus on your relationships with people, and maintain a normal relationship with God instead, if you are willing to give your heart to God and learn to obey Him, then your interpersonal relationships will naturally become normal. These relationships will then not be built upon the flesh, but upon the foundation of God's love. You will have almost no fleshly interactions with other people, but on a spiritual level, there will be fellowship and mutual love, comfort, and provision between you. All of this is done upon the foundation of a desire to satisfy God—these relationships are not maintained through human philosophies for living, they are formed naturally when one carries a burden for God. They do not require any artificial, human effort from you, you need only to practice according to the principles of God's words. Are you willing to consider the will of God? Are you willing to be a person who is "without reason" before Him? Are you willing to completely give your heart to God and to disregard your position among other people? Of all the people you interact with, whom do you have the best relationships with? With whom do you have the worst relationships? Are your relationships with people normal? Do you treat all people equally? Are your relationships with others maintained according to your philosophy for living, or are they built upon the foundation of God's love? When people do not give their hearts to God, their spirits become sluggish, numb, and unconscious. Such people will never understand God's

words, they will never have a normal relationship with God, and they will never achieve a change in their disposition. Changing one's disposition is the process of giving one's heart completely to God, and of receiving enlightenment and illumination from His words. God's work allows people to actively enter in, and it enables them to cast off the negative parts of themselves after gaining knowledge of them. When you have given your heart to God, you will be able to sense every time that your spirit is slightly moved, and know every part of God's enlightenment and illumination. If you persevere, you will gradually enter onto the path of being perfected by the Holy Spirit. The quieter your heart is before God, the more sensitive and delicate your spirit will be, the more it will be able to perceive how the Holy Spirit moves it, and the more normal your relationship with God will become. Normal interpersonal relationships are established upon the foundation of turning one's heart toward God, not through human effort. If God is absent from a person's heart, then their relationships with other people are merely relationships of the flesh. They are not normal, they are lustful indulgences, and they are hated and loathed by God. If you say that your spirit has been moved, but you are only willing to fellowship with people whom you like and respect, and you are biased against and refuse to speak with people whom you dislike when they come to seek from you, this is even more proof that you are ruled by emotion and that you do not have a normal relationship with God at all. It shows that you are attempting to deceive God and cover up your own ugliness. You may be able to share some of your knowledge, but if your intents are wrong, then everything you do is only good by human standards, and God will not praise you. Your actions will be driven by your flesh, not by God's burden. You are only fit for God's use if you are able to quiet your heart before Him and have normal interactions with all those who love Him. If you can do that, then no

matter how you interact with others, you will not be acting out a philosophy for living, you will be considering God's burden and living before Him. How many people like this are there amongst you? Are your relationships with others really normal? On what foundation are they built? How many philosophies for living are there within you? Have you cast them off? If your heart cannot turn completely toward God, then you are not of God—you have come from Satan, you will ultimately return to Satan, and you do not deserve to be one of God's people. You must examine these things carefully.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Establish a Normal Relationship With God

Daily Words of God Excerpt 409

In believing in God, you must at least resolve the issue of having a normal relationship with God. If you do not have a normal relationship with God, then the meaning of your belief in God is lost. The establishment of a normal relationship with God is entirely achievable with a heart that is quiet in God's presence. Having a normal relationship with God means being able not to doubt and not to deny any of His work and being able to submit to His work. It means having correct intentions in God's presence, not making plans for yourself, and considering the interests of God's family first in all things; it means accepting God's scrutiny and obeying God's arrangements. You must be able to quiet your heart in God's presence in all that you do. Even if you do not understand God's will, you must still fulfill your duties and responsibilities to the best of your ability. Once God's will has been revealed to you, act on it, and it will not be too late. When your relationship with God has become normal, then you will also have normal relationships with people. To build a normal relationship with God, all must be built on the foundation of God's words, you must be able to perform

your duty according to God's words and what God asks, you must set your views straight, and must seek the truth in all things. You must practice the truth when you understand it, and regardless of what happens to you, you must pray to God and seek with a heart of obedience to God. Practicing thus, you will be able to maintain a normal relationship with God. At the same time as performing your duty properly, you must also ensure that you do nothing that does not benefit the life entry of God's chosen ones, and say nothing that is unhelpful to the brothers and sisters. At the very least, you must do nothing that goes against your conscience and must absolutely not do anything shameful. That which rebels against or resists God, in particular, you absolutely must not do, and you must not do anything that disturbs the work or life of the church. Be just and honorable in everything you do and ensure that your every action is presentable before God. Although the flesh may sometimes be weak, you must be able to put the interests of God's family first, without greed for personal profit, without doing anything selfish or despicable, often reflecting on yourself. In this way, you will be able to often live before God, and your relationship with God will become completely normal.

In everything you do, you must examine whether your intentions are correct. If you are able to act according to the requirements of God, then your relationship with God is normal. This is the minimum standard. Look into your intentions, and if you find that incorrect intentions have arisen, be able to turn your back on them and act according to the words of God; thus will you become someone who is right before God, which in turn demonstrates that your relationship with God is normal, and that all that you do is for God's sake, not your own. In all you do and all you say, be able to set your heart right and be righteous in your actions, and do not be led by your emotions, nor act according to your own will. These are principles by

which believers in God must conduct themselves. Small things can reveal a person's intentions and stature, and so, for someone to enter onto the path of being made perfect by God, they must first rectify their intentions and their relationship with God. Only when your relationship with God is normal can you be made perfect by Him; only then can God's dealing, pruning, discipline, and refinement achieve their intended effect in you. That is to say, if human beings are able to keep God in their hearts and do not pursue personal gain or give thought to their own prospects (in a fleshly sense), but instead bear the burden of entering life, do their best to pursue the truth, and submit to God's work—if you can do this, then the goals you pursue will be correct, and your relationship with God will become normal. Making right one's relationship with God can be called the first step of entry into one's spiritual journey. Although man's fate is in God's hands and is predestined by God, and cannot be changed by man, whether you can be made perfect by God or be gained by Him depends on whether your relationship with God is normal. There may be parts of you that are weak or disobedient—but as long as your views and your intentions are correct, and as long as your relationship with God is right and normal, then you are qualified to be made perfect by God. If you do not have the right relationship with God, and act for the sake of the flesh or your family, then regardless of how hard you work, it will be for nothing. If your relationship with God is normal, then everything else will fall into place. God looks at nothing else, but only at whether your views in your belief in God are correct: whom you believe in, for whose sake you believe, and why you believe. If you are able to see these things clearly and practice with your views well disposed, then you will make progress in your life, and you will also be guaranteed entry onto the right track. If your relationship with God is not normal, and the views of your belief in God are deviant, then all else is in vain, and no matter how

hard you believe, you will receive nothing. Only after your relationship with God becomes normal will you win praise from Him when you forsake the flesh, pray, suffer, endure, submit, help your brothers and sisters, expend more of yourself for God, and so on. Whether what you do has value and significance depends on whether your intentions are right and your views correct. Nowadays, many people believe in God as if they were tilting their heads to look at a clock—their perspectives are skewed, and they must be righted with a breakthrough. If this problem is resolved, everything will be fine; if not, everything will come to nothing. Some people behave well in My presence, but behind My back, all they do is resist Me. This is a manifestation of crookedness and deceitfulness, and this type of person is a servant of Satan; they are the typical embodiment of Satan, come to test God. You are only a correct person if you are able to submit to My work and My words. As long as you are able to eat and drink the words of God; as long as everything you do is presentable before God and you behave justly and honorably in all that you do; as long as you do not do shameful things, or things that would harm the lives of others; and as long as you live in the light and do not allow yourself to be exploited by Satan, then your relationship with God is in proper order.

—The Word, Vol. 1. The Appearance and Work of God. How Is Your Relationship With God?

Daily Words of God Excerpt 410

Believing in God requires you to put your intentions and views in proper order; you must have a correct understanding of, and a correct way of treating, the words of God and God's work, all the environments that God arranges, the man for whom God testifies, and the practical God. You must not practice according to your own ideas or devise your own petty schemes. Whatever you do, you must be able to seek the truth and, in your position as a created being, submit to all of God's work. If you wish to

pursue being perfected by God and enter upon the right track of life, then your heart must always live in God's presence. Do not be dissolute, do not follow Satan, do not allow Satan any opportunities to carry out its work, and do not let Satan make use of you. You must give yourself to God completely and let God rule over you.

Are you willing to be Satan's servant? Are you willing to be exploited by Satan? Do you believe in God and pursue Him so that you may be perfected by Him, or so that you may become a foil for God's work? Would you prefer a meaningful life in which you are obtained by God, or a worthless and empty life? Would you prefer to be used by God, or exploited by Satan? Would you prefer to let God's words and truth fill you, or let sin and Satan fill you? Consider these things carefully. In your daily life, you must understand which words you say and which things you do might cause abnormality in your relationship with God, and then rectify yourself to enter into the correct manner. At all times, examine your words, your actions, your each and every move, and all your thoughts and ideas. Gain a proper understanding of your real state and enter into the manner of the Holy Spirit's work. This is the only way to have a normal relationship with God. By assessing whether your relationship with God is normal, you will be able to correct your intentions, understand the nature and essence of man, and truly understand yourself, and, in doing so, you will be able to enter into real experiences, forsake yourself in a real way, and submit with intention. As you experience these matters concerning whether or not your relationship with God is normal, you will find opportunities to be perfected by God and become able to grasp many states of the Holy Spirit's work. You will also be able to see through many of Satan's tricks and penetrate its conspiracies. Only this path leads to being perfected by God. You put right your relationship with God, that you may submit to His arrangements in

their entirety, and that you may enter even more deeply into real experience and receive even more of the Holy Spirit's work. When you practice having a normal relationship with God, in most cases, success will be achieved by forsaking the flesh and through real cooperation with God. You should understand that "without a cooperative heart, it is difficult to receive the work of God; if the flesh does not suffer, there will be no blessings from God; if the spirit does not struggle, Satan will not be put to shame." If you practice these principles and understand them thoroughly, the views of your belief in God will be put right. In your current practice, you must discard the mindset of "seeking bread to satisfy hunger"; you must discard the mindset of "everything is done by the Holy Spirit, and people are unable to intervene." Everyone who says so thinks, "People can do whatever they want, and when the time comes, the Holy Spirit will do His work. People have no need to restrain the flesh or cooperate; all that matters is that they be moved by the Holy Spirit." These opinions are all absurd. Under such circumstances, the Holy Spirit is unable to work. It is this kind of viewpoint that greatly hinders the work of the Holy Spirit. Often, the work of the Holy Spirit is attained through human cooperation. Those who do not cooperate and are not resolved, yet wish to achieve a change in their disposition and receive the work of the Holy Spirit and enlightenment and illumination from God, have extravagant thoughts indeed. This is called "indulging one's self and pardoning Satan." Such people do not have a normal relationship with God. You should find many revelations and manifestations of satanic disposition within yourself and find any practices you have that run contrary to what God now requires. Will you now be able to forsake Satan? You should attain a normal relationship with God, act in accordance with God's intentions, and become a new person with a new life. Do not dwell on past transgressions; do not be unduly remorseful; be able to stand

up and cooperate with God, and fulfill the duties that are yours to fulfill. In this way, your relationship with God will become normal.

—The Word, Vol. 1. The Appearance and Work of God. How Is Your Relationship With God?

Daily Words of God Excerpt 411

If after reading this, you merely claim to accept these words, yet your heart remains unmoved, and you do not seek to make your relationship with God normal, it proves you do not attach importance to your relationship with God. It proves that your views have not yet been put right, that your intentions are not yet set on being gained by God and bringing glory to Him, but are set instead on allowing Satan's conspiracies to prevail and achieving your own goals. Such people harbor wrong intentions and incorrect views. No matter what God says or how He says it, such people remain completely indifferent and are not in the least transformed. Their hearts feel no fear and they are unashamed. Such a person is a spiritless dolt. Read God's every utterance and put them into practice as soon as you understand them. Perhaps there were occasions when your flesh was weak, or you were rebellious, or you resisted; regardless of how you behaved in the past, it is of little consequence, and it cannot hinder your life from maturing today. So long as you can have a normal relationship with God today, there is hope. If there is change in you every time you read God's words, and others can tell your life has changed for the better, it shows that your relationship with God is now normal, that it has been put right. God does not treat people according to their transgressions. Once you have understood and become aware, as long as you can cease to rebel or resist, then God will still have mercy on you. When you have the understanding and the resolve to pursue being perfected by God, then your state in God's presence will become normal. No matter what you are doing, consider the following when you are doing it: What will God think if I do this? Will it

benefit my brothers and sisters? Will it be beneficial to the work in God's house? Whether in prayer, fellowship, speech, work, or in contact with others, examine your intentions, and check if your relationship with God is normal. If you cannot discern your own intentions and thoughts, this means you lack discrimination, which proves that you understand too little of the truth. If you are able to understand clearly everything God does, and can perceive things through the lens of His words, standing on His side, then your views will have become correct. Therefore, establishing a good relationship with God is of the utmost importance to anyone who believes in God; everyone should regard it as a task of paramount importance and the biggest event in their life. Everything you do is measured by whether you have a normal relationship with God. If your relationship with God is normal and your intentions are correct, then act. To maintain a normal relationship with God, you must not be afraid of suffering losses to your personal interests; you cannot allow Satan to prevail, you cannot allow Satan to gain a purchase on you, and you cannot allow Satan to make you a laughing stock. Having such intentions is a sign that your relationship with God is normal—not for the sake of the flesh, but rather for peace of spirit, for gaining the work of the Holy Spirit, and for satisfying the will of God. To enter the right state, you must establish a good relationship with God and put right the views of your belief in God. This is so that God may gain you, and so that He may manifest the fruits of His words in you and enlighten and illuminate you even further. In this way, you will have entered into the right manner. Continue eating and drinking God's words of today, enter into the Holy Spirit's current manner of working, act according to God's demands of today, do not observe old-fashioned methods of practice, do not cling to old ways of doing things, and enter into today's manner of working as soon as possible. Thus, your relationship with God will become

completely normal and you will have embarked on the right track of belief in God.

—The Word, Vol. 1. The Appearance and Work of God. How Is Your Relationship With God?

Daily Words of God Excerpt 412

The more people accept the words of God, the more enlightened they are, and the more they hunger and thirst in their pursuit of knowing God. Only those who accept the words of God are capable of having richer and more profound experiences, and they are the only ones whose lives can continue to grow like sesame flowers. All who pursue life should treat this as their full-time job; they should feel that "without God, I cannot live; without God, I can accomplish nothing; without God, everything is empty." So, too, should they have the resolution that "without the presence of the Holy Spirit, I will do nothing, and if reading the words of God has no effect then I am indifferent to doing anything." Do not indulge yourselves. Life experiences come from the enlightenment and guidance of God, and they are the crystallization of your subjective efforts. What you should demand of yourselves is this: "When it comes to life experience, I cannot give myself a free pass."

Sometimes, when in abnormal conditions, you lose the presence of God, and become unable to feel God when you pray. It is normal to feel afraid at such times. You should immediately start searching. If you do not, God will be apart from you, and you will be without the presence of the Holy Spirit—and, moreover, the work of the Holy Spirit—for a day, two days, even a month or two months. In these situations, you become so incredibly numb and are once more taken captive by Satan, to the point where you are capable of committing all manner of act. You covet wealth, deceive your brothers and sisters, watch movies and videos, play mahjong,

and even smoke and drink without discipline. Your heart has strayed far from God, you have secretly gone your own way, and you have arbitrarily passed judgment on God's work. In some cases, people sink so low that they feel no shame or embarrassment in committing sins of a sexual nature. This kind of person has been forsaken by the Holy Spirit; in fact, the work of the Holy Spirit has long been absent in such a person. One can only see them sink ever deeper into corruption as the hands of evil stretch out ever further. In the end, they deny the existence of this way, and are taken captive by Satan as they sin. If you discover that you only have the presence of the Holy Spirit, yet lack the work of the Holy Spirit, it is already a dangerous situation to be in. When you cannot even feel the presence of the Holy Spirit, then you are on the verge of death. If you do not repent, then you will have completely returned to Satan, and you shall be among those who are cast out. So, when you discover that you are in a state where there is only the presence of the Holy Spirit (you do not sin, you hold yourself in check, and you do nothing in blatant resistance to God) but you lack the work of the Holy Spirit (you do not feel moved when you pray, you gain no obvious enlightenment or illumination when you eat and drink the words of God, you are indifferent about eating and drinking the words of God, there is never any growth in your life, and you have long been bereft of great illumination)—at such times, you must be more cautious. You must not indulge yourself, you must not give free rein to your own character any further. The presence of the Holy Spirit may disappear at any time. This is why such a situation is so dangerous. If you find yourself in this kind of state, try to turn things around as soon as you can. First, you should say a prayer of repentance and ask that God extend His mercy upon you once more. Pray more earnestly and, quiet your heart to eat and drink more of God's words. With this foundation, you must spend more time in prayer;

redouble your efforts in singing, praying, eating and drinking God's words, and performing your duty. When you are at your weakest, your heart is most easily possessed by Satan. When that happens, your heart is taken from God and returned to Satan, whereupon you are without the presence of the Holy Spirit. At such times, it is doubly difficult to regain the work of the Holy Spirit. It is better to seek the work of the Holy Spirit while He is still with you, which will allow God to bestow more of His enlightenment upon you and not cause Him to abandon you. Praying, singing hymns, serving your function, and eating and drinking the words of God—all of this is done so that Satan has no opportunity to do its work, and so that the Holy Spirit may work within you. If you do not regain the work of the Holy Spirit in this way, if you simply wait, then regaining the work of the Holy Spirit will not be easy when you have lost the presence of the Holy Spirit, unless the Holy Spirit has particularly moved you, or especially illuminated and enlightened you. Even so, it does not just take a day or two for your state to recover; sometimes even six months may pass without any recovery. This is all because people are too easy on themselves, are incapable of experiencing things in a normal way and are thus abandoned by the Holy Spirit. Even if you do regain the work of the Holy Spirit, the present work of God still might not be very clear to you, for you have fallen far behind in your life experience, as if you were left ten thousand miles behind. Is this not a terrible thing? I tell such people, however, that it is not too late to repent now, but that there is one condition: You must work harder, and not indulge in laziness. If other people pray five times in one day, you must pray ten times; if other people eat and drink the words of God for two hours a day, you must do so for four or six hours; and if other people listen to hymns for two hours, you must listen for half a day at the very least. Be often at peace before God and think of God's love, until you are moved,

your heart returns to God, and you no longer dare stray away from God—only then will your practice bear fruit; only then will you be able to recover your previous, normal state.

—The Word, Vol. 1. The Appearance and Work of God. How to Enter Into a Normal State

Daily Words of God Excerpt 413

You have walked only a very small portion of the path of a believer in God, and you have yet to enter onto the right track, so you are still far from meeting God's standard. Right now, your stature is not adequate to meet His demands. Due to your caliber and your corrupt nature, you always treat God's work carelessly; you do not treat it seriously. This is your gravest shortcoming. There is certainly none who can ascertain the path the Holy Spirit walks; most of you do not understand it and cannot see it clearly. Moreover, most of you pay no mind to this matter, much less do you take it to heart. If you continue in this way, living in ignorance of the work of the Holy Spirit, then the path you take as a believer in God will be futile. This is because you do not do everything in your power to seek to meet God's will and because you do not cooperate well with God. It is not that God has not worked on you, or that the Holy Spirit has not moved you. It is that you are so careless that you do not take the work of the Holy Spirit seriously. You must turn reverse this situation immediately and walk the path on which the Holy Spirit leads people. This is the main topic for today. "The path on which the Holy Spirit leads" refers to gaining enlightenment in spirit; having knowledge of God's word; gaining clarity on the path ahead; being able to enter step by step into the truth; and coming to a greater knowledge of God. The path on which the Holy Spirit leads people is primarily a path toward a clearer understanding of God's word, free of deviations and misconceptions, and those who walk it walk straight along it. In order to achieve this you will need to work in harmony with God, find a

correct path to practice, and walk the path led by the Holy Spirit. This involves cooperation on man's part: that is, what you must do to meet God's requirements of you, and how you must behave to enter onto the right track of belief in God.

Stepping onto the path led by the Holy Spirit may seem complicated, but you will find it much simpler when the path of practice is clear to you. The truth is that people are capable of all that God demands of them—it is not as if He is trying to teach pigs to fly. In all situations, God seeks to resolve people's problems and settle their concerns. All of you must understand this; do not misunderstand God. People are led according to God's word along the path the Holy Spirit walks. As mentioned before, you must give your heart to God. This is a prerequisite for walking the path on which the Holy Spirit leads. You must do this in order to enter onto the right track. How does a person consciously do the work of giving their heart to God? In your daily lives, when you experience God's work and pray to Him, you do it carelessly—you pray to God while you work. Can this be called giving your heart to God? You are thinking about household matters or affairs of the flesh; you are always of two minds. Can this be considered quieting your heart in the presence of God? This is because your heart is always fixated on external affairs, and is not able to return before God. If you would have your heart truly at peace before God, then you must do the work of conscious cooperation. This is to say that every one of you must have a time for your devotions, a time when you put aside people, events, and things; settle your heart and quiet yourself before God. Everyone must keep individual devotional notes, recording their knowledge of God's word and how their spirit is moved, regardless of whether they are profound or superficial; everyone must consciously quiet their heart before God. If you can dedicate one or two hours each day to true spiritual life, then your life

that day will feel enriched and your heart will be bright and clear. If you live this kind of spiritual life every day, then your heart will be able to return more into God's possession, your spirit will become stronger and stronger, your condition will constantly improve, you will become more capable of walking the path on which the Holy Spirit leads, and God will bestow increased blessings upon you. The purpose of your spiritual life is consciously to gain the presence of the Holy Spirit. It is not to observe rules or conduct religious rituals, but truly to act in concert with God, truly to discipline your body—this is what man should do, so you should do this with the utmost effort. The better your cooperation and the more effort you commit, the more your heart will be able to return to God and the better you will be able to quiet your heart before Him. At a certain point, God will gain your heart completely. No one will be able to sway or capture your heart, and you will belong completely to God. If you walk this path, then God's word will reveal itself to you at all times and enlighten you about everything that you do not understand—this can all be achieved through your cooperation. This is why God always says, "All who act in concert with Me, I will reward twice over." You must see this path clearly. If you wish to walk the right path, then you must do all that you can to satisfy God. You must do all that you can to attain a spiritual life. At the start, you may not achieve great results in this pursuit, but you must not allow yourself to regress or wallow in negativity—you must keep working hard! The more you live a spiritual life, the more your heart will be occupied by the words of God, always concerned with these matters, always bearing this burden. After that, reveal your innermost truth to God through your spiritual life; tell Him what you are willing to do, what you are thinking about, your understanding and view of His word. Do not hold back anything, not even a little bit! Practice speaking the words within your heart and revealing your

true feelings to God; if it is in your heart, then by all means, say it. The more you speak in this way, the more you will feel God's loveliness, and God will tug more strongly on your heart. When this happens, you will feel that God is dearer to you than anyone else. You will never leave God's side, no matter what. If you practice this kind of spiritual devotional on a daily basis and do not put it out of your mind, but treat it as a matter of great importance in your life, then God's word will occupy your heart. This is what it means to be touched by the Holy Spirit. It will be as if your heart has always been possessed by God, as if that which you love is always in your heart. No one can take that away from you. When this happens, God will truly live inside you and have a place within your heart.

—The Word, Vol. 1. The Appearance and Work of God. A Normal Spiritual Life Leads People Onto the Right Track

Daily Words of God Excerpt 414

Faith in God necessitates a normal spiritual life, which is the foundation for experiencing God's words and entering into reality. Does all your current practice of prayers, of drawing near to God, of hymn-singing, praise, meditation, and pondering the words of God amount to a "normal spiritual life"? None of you seems to know. A normal spiritual life is not limited to such practices as praying, singing hymns, participating in church life, and eating and drinking of God's words. Rather, it involves living a new and vibrant spiritual life. What matters is not how you practice, but what fruit your practice bears. Most people believe that a normal spiritual life necessarily involves praying, singing hymns, eating and drinking the words of God or pondering His words, regardless of whether such practices actually have any effect or lead to true understanding. These people focus on following superficial procedures without any thought to their results; they are people who live in religious rituals, not people who live within the

church, and much less are they people of the kingdom. Their prayers, hymn singing, and eating and drinking of God's words are all just rule-following, done out of compulsion and to keep up with trends, not out of willingness nor from the heart. However much these people pray or sing, their efforts will bear no fruit, for what they practice is just the rules and rituals of religion; they are not actually practicing God's words. They focus only on making a fuss over how they practice, and they treat God's words as rules to follow. Such people are not putting God's words into practice; they are just gratifying the flesh, and performing for other people to see. These religious rules and rituals are all human in origin; they do not come from God. God does not follow rules, nor is He subject to any law. Rather, He does new things every day, accomplishing practical work. Like people in the Three-Self Church, who limit themselves to practices such as attending morning services every day, offering evening prayers and prayers of gratitude before meals, and giving thanks in all things—however much they do and for however long they do it, they will not have the work of the Holy Spirit. When people live amidst rules and have their hearts fixed on methods of practice, the Holy Spirit cannot work, because their hearts are occupied by rules and human notions. Thus, God is unable to intervene and work on them, and they can only continue living under the control of laws. Such people are forever incapable of receiving God's praise.

A normal spiritual life is a life lived before God. When praying, one can quiet one's heart before God, and through prayer, one can seek the Holy Spirit's enlightenment, know God's words, and understand God's will. By eating and drinking of His words, people can gain a clearer and more thorough understanding of God's current work. They can also gain a new path of practice, and will not cling to the old; what they practice will all be to achieve growth in life. As for prayer, it is not about speaking a few nice-

sounding words or breaking down in tears before God to show how indebted you are; rather, its purpose is to train oneself in the use of the spirit, allowing one to quiet one's heart before God, to train oneself to seek out guidance from God's words in all matters, so that one's heart can be drawn to a fresh new light each day, and so that one will not be passive or lazy and may set foot upon the right track of putting God's words into practice. Most people nowadays focus on methods of practice, yet they do not do so in order to pursue the truth and achieve life growth. This is where they have gone astray. There are also some who are capable of receiving new light, but their methods of practice do not change. They bring their old religious notions with them as they look to receive God's words of today, so what they receive is still doctrine colored by religious notions; they are not receiving today's light simply. As a result, their practices are tainted; they are the same old practices in new packaging. However well they might practice, they are hypocrites. God leads people in doing new things every day, demanding that each day they gain new insight and understanding, and requiring that they not be old-fashioned and repetitive. If you have believed in God for many years, yet your methods of practice have not changed at all, and if you are still zealous and busy about external matters, yet do not have a quiet heart to bring before God to enjoy His words, then you will obtain nothing. When it comes to accepting God's new work, if you do not plan differently, do not go about your practice in a new way, and do not pursue any new understanding, but instead cling to the old and receive only some limited new light, without changing the way you practice, then such people as you are in this stream in name only; in actuality, they are religious Pharisees outside the stream of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Regarding a Normal Spiritual Life

Daily Words of God Excerpt 415

To live a normal spiritual life, one must be able to receive new light daily and pursue a true understanding of God's words. One must see the truth clearly, find a path of practice in all matters, discover new questions through reading God's words each day, and realize one's own inadequacies so that one may have a longing and seeking heart that moves one's entire being, and so that one may be quiet before God at all times, deeply afraid of falling behind. A person with such a longing, seeking heart, who is willing to continually attain entry, is on the right track of spiritual life. Those who are moved by the Holy Spirit, who desire to do better, who are willing to pursue being perfected by God, who long for a deeper understanding of God's words, who do not pursue the supernatural but rather pay a real price, who truly care for God's will, who actually attain entry so that their experiences are more genuine and real, who do not pursue empty words and doctrines or pursue to feel the supernatural, who do not worship any great personality—these are the ones who have entered into a normal spiritual life. Everything they do is intended to achieve further growth in life and to make them fresh and lively in spirit, and they are always able to attain entry actively. Without realizing it, they come to understand the truth and enter into reality. Those with normal spiritual lives find the liberation and freedom of spirit each day, and they can practice the words of God in a free way to His satisfaction. For these people, praying is not a formality or a procedure; each day, they are able to keep pace with the new light. For example, people train themselves to quiet their hearts before God, and their hearts can truly be quiet before God, and they can be disturbed by no one. No person, event, or thing can constrain their normal spiritual lives. Such training is intended to yield results; it is not intended to make people follow rules. This practice is not about rule-following, but is instead about promoting growth in people's life. If you see this practice only as rules to

follow, your life will never change. You may be engaged in the same practice as others, but while they are ultimately able to keep pace with the work of the Holy Spirit, you are cast out from the stream of the Holy Spirit. Are you not deceiving yourself? The purpose of these words is to allow people to quiet their hearts before God, to turn their hearts to God, so that God's work in them may be without hindrance and may bear fruit. Only then can people be in accord with God's will.

—The Word, Vol. 1. The Appearance and Work of God. Regarding a Normal Spiritual Life

Daily Words of God Excerpt 416

You place no importance on prayer in your daily lives. Man neglects the matter of prayer. Prayers used to be perfunctory, with man simply going through the motions before God. No man ever offered his heart fully before God and engaged in true prayer with God. Man prayed to God only when trouble arose. In all this time, have you ever truly prayed to God? Has there ever been a time when you wept tears of pain before God? Has there been a time when you came to know yourself before Him? Have you ever had a heart-to-heart prayer with God? Prayer comes through practice: If you do not ordinarily pray at home, then you will have no way of praying in church, and if you do not normally pray in small gatherings, then you will be incapable of praying in large ones. If you do not regularly draw near to God or ruminate upon the words of God, then you will have nothing to say when it is time to pray, and even if you do pray, you will just be paying lip service; it will not be true prayer.

What is true prayer? It is telling God what is in your heart, communing with God as you grasp His will, communicating with God through His words, feeling especially close to God, sensing He is there before you, and believing you have something to say to Him. Your heart feels filled with

light and you feel how lovable God is. You feel especially inspired, and listening to you brings gratification to your brothers and sisters. They will feel that the words you speak are the words within their hearts, the words they wish to say, as though your words were a substitute for their own. This is what true prayer is. After you have engaged in true prayer, your heart will be at peace and will know gratification. The strength to love God can rise up, and you will feel that there is nothing of greater value or significance in life than loving God. All this proves that your prayers have been effective. Have you ever prayed in such a way?

And what about the content of prayer? Your prayer should proceed step by step, in line with the true state of your heart and the work of the Holy Spirit; you come to commune with God in accordance with His will and with what He requires of man. When you begin the practice of prayer, first give your heart to God. Do not attempt to grasp God's will—only try to speak the words within your heart to God. When you come before God, speak in this way: "Oh God, only today do I realize that I used to disobey You. I am truly corrupt and despicable. I have only been wasting my life. From today I will live for You. I will live a life of meaning and will satisfy Your will. May Your Spirit always work in me, continuously illuminating and enlightening me. Let me bear strong and resounding testimony before You. Let Satan see Your glory, Your testimony, and the proof of Your triumph, manifest in us." When you pray in this way, your heart will be completely set free. Having prayed in this way, your heart will be closer to God, and if you can pray in this way often, the Holy Spirit will inevitably work in you. If you always call out to God in this way, and make your resolution before Him, a day will come when your resolution is acceptable before God, when your heart and your entire being are gained by God, and you are ultimately made perfect by Him. For you, prayer is of utmost

importance. When you pray and you receive the work of the Holy Spirit, your heart will be moved by God, and strength to love God will issue forth. If you do not pray with your heart, if you do not open your heart to commune with God, then God will have no way of working in you. If, after having prayed and spoken the words of your heart, the Spirit of God has not begun His work, and you have received no inspiration, then this shows your heart lacks sincerity, your words are untrue, and still impure. If, after having prayed, you have a sense of gratification, then your prayers have been acceptable to God and the Spirit of God is working in you. As one who serves before God, you cannot be without prayer. If you truly see communion with God as something that is meaningful and valuable, then can you forsake prayer? No one can be without communion with God. Without prayer, you live in the flesh, in bondage to Satan; without true prayer, you live under the influence of darkness. I hope that you brothers and sisters are able to engage in true prayer each and every day. This is not about following the rules, but about achieving a certain result. Are you willing to forgo a little sleep and enjoyment to rise early for morning prayers and enjoy the words of God? If you pray with a pure heart and eat and drink the words of God like this, you will be more acceptable to Him. If every morning you do this, if every day you practice giving your heart to God, communicating and engaging with Him, then your knowledge of God will certainly increase, and you will be better able to grasp God's will. You say: "O God! I am willing to fulfill my duty. I am only able to consecrate my whole being unto You, so that You may gain glory from us, so that You may enjoy the testimony borne by this group of us. I beg You to work in us, so that I may become able to truly love You and satisfy You and pursue You as my goal." As you take on this burden, God will surely make you perfect. You should not pray only for your own benefit, but you should pray also in

order to follow God's will and to love Him. This is the truest kind of prayer. Are you someone who prays for the sake of following the will of God?

In the past, you did not know how to pray, and you neglected the matter of prayer. Now, you must do your best to train yourselves to pray. If you are unable to summon up the strength within you to love God, then how do you pray? You say: "Oh God, my heart is incapable of truly loving You. I want to love You, but I lack the strength. What should I do? May You open my spiritual eyes and may Your Spirit move my heart. Make it so that, as I come before You, I throw off all that is negative, cease to be constrained by any person, matter, or thing, and lay my heart completely bare before You, and make it so that I may offer my entire being before You. However You may test me, I am ready. Now, I give no consideration to my future prospects, nor am I under the yoke of death. With a heart that loves You, I desire to seek the way of life. Every matter, everything—it is all in Your hands; my fate is in Your hands and You hold my very life in Your hand. Now, I seek to love You, and regardless of whether You let me love You, regardless of how Satan interferes, I am determined to love You." When you encounter this issue, pray like this. If you pray like this every day, the strength to love God will gradually rise up.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Practice of Prayer

Daily Words of God Excerpt 417

How does one enter into true prayer?

When praying, you must have a heart that is quiet before God, and you must have a sincere heart. You are truly communing and praying with God—you must not try to wheedle God with nice-sounding words. Prayer should center upon that which God wishes to accomplish right now. Ask God to grant you greater enlightenment and illumination, bring your actual

states and your troubles into His presence when you pray, including the resolution that you made before God. Prayer is not about following procedure; it is about seeking God with a sincere heart. Ask that God protect your heart, so that your heart may often be quiet before Him; that in the environment in which He has placed you, you would know yourself, despise yourself, and forsake yourself, thus allowing you to have a normal relationship with God and truly become someone who loves God.

What is the significance of prayer?

Prayer is one of the ways in which man cooperates with God, it is a means by which man calls upon God, and it is the process by which man is moved by God's Spirit. It can be said that those without prayer are dead people who are devoid of spirit, which proves that they lack the faculty to be moved by God. Without prayer, it would be impossible to lead a normal spiritual life, much less keep up with the work of the Holy Spirit. To be without prayer is to break off one's relationship with God, and it would be impossible to win God's praise. As a believer in God, the more one prays, that is, the more one is moved by God, the more one will be filled with resolution and the better able one will be to receive new enlightenment from God. As a result, this kind of person can very quickly be made perfect by the Holy Spirit.

What effect is prayer meant to achieve?

People may be able to carry out the practice of prayer and to understand the significance of prayer, but for prayer to be effective is no simple matter. Prayer is not a case of just going through the motions, following procedure, or reciting the words of God. That is to say, praying is not parroting certain words and it is not imitating others. In prayer, one must reach the state where one's heart can be given to God, laying open

one's heart so that it may be moved by God. If prayer is to be effective, then it must be based on the reading of God's words. Only by praying from within God's words can one receive greater enlightenment and illumination. The manifestations of a true prayer are: Having a heart that yearns for all that God asks, and moreover desires to accomplish what He demands; detesting that which God detests and then, building on this foundation, gaining some understanding of it, and having some knowledge and clarity regarding the truths God expounds. Where there is resolution, faith, knowledge, and a path of practice following prayer, only then can it be called true prayer, and only this type of prayer can be effective. Yet prayer must be built upon the enjoyment of God's words, it must be established on the foundation of communing with God in His words, and the heart must be able to seek God and become quiet before Him. Prayer of this kind has already entered the stage of true communion with God.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Practice of Prayer

Daily Words of God Excerpt 418

The most basic knowledge about prayer:

1. Do not blindly say whatever comes to mind. There must be a burden on your heart, that is, you must have an objective when you pray.

2. Prayer must contain the words of God; it must be founded upon the words of God.

3. When praying, you must not rehash outdated issues. Your prayers should relate to the current words of God, and when you pray, tell God your innermost thoughts.

4. Group prayer must revolve around a center, which is, necessarily, the present work of the Holy Spirit.

5. All people have to learn intercessory prayer. This is also a way of showing consideration for the will of God.

The individual's life of prayer is based upon an understanding of the significance of prayer and of a basic knowledge of prayer. In daily life, pray frequently for your own shortcomings, pray to effect change in your disposition in life, and pray on the basis of your knowledge of God's words. Each person should establish their own life of prayer, they should pray for the sake of knowing God's words, and they should pray to seek knowledge of God's work. Lay bare your personal circumstances before God and be real without fussing over the way you pray, and the key issue is to attain true understanding, and to gain real experience of God's words. A person who pursues entry into the spiritual life must be able to pray in many different ways. Silent prayer, ruminating upon the words of God, coming to know the work of God—these are all examples of the purposeful work of spiritual fellowship for the sake of achieving entry into normal spiritual life, which ever improves one's states before God and pushes one to make ever greater progress in life. In short, all that you do, whether it be eating and drinking the words of God, or praying silently, or proclaiming loudly, is in order to enable you to clearly see God's words, His work, and that which He wishes to achieve in you. More importantly, all that you do is done in order to reach the standards that God requires and to raise your life to new heights. The minimum that God requires of man is that man be able to open his heart to Him. If man gives his true heart to God and speaks what is truly in his heart, then God is willing to work in him. What God desires is not the twisted heart of man, but a pure and honest heart. If man does not speak from his heart to God, then God will not move his heart or work in him. Therefore, the crux of prayer is to speak to God from your heart, telling Him your shortcomings or rebellious disposition, laying yourself

completely open before Him; only then will God be interested in your prayers, or else He will hide His face from you. The minimum criterion for prayer is that you must be able to keep your heart quiet before God, and it must not depart from God. It may be that, during this phase, you do not gain a newer or higher insight, but you must then use prayer to maintain the status quo—you must not regress. This is the very least that you must achieve. If you cannot accomplish even this, then it proves that your spiritual life is not on the right track. As a result, you will be unable to hold on to the vision you first had, you will lose faith in God, and your resolution will subsequently dissipate. One sign of whether or not you have entered into spiritual life is to see if your prayers are on the right track. All people must enter into this reality; they must all do the work of consciously training themselves in prayer, not passively waiting, but consciously seeking to be moved by the Holy Spirit. Only then will they be people who truly seek God.

When you begin to pray, do not overreach yourself and hope to achieve everything in one fell swoop. You cannot make extravagant demands, expecting that as soon as you open your mouth you will be moved by the Holy Spirit, or that you will receive enlightenment and illumination, or that God will shower grace on you. That will not happen; God does not perform supernatural things. God grants the prayers of people in His own time, and sometimes He tests your faith to see whether you are loyal before Him. When you pray you must have faith, perseverance, and resolution. Most people, when just beginning to train, lose heart because they fail to be moved by the Holy Spirit. This will not do! You must persevere; you must focus on feeling the moving of the Holy Spirit and on seeking and exploring. Sometimes, the path of your practice is not right, and sometimes, your personal motives and notions cannot hold fast before

God, and so God's Spirit fails to move you. At other times, God looks at whether or not you are loyal. In short, in training, you should pay a higher price. If you discover you are veering off on the path of your practice, you can change the way you pray. As long as you seek with a sincere heart and long to receive, then the Holy Spirit will surely take you into this reality. Sometimes you pray with a sincere heart but do not feel as if you have been particularly moved. At times like these you must rely on faith, trusting that God watches over your prayers; you must have perseverance in your prayers.

Be an honest person; pray to God to rid you of the deception in your heart. Purify yourself through prayer at all times, be moved by the Spirit of God through prayer, and your disposition will gradually change. The true spiritual life is a life of prayer—it is a life that is moved by the Holy Spirit. The process of being moved by the Holy Spirit is the process of changing man's disposition. A life that is not moved by the Holy Spirit is not a spiritual life, but a life of religious ritual only. Only those who are often moved by the Holy Spirit, and enlightened and illuminated by the Holy Spirit, have entered into spiritual life. Man's disposition constantly changes as he prays. The more the Spirit of God moves him, the more proactive and obedient he becomes. So, too, will his heart gradually be purified, and his disposition gradually change. Such is the effect of true prayer.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Practice of Prayer

Daily Words of God Excerpt 419

No step is more crucial to entering God's words than quieting your heart in His presence. It is a lesson that all people are in urgent need of entering at present. The paths of entry into quieting your heart before God are as follows:

1. Withdraw your heart from external matters. Be at peace before God, and give your undivided attention to praying to God.

2. With your heart at peace before God, eat, drink, and enjoy God's words.

3. Meditate on and contemplate God's love and ponder God's work in your heart.

First, begin from the aspect of prayer. Pray with undivided attention and at fixed times. No matter how pressed you are for time, how busy your work, or what befalls you, pray every day as normal, and eat and drink God's words as normal. As long as you eat and drink God's words, no matter what your surroundings are, you will have great enjoyment in your spirit, and you will be undisturbed by the people, events, or things around you. When you ordinarily contemplate God in your heart, what goes on outside cannot bother you. This is what it means to possess stature. Begin with prayer: Praying quietly before God is most fruitful. After that, eat and drink the words of God, seek out the light in God's words by pondering them, find the path to practice, know God's purpose in speaking His words, and understand them without deviation. Ordinarily, it should be normal for you to be able to draw close to God in your heart, to contemplate God's love and to ponder the words of God, without being disturbed by external things. When your heart has achieved a certain degree of peace, you will be able to muse silently and, within yourself, to contemplate God's love and truly draw near to Him, regardless of your surroundings, until finally you reach the point where praise wells up in your heart, and it is even better than prayer. Then you will be possessed of a certain stature. If you are able to achieve the states of being described above, it will be proof that your heart is truly at peace before God. This is the first basic lesson. Only after

people are able to be at peace before God can they be touched by the Holy Spirit, and enlightened and illuminated by the Holy Spirit, and only then are they able to have true communion with God, as well as to grasp God's will and the guidance of the Holy Spirit. They will then have entered onto the right track in their spiritual lives. When their training to live before God has reached a certain depth, and they are able to forsake themselves, to despise themselves, and to live in God's words, then their hearts are truly at peace before God. Being able to despise oneself, curse oneself, and forsake oneself is the effect achieved by God's work, and cannot be done by people on their own. Thus, the practice of quieting one's heart before God is a lesson people should immediately enter. For some people, not only are they ordinarily unable to be at peace before God, but they cannot quiet their hearts before God even when praying. This falls too short of God's standards! If your heart cannot be at peace before God, can you be moved by the Holy Spirit? If you are one who cannot be at peace before God, you are liable to be distracted when someone comes by, or when others are talking, and your mind can be drawn away when others are doing things, in which case you do not live in God's presence. If your heart truly is at peace before God, you will not be disturbed by anything going on in the outside world, or occupied by any person, event, or thing. If you have entry into this, then those negative states and all negative things—human notions, philosophies for living, abnormal relationships between people, and ideas and thoughts, and so forth—will naturally disappear. Because you are always pondering God's words, and your heart is always drawing close to God and always being occupied with the current words of God, those negative things will fall away from you without you realizing it. When new and positive things occupy you, negative old things will have no place, so do not pay attention to those negative things. You need not make an effort

to control them. You should focus on being at peace before God, eat, drink, and enjoy God's words as much as you can, sing hymns in praise of God as much as you can, and let God have a chance to work on you, because God now wants to perfect humanity personally, and He wants to gain your heart; His Spirit moves your heart and if, following the guidance of the Holy Spirit, you come to live in God's presence, you will satisfy God. If you pay attention to living in God's words and engage more in fellowship about the truth to gain the enlightenment and illumination of the Holy Spirit, then those religious notions and your self-righteousness and self-importance will all disappear, and you will know how to expend yourself for God, how to love God, and how to satisfy God. And without your realizing it, those things that are extraneous to God will entirely dissipate from your consciousness.

—The Word, Vol. 1. The Appearance and Work of God. On Quieting Your Heart Before God

Daily Words of God Excerpt 420

To ponder and pray over the words of God while eating and drinking His current words is the first step to being at peace before God. If you can truly be at peace before God, then the enlightenment and illumination of the Holy Spirit will be with you. All spiritual life is achieved by being at peace in God's presence. In praying, you must be at peace before God, and only then can you be moved by the Holy Spirit. When you are at peace before God when you eat and drink God's words, you can be enlightened and illuminated, and can achieve true understanding of God's words. When, in your usual activities of meditation and fellowship and drawing close to God in your heart, you become at peace in God's presence, you will be able to enjoy genuine closeness to God, to have genuine understanding of God's love and His work, and to show true thoughtfulness and care toward God's intentions. The more you are ordinarily able to be at peace before God, the

more you will be illuminated and the more you will be able to understand your own corrupt disposition, what it is that you lack, what it is that you should enter, what function you should serve, and wherein your defects lie. All this is achieved by being at peace in God's presence. If you truly attain depth in your peace before God, you will be able to grasp certain mysteries of the spirit, to grasp what God at present wishes to carry out in you, to grasp a deeper understanding of God's words, to grasp the marrow of God's words, the essence of God's words, the being of God's words, and you will be able to see the path of practice more clearly and accurately. If you fail to achieve sufficient depth in becoming at peace in your spirit, you will only be a little moved by the Holy Spirit; you will feel strengthened on the inside and will feel a certain amount of enjoyment and peace, but you will not grasp anything deeper. I have said before: If people do not employ every ounce of their strength, it will be difficult for them to hear My voice or see My face. This refers to achieving depth in one's peace before God, and not to making superficial efforts. A person who can truly be at peace in God's presence is able to free themselves from all worldly ties, and to attain possession by God. All who are incapable of being at peace in God's presence are assuredly dissolute and unrestrained. All who are capable of being at peace before God are those who are pious before God, and who yearn for God. Only those who are at peace before God value life, value fellowship in the spirit, thirst for God's words, and pursue the truth. Whoever does not value being at peace before God and does not practice being at peace before God is vain and superficial, attached to the world and without life; even if they say they believe in God, they are just paying lip service. Those whom God ultimately perfects and completes are people who can be at peace in His presence. Therefore, those who are at peace before God are graced with great blessings. People who scarcely take time

to eat and drink God's words throughout the day, who are busily preoccupied with external affairs and place little value on life entry—these are all hypocrites with no prospect of future growth. It is those who can be at peace before God and who can genuinely commune with God who are God's people.

—The Word, Vol. 1. The Appearance and Work of God. On Quieting Your Heart Before God

Daily Words of God Excerpt 421

To come before God to accept His words as your life, you must first be at peace before God. Only when you are at peace before God will God enlighten you and give you knowledge. The more at peace people are before God, the more they are able to receive God's enlightenment and illumination. All this requires people to have piety and faith; only thus can they be made perfect. The fundamental lesson for entering spiritual life is being at peace in God's presence. Only if you are at peace in God's presence will all your spiritual training be effective. If your heart is incapable of being at peace before God, you will be unable to receive the work of the Holy Spirit. If your heart is at peace before God no matter what you are doing, then you are someone who lives in God's presence. If your heart is at peace before God and draws close to God no matter what you are doing, this proves that you are a person who is at peace before God. If, when you are talking with others, or walking, you are able to say, "My heart is drawing close to God, and is not focused on external things, and I can be at peace before God," then you are someone who is at peace before God. Do not engage with anything that pulls your heart toward external matters, or with people who separate your heart from God. Whatever it is that can distract your heart from being close to God, put it aside, or stay away from it. This is of greater benefit to your life. Now is precisely the time for the great work of the Holy Spirit, the time when God personally makes people

perfect. If, at this moment, you cannot be at peace before God, then you are not someone who will return before the throne of God. If you pursue things other than God, there will be no way for you to be perfected by God. Those who can hear such utterances from God and yet fail to be at peace before Him today are people who do not love the truth and do not love God. If you will not offer yourself at this moment, what are you waiting for? To offer oneself is to quiet one's heart before God. That would be a genuine offering. Whoever truly offers their heart to God now is assured of being completed by God. Nothing, no matter what it is, can disturb you; whether it is to prune you or deal with you, or whether you meet with frustration or failure, your heart should always be at peace before God. No matter how people treat you, your heart should be at peace before God. No matter what circumstances you encounter—whether you are beset by adversity, suffering, persecution, or different trials—your heart should always be at peace before God; such are the paths to being made perfect. Only when you are truly at peace before God will God's current words become clear to you. You can then practice more correctly and without deviation the Holy Spirit's illumination and enlightenment, grasp with greater clarity God's intentions which will give your service a clearer direction, grasp more accurately the moving and guidance of the Holy Spirit, and be assured of living under the guidance of the Holy Spirit. Such are the effects achieved by truly being at peace before God. When people are not clear about God's words, have no path to practice, fail to grasp God's intentions, or lack the principles of practice, this is because their hearts are not at peace before God. The purpose of being at peace before God is to be earnest and pragmatic, to seek correctness and transparency in God's words, and ultimately to arrive at understanding the truth and knowing God.

If your heart is not often at peace before God, God has no means of perfecting you. Being without resolve is tantamount to having no heart, and a person without a heart cannot be at peace before God; such a person does not know how much work God does, or how much He speaks, nor do they know how to practice. Is this not a person without a heart? Can a person without a heart be at peace before God? God has no means of perfecting people without a heart—they are no different from beasts of burden. God has spoken so clearly and transparently, yet your heart remains unmoved, and you remain incapable of being at peace before God. Are you not a dumb brute? Some people go astray in practicing being at peace in God's presence. When it is time to cook, they do not cook, and when it is time to do chores, they do not do them, but just go on praying and meditating. Being at peace before God does not mean not cooking or doing chores, or not living one's life; rather, it is being able to quiet one's heart before God in all normal states, and to have a place for God in one's heart. When you pray, you should kneel down properly before God to pray; when you do chores or prepare food, quiet your heart before God, ponder God's words, or sing hymns. No matter what situation you find yourself in, you should have your own way to practice, you should do everything you can to draw close to God, and you should try with all your might to quiet your heart before God. When circumstances permit, pray single-mindedly; when circumstances do not permit, draw near to God in your heart while doing the task at hand. When you can eat and drink God's words, then eat and drink His words; when you can pray, then pray; when you can contemplate God, then contemplate Him. In other words, do your utmost to train yourself for entry according to your environment. Some people can be at peace before God when nothing is the matter, but as soon as something happens, their minds wander. That is not being at peace before God. The

correct way to experience is this: Under no circumstances does one's heart depart from God, or feel disturbed by outside people, events, or things, and only then is one a person who is truly at peace before God. Some people say that, when they pray in assemblies, their hearts can be at peace before God, but in fellowship with others they are incapable of being at peace before God, and their thoughts run wild. This is not being at peace before God. Today, most people are in this state, their hearts incapable of always being at peace before God. Thus, you must put more effort into exercising yourselves in this area, enter, step-by-step, upon the right track of life experience, and embark upon the path of being perfected by God.

—The Word, Vol. 1. The Appearance and Work of God. On Quieting Your Heart Before God

Daily Words of God Excerpt 422

God's work and word are meant to cause a change in your disposition; His goal is not merely to make you understand or know His work and word. That is not enough. You are a person who has the ability to comprehend, so you should have no difficulty in understanding the word of God, because most of God's word is written in human language, and He speaks very plainly. For instance, you are perfectly capable of learning what it is that God wants you to understand and practice; this is something that a normal person who has the faculty of comprehension should be able to do. In particular, the words that God is saying in the present stage are especially clear and transparent, and God is pointing out many things that people have not considered, as well as all manner of human states. His words are all-encompassing, and as clear as the light of a full moon. So now, people understand many issues, but there is still something missing—people putting His word into practice. People must experience all aspects of the truth in detail, and explore and seek it out in greater detail, rather than simply waiting to absorb whatever is made available to them; otherwise

they become little more than parasites. They know God's word, yet do not put it into practice. This kind of person does not love the truth and will ultimately be cast out. To be like a Peter of the 1990s, this means that each one of you should practice the word of God, have true entry in your experiences and gain even more and even greater enlightenment in your cooperation with God, which will be of ever increasing assistance to your own life. If you have read a lot of God's word but only understand the meaning of the text and lack direct knowledge of God's word through your practical experiences, then you will not know God's word. As far as you are concerned, God's word is not life, but just lifeless letters. And if you only live in observance of lifeless letters, then you cannot grasp the essence of God's word, nor will you understand His will. Only when you experience His word in your actual experiences will the spiritual meaning of God's word open itself to you, and it is only through experience that you can grasp the spiritual meaning of many truths and unlock the mysteries of God's word. If you do not put it into practice, then no matter how clear His word, all that you have grasped are empty letters and doctrines, which have become religious regulations to you. Is this not what the Pharisees did? If you practice and experience God's word, it becomes practical to you; if you do not seek to practice it, then God's word to you is little more than the legend of the third heaven. In fact, the process of believing in God is the process of you experiencing His word as well as being gained by Him, or to put it more clearly, to believe in God is to have the knowledge and understanding of His word and to experience and live out His word; such is the reality behind your belief in God. If you believe in God and hope for eternal life without seeking to practice the word of God and enter into the reality of the truth, then you are foolish. This would be like going to a feast and only looking at the food and learning the delicious things by heart

without actually tasting any of it, it would be like not eating or drinking anything there. Would such a person not be a fool?

—The Word, Vol. 1. The Appearance and Work of God. Once You Understand the Truth, You Should Put It Into Practice

Daily Words of God Excerpt 423

The truth that man needs to possess is found in the word of God, and it is a truth that is the most beneficial and helpful to mankind. It is the tonic and sustenance that your body needs, something that helps man restore his normal humanity. It is a truth that man should be equipped with. The more you practice God's word, the more quickly your life will blossom, and the clearer the truth will become. As you grow in stature, you will see things of the spiritual world more clearly, and the more strength you will have to triumph over Satan. Much of the truth that you do not understand will be made clear when you practice the word of God. Most people are satisfied to merely understand the text of God's word and focus on equipping themselves with doctrines rather than on deepening their experience in practice, but is that not the way of the Pharisees? So how can the phrase, "The word of God is life" be real for them? A person's life cannot grow simply by reading God's word, but only when the word of God is put into practice. If it is your belief that to understand God's word is all that is needed to have life and stature, then your understanding is warped. Truly understanding God's word occurs when you practice the truth, and you must understand that "only by practicing the truth can it ever be understood." Today, after reading the word of God, you can merely say that you know God's word, but you cannot say that you understand it. Some say that the only way to practice the truth is to understand it first, but this is only partially correct, and is certainly not entirely accurate. Before you have knowledge of a truth, you have not experienced that truth. Feeling that you

understand something you hear in a sermon is not truly understanding—this is just taking possession of the literal words of the truth, and it is not the same as understanding the true meaning therein. Just having a superficial knowledge of the truth does not mean that you actually understand it or have knowledge about it; the true meaning of the truth comes from having experienced it. Therefore, only when you experience the truth can you understand it, and only then can you grasp the hidden parts of it. Deepening your experience is the only way to grasp the connotations, and to understand the essence of the truth. Therefore, you can go everywhere with the truth, but if there is no truth in you, then do not think of trying to convince even your family members, much less religious people. Without the truth you are like fluttering snowflakes, but with the truth you can be happy and free, and none can attack you. No matter how strong a theory is, it cannot overcome the truth. With the truth, the world itself can be swayed and mountains and seas moved, whereas a lack of the truth can lead to strong city walls being reduced to rubble by maggots. This is an obvious fact.

—The Word, Vol. 1. The Appearance and Work of God. Once You Understand the Truth, You Should Put It Into Practice

Daily Words of God Excerpt 424

At the current stage, it is of vital importance to first know the truth, and then put it into practice and equip yourself further with the true meaning of the truth. You should seek to attain this. Rather than merely seeking to make others follow your words, you should cause them to follow your practice. Only in this way can you find something meaningful. No matter what befalls you, no matter whom you come across, as long as you have the truth, you will be able to stand firm. The word of God is that which brings life to man, not death. If, after reading the word of God, you

do not come alive, but you are still dead, then there is something wrong with you. If after some time you have read much of God's word and have heard many practical sermons, but you are still in a condition of death, then this is proof that you are not one who values the truth, nor are you a person who pursues the truth. If you truly sought to gain God, you would not focus on equipping yourselves with doctrines and using lofty doctrines to teach others, but would instead focus on experiencing God's word and putting the truth into practice. Is this not what you should now be seeking to enter into?

There is limited time for God to do His work in man, so what outcome can there be if you do not cooperate with Him? Why is it that God always wants you to practice His word once you understand it? It is because God has revealed His words to you, and your next step is to actually practice them. As you practice these words, God will carry out the work of enlightenment and guidance. That is how it is to be done. The word of God allows man to blossom in life and possesses no elements which could cause man to deviate or become passive. You say you have read God's word and practiced it, but you still have not received any work from the Holy Spirit. Your words could fool only a child. Other people may not know if your intentions are right, but do you think it possible that God would not know? How is it that others practice the word of God and receive the enlightenment of the Holy Spirit, yet you practice His word and do not receive the enlightenment of the Holy Spirit? Does God have emotions? If your intentions are truly right and you are cooperative, then God's Spirit will be with you. Some people always want to plant their own flag, but why does God not let them rise up and lead the church? Some people merely fulfill their function and perform their duties, and before they know it, they have gained God's approval. How can that be? God examines the innermost heart of man, and people who pursue the truth must do so with right

intentions. People who do not have right intentions cannot stand firm. At its core, your goal is to let God's word take effect within you. In other words, it is to have a true understanding of God's word in your practice of it. Perhaps your ability to comprehend God's word is poor, but when you practice the word of God, He can remedy this flaw, so not only must you know many truths, but you must also practice them. This is the greatest focus that cannot be ignored. Jesus endured many humiliations and much suffering in His thirty-three and a half years. He suffered so greatly simply because He practiced the truth, did the will of God in all things, and only cared for God's will. This was suffering that He would not have undergone had He known the truth without practicing it. If Jesus had followed the teachings of the Jews and followed the Pharisees, then He would not have suffered. You can learn from Jesus' deeds that the effectiveness of God's work on man comes from man's cooperation, and this is something you must recognize. Would Jesus have suffered as He did on the cross if He had not practiced the truth? Could He have prayed such a sorrowful prayer if He had not acted in accordance with God's will? Therefore, you should suffer for the sake of practicing the truth; this is the kind of suffering a person should undergo.

—The Word, Vol. 1. The Appearance and Work of God. Once You Understand the Truth, You Should Put It Into Practice

Daily Words of God Excerpt 425

In practice, keeping the commandments should be linked to putting the truth into practice. While keeping the commandments, one must practice the truth. When practicing the truth, one must not violate the principles of the commandments, nor go against the commandments; you must do whatever God requires of you. Keeping the commandments and practicing the truth are interconnected, not contradictory. The more you practice the

truth, the more capable you become of keeping the essence of the commandments. The more you practice the truth, the more you will understand God's word as expressed in the commandments. Practicing the truth and keeping the commandments are not contradictory actions—they are interconnected. In the beginning, only after man kept the commandments could he practice the truth and attain enlightenment from the Holy Spirit, but this is not God's original intention. God requires you to put your heart into worshiping Him, not merely to behave well. However, you must keep the commandments at least superficially. Gradually, through experience, after gaining a clearer understanding of God, people will stop rebelling against and resisting Him, and will no longer have any doubts about His work. This is the only way people can abide by the essence of the commandments. Therefore, merely keeping the commandments, without practicing the truth, is ineffective, and does not constitute true worship of God, for you have not yet attained real stature. Keeping the commandments without the truth only amounts to adhering rigidly to the rules. In so doing, the commandments would become your law, which would not help you grow in life. On the contrary, they would become your burden, and bind you tightly like the laws of the Old Testament, causing you to lose the Holy Spirit's presence. Therefore, only by practicing the truth can you effectively keep the commandments, and you keep the commandments in order to practice the truth. In the process of keeping the commandments, you will put even more truths into practice, and when practicing the truth, you will gain an even deeper understanding of what the commandments actually mean. The purpose and meaning behind God's demand that man keeps the commandments is not just to get him to follow the rules, as he may imagine; rather, it has to do with his entry into life. The extent of your growth in life dictates the degree to which you will be able to keep the

commandments. Although the commandments are for man to keep, the essence of the commandments only becomes apparent through man's life experience. Most people assume that keeping the commandments well means that they are "completely prepared, and all that remains to be done is to get caught up." This is an extravagant sort of idea, and not in line with God's will. Those who say such things do not wish to make progress, and they covet the flesh. It is nonsense! It is not in keeping with reality! It is not God's will merely to practice the truth without actually keeping the commandments. Those who do this are cripples; they are as people who are missing a leg. Simply keeping the commandments as if abiding by rules, yet not possessing the truth—this is not capable of satisfying God's will, either; like those who are missing an eye, people who do this, too, suffer from a form of disability. It can be said that if you keep the commandments well and gain a clear understanding of the practical God, then you will possess the truth; relatively speaking, you will have gained real stature. If you practice the truth that you should practice, you will also keep the commandments, and these two things do not contradict each other. Practicing the truth and keeping the commandments are two systems, both of which are integral parts of one's life experience. One's experience should comprise an integration, not a division, of keeping the commandments and practicing the truth. However, there are both differences and links between these two things.

—The Word, Vol. 1. The Appearance and Work of God. Keeping the Commandments and Practicing the Truth

Daily Words of God Excerpt 426

The promulgation of the commandments in the new age is a testimony to the fact that all people in this stream, all those who hear God's voice today, have entered a new age. This is a new beginning for God's work, as

well as the beginning of the last part of the work of God's six-thousand-year management plan. The commandments of the new age symbolize that God and man have entered the realm of a new heaven and a new earth, and that God, just as Jehovah worked among the Israelites and Jesus worked among the Jews, will do more practical work, and do even more and even greater work on earth. They also symbolize that this group of people will receive more and greater commissions from God, and will be provided for, be fed, supported, cared for, and protected by Him in a practical manner, be given even more practical training by Him, and be dealt with, broken, and refined by God's word. The significance of the commandments of the new age is quite profound. They suggest that God will really appear on earth, from where He will conquer the entire universe, revealing all of His glory in the flesh. They also suggest that the practical God is going to do more practical work on earth in order to perfect all of His chosen ones. Moreover, God will accomplish everything on earth with words, and make manifest the decree that "the incarnate God will rise to the highest and be magnified, and all peoples and all nations will kneel down to worship God, who is great." Although the commandments of the new age are for man to keep, and though doing so is man's duty and his obligation, the meaning they represent is rather too profound to be fully expressed in one or two words. The commandments of the new age replace the Old Testament laws and New Testament ordinances as promulgated by Jehovah and Jesus. This is a deeper lesson, not as simple a matter as people might imagine. There is an aspect of practical significance to the commandments of the new age: They serve as an interface between the Age of Grace and the Age of Kingdom. The commandments of the new age put an end to all of the practices and ordinances of the old age, as well as all of the practices from the age of Jesus and those before it. They bring man to the presence of the more

practical God, allowing him to start being perfected by Him personally; they are the beginning of the path of perfection. Thus, you should possess a correct attitude with regard to the commandments of the new age, and neither follow them haphazardly nor despise them. The commandments of the new age place heavy emphasis on a certain point: That man shall worship the practical God Himself of today, which involves submitting to the essence of the Spirit more practically. The commandments also stress the principle by which God will judge man to be either guilty or righteous after He has manifested as the Sun of righteousness. The commandments are easier to understand than to put into practice. From this it can be seen that if God wishes to perfect man, then He must do so through His own words and guidance, and man cannot achieve perfection by way of his own innate intelligence alone. Whether man can keep the commandments of the new age or not has to do with his knowledge of the practical God. Hence, whether you can keep the commandments or not is not a question that will be resolved in a matter of mere days. This is a very profound lesson to learn.

—The Word, Vol. 1. The Appearance and Work of God. Keeping the Commandments and Practicing the Truth

Daily Words of God Excerpt 427

The practice of the truth is a path by which man's life can grow. If you do not practice the truth, then you will be left with nothing more than theory and will have no actual life. Truth is the symbol of man's stature, and whether or not you practice the truth is related to whether or not you have real stature. If you do not practice the truth, do not act righteously, or are swayed by emotions and care for your flesh, then you are far away from keeping the commandments. This is the most profound of lessons. In every age, there are many truths that people need to enter into and understand, but

also in each age, there are different commandments that accompany those truths. The truths that people practice relate to the specific age, and so do the commandments they keep. Each age has its own truths to be practiced and commandments to be kept. However, depending on the various commandments promulgated by God—that is, depending on the different ages—the goal and effect of man's practice of the truth differ commensurately. It can be said that the commandments serve the truth, and the truth exists to maintain the commandments. If there is only truth, then there will be no changes in God's work to speak of. However, by referring to the commandments, man can identify the extent of the trends in the Holy Spirit's work, and man can know the age in which God works. In religion, there are many people who can practice the truths that were practiced by people in the Age of Law. However, they do not possess the commandments of the new age, nor can they keep them. They still observe the old ways and remain as primordial humans. They are not accompanied by the new methods of work and cannot see the commandments of the new age. As such, they do not have God's work. It is as though they only have empty eggshells; if there is no chick inside, then there is no spirit. To put it more accurately, it means they have no life. Such people have not yet entered the new age and have lagged many steps behind. Therefore, having truths from older ages but not having the commandments of the new age is useless. Many of you practice the truth of today but do not keep its commandments. You will gain nothing, and the truth you practice will be worthless and meaningless and God will not praise you. Practicing the truth must be done within the parameters of the methods of the Holy Spirit's current work; it must be done in response to the voice of the practical God today. Without doing so, everything is null, akin to attempting to draw water using a bamboo basket. This is also the practical meaning of the

promulgation of the commandments of the new age. If people are to abide by the commandments, at the very least they should know the practical God who appears in the flesh, without confusion. In other words, people should grasp the principles of abiding by the commandments. Abiding by the commandments does not mean following them haphazardly or arbitrarily, but abiding by them with a basis, with an objective, and with principles. The first thing to be achieved is for your visions to be clear. If you have a thorough understanding of the work of the Holy Spirit in the current time, and if you enter into today's methods of work, then you will naturally gain a clear understanding of keeping the commandments. If the day comes when you see through to the essence of the commandments of the new age and you can keep the commandments, then you will have been perfected. This is the practical significance of practicing the truth and keeping the commandments. Whether you can practice the truth or not depends on how you perceive the essence of the commandments of the new age. The work of the Holy Spirit will continuously appear to man, and God will require more and more of man. Therefore, the truths which man actually puts into practice will grow more in number, and become greater, and the effects of keeping the commandments will become more profound. Therefore, you must at once practice the truth and keep the commandments. Nobody should neglect this matter; let the new truth and the new commandments commence simultaneously in this new age.

—The Word, Vol. 1. The Appearance and Work of God. Keeping the Commandments and Practicing the Truth

Daily Words of God Excerpt 428

Many people can talk a bit about practice and they can talk about their personal impressions, but the majority of it is the illumination gained from the words of others. It does not at all include anything from their own

personal practices, nor does it include what they see from their experiences. I have dissected this issue earlier; do not think that I know nothing. You are merely a paper tiger, yet you speak of conquering Satan, of bearing victorious testimonies, and of living out God's image? This is all nonsense! Do you think that all the words spoken by God today are for you to admire? Your mouth speaks of forsaking your old self and putting truth into practice, yet your hands are carrying out other deeds and your heart is plotting other schemes—what kind of a person are you? Why are your heart and your hands not one and the same? So much preaching has become empty words; is this not heart-breaking? If you are unable to put God's word into practice, it proves that you have not yet entered into the way that the Holy Spirit works, you have not yet had the work of the Holy Spirit in you, and you have not yet had His guidance. If you say that you are only able to understand the word of God but are unable to put it into practice, then you are a person who does not love the truth. God does not come to save this kind of person. Jesus suffered enormous agony when He was crucified in order to save the sinners, to save the poor, and to save all those humble people. His crucifixion served as a sin offering. If you cannot practice God's word, then you should leave as soon as you can; do not linger in God's house as a freeloader. Many people even find it difficult to stop themselves from doing things that clearly resist God. Are they not asking for death? How can they speak of entering God's kingdom? Would they have the audacity to see God's face? Eating food that God provides you with, doing crooked things that oppose God, being malicious, insidious, and scheming, even while God allows you to enjoy the blessings He has bestowed upon you—do you not feel them burning your hands when you receive them? Do you not feel your face turning red? Having done something in opposition to God, having carried out schemes to "go rogue,"

do you not feel frightened? If you feel nothing, how can you speak of any future? There was already no future for you long ago, so what greater expectations can you still have? If you say something shameless yet feel no reproach, and your heart has no awareness, then does it not mean that you have already been abandoned by God? Speaking and acting indulgently and unrestrainedly has become your nature; how can you ever be perfected by God like this? Would you be able to walk the world over? Who would be convinced by you? Those who know your true nature would keep their distance. Is this not God's punishment? All in all, if there is only talk and no practice, there is no growth. Though the Holy Spirit may be working on you while you speak, if you do not practice, the Holy Spirit shall stop working. If you continue to go on like this, how can there be any talk of the future or giving your entire being to God's work? You can only speak of offering your entire being, yet you have not given your true love to God. All He receives from you is verbal devotion; He is not given your intention to practice the truth. Could this be your actual stature? If you were to continue on like this, when would you be perfected by God? Do you not feel anxious over your dark and gloomy future? Do you not feel that God has lost hope in you? Do you not know that God desires to perfect more and newer people? Could old things hold their own? You are not paying attention to God's words today: Are you waiting for tomorrow?

—The Word, Vol. 1. The Appearance and Work of God. A Person Who Attains Salvation Is One Who Is Willing to Practice the Truth

Daily Words of God Excerpt 429

Holding up God's words and being able to explain them unabashedly does not mean you are in possession of reality; things are not as simple as you imagine. Whether you are in possession of reality is not based on what you say; rather, it is based on what you live out. Only when God's words

become your life and your natural expression can you be said to have reality, and only then can you be counted as having gained true understanding and actual stature. You must be able to withstand examination over long periods of time, and you must be able to live out the likeness that is required by God. This must not be mere posturing; it must flow from you naturally. Only then will you truly possess reality, and only then will you have gained life. Let Me use the example of the trial of the service-doers with which everyone is familiar: Anyone can offer the loftiest theories regarding service-doers, and everyone has a decent understanding of the subject; they speak on it and each speech surpasses the last, as if it were a competition. However, if man has not undergone a major trial, then it is very difficult to say that he has good testimony to bear. In short, man's living out is still very lacking, entirely contrary to his understanding. Therefore, it has yet to become man's actual stature, and it is not yet man's life. Because man's understanding has not been brought into reality, his stature is still like a castle built on sand, teetering and on the verge of collapse. Man possesses far too little of reality; it is almost impossible to find any reality in man. There is too little reality naturally flowing from man, and all the reality they live out has been forced. This is the reason I say man possesses no reality. Although people claim their love of God never changes, this is merely what they say before they have faced any trials. When they are suddenly faced with trials one day, the things that they speak of will once again fall out of step with reality, and this will again prove that man possesses no reality. It can be said that whenever you encounter things that do not fit with your notions and that require you to put yourself aside, those things are your trials. Before God's will is revealed, everyone goes through a rigorous test and an immense trial. Can you fathom this? When God wants to try people, He always allows them to

make their choices before the actual truth has been revealed. This means that when God is subjecting man to trials, He will never tell you the truth; this is the manner in which people are exposed. This is one way that God carries out His work, to see whether you know the God of today, as well as whether you possess any reality. Are you truly free of doubts regarding God's work? Will you be able truly to stand firm when a major trial comes upon you? Who dares to say, "I guarantee that there will be no problems"? Who dares to assert, "Others might have doubts, but I never will"? It is just as when Peter was subjected to trials: He always boasted before the truth had been revealed. This is not a personal flaw unique to Peter; this is the greatest difficulty currently facing every man. If I were to visit a few places or pay a visit to a few brothers and sisters to see what your understanding is of God's work of today, you would certainly be able to say much about your knowledge, and you would seem not to have any doubts whatsoever. If I were to ask you, "Can you really determine that the work of today is performed by God Himself? Without any doubt?" you would certainly answer, "Without any doubt whatsoever, it is the work performed by the Spirit of God." Once you had answered in such a way, you surely would not feel a shred of doubt, and you would even feel quite pleased, thinking you had gained a bit of reality. Those who tend to understand things in this way are people who possess less reality; the more one thinks one has gained it, the less one will be able to stand firm when faced with trials. Woe to those who are arrogant and haughty, and woe to those who have no knowledge of themselves; such people are adept at talking, yet fare the worst when putting their words into action. At the smallest sign of trouble, these people begin to have doubts, and the thought of quitting steals into their minds. They do not possess any reality; they merely have theories that are above religion, without any of the reality required now by God. I am most

disgusted by those who only speak of theories without possessing any reality. They shout the loudest when carrying out their work, but as soon as they are faced with reality, they fall apart. Does this not show that these people have no reality? No matter how ferocious the wind and waves, if you can remain standing without allowing a shred of doubt to enter your mind, and can stand firm and remain free from denial, even when there is no one else left, then you will be counted as having true understanding and genuinely in possession of reality. If you turn whichever way the wind blows—if you follow the majority, and learn to parrot the speech of others—then no matter how eloquent you might be, it will not be proof that you possess reality. Therefore, I suggest that you not be premature in shouting out empty words. Do you know what God is going to do? Do not behave like another Peter, lest you bring shame upon yourself and lose the ability to hold your head high; that will not do anyone any good. Most people have no real stature. Though God has performed a great deal of work, He has not brought reality down upon people; to be more exact, He has never personally chastised anyone. Some people have been exposed by such trials, with their sinful hands reaching farther and farther out, thinking that it is easy to get the better of God, that they can do whatever they want. Since they are not able to withstand even this sort of trial, more challenging trials are out of the question for them, as is possession of reality. Are they not just trying to fool God? Possessing reality is not something that can be faked, nor is reality something that you can attain by knowing it. It depends on your actual stature, as well as whether or not you can withstand all trials. Do you understand?

—The Word, Vol. 1. The Appearance and Work of God. Only Putting the Truth Into Practice Is Possessing Reality

Daily Words of God Excerpt 430

God does not require of people the mere ability to talk about reality; that would be too easy, would it not? Why, then, does God speak of entry into life? Why does He talk about transformation? If people are capable only of empty talk about reality, then can they achieve a transformation in their disposition? The good soldiers of the kingdom are not trained to be a group of people who can only talk about reality or boast; rather, they are trained to live out God's words at all times, to remain unyielding no matter what setbacks they face, and to live constantly in accordance with God's words and not to return to the world. This is the reality of which God speaks; this is God's requirement of man. Thus, do not regard the reality spoken of by God as being overly simple. Mere enlightenment from the Holy Spirit does not equal the possession of reality. Such is not the stature of man—it is the grace of God, to which man contributes nothing. Each person must endure Peter's sufferings, and, even more, possess Peter's glory, which they live out after they have gained the work of God. Only this can be called reality. Do not think that you possess reality just because you can talk about it; that is a fallacy. Such thoughts do not accord with God's will and have no actual significance. Do not say such things in the future—extinguish such sayings! All those with a false understanding of God's words are unbelievers. They do not have any real knowledge, much less any real stature; they are ignorant people who lack reality. In other words, all those who live outside of the essence of God's words are unbelievers. Those deemed unbelievers by people are beasts in the eyes of God, and those deemed unbelievers by God are people who do not have God's words as their life. It can therefore be said that those who do not possess the reality of God's words and who fail to live His words out are unbelievers. God's intention is to cause everyone to live out the reality of His words—not merely to have everyone talk about reality, but, more than that, to enable

everyone to live out the reality of His words. The reality that man perceives is too superficial; it has no value and cannot fulfill God's will. It is too lowly and not even worthy of mention. It lacks too much and falls far too short of the standards of God's requirements. You will each be subjected to a major inspection to see who among you merely know how to talk about your understanding without being able to point out the path, as well as to discover who among you are useless pieces of trash. Remember this from now on! Do not speak of empty knowledge; only talk about the path of practice and about reality. Transition from real knowledge to real practice, and then transition from practice to real living out. Do not lecture others, and do not talk about real knowledge. If your understanding is a path, then let your words go free upon it; if it is not, then please shut your mouth and stop talking! What you say is useless. You speak of understanding in order to deceive God and make others envy you. Is that not your ambition? Are you not deliberately toying with others? Is there any value in this? If you talk about understanding after you have experienced it, you will not be seen as boasting. Otherwise, you are someone who spits out arrogant words. There are many things in your actual experience that you cannot overcome, and you cannot rebel against your own flesh; you are always doing whatever you want, never satisfying God's will—yet you still have the gall to talk about theoretical understanding. You are shameless! You still are so bold as to speak of your understanding of God's words. How impudent of you! Orating and boasting have become your very nature, and you have become accustomed to doing so. Whenever you wish to speak, you do so with ease, but when it comes to practicing, you indulge in ornamentation. Is this not a way to fool others? You may be able to trick men, but God cannot be deceived. Men are unaware and have no discernment, but God is serious about such matters, and He will not spare you. Your brothers and sisters

might advocate for you, praising your understanding and admiring you, but if you possess no reality, the Holy Spirit will not spare you. Perhaps the practical God will not seek your faults, but God's Spirit will ignore you, and that will be difficult enough for you to bear. Do you believe this? Talk more about the reality of practice; have you forgotten already? Talk more about practical paths; have you forgotten already? "Offer fewer lofty theories and worthless, inflated talk; it is best to begin practice starting now." Have you forgotten these words? Do you not understand at all? Do you have no comprehension of God's will?

—The Word, Vol. 1. The Appearance and Work of God. Only Putting the Truth Into Practice Is Possessing Reality

Daily Words of God Excerpt 431

You ought to be learning lessons that are more realistic. There is no need for that high-sounding, empty talk that people admire. When it comes to talking about knowledge, each person's is higher than the one before, but they still have no path to practice. How many people have understood the principles of practice? How many have learned actual lessons? Who can fellowship about reality? Being able to speak of knowledge of God's words does not mean you possess genuine stature; it only shows that you were born smart, that you're gifted. If you cannot point out the path then the result will be nothing, and you will be useless trash! Aren't you pretending if you cannot say anything about an actual path to practice? Aren't you faking it if you cannot offer your own actual experiences to others, thereby giving them lessons they can learn from or a path they can follow? Aren't you a phony? What value do you have? Such a person could only play the part of "inventor of the theory of socialism," not "contributor to bringing about socialism." To be without reality is to have no truth. To be without reality is to be a good-for-nothing. To be without reality is to be a walking

corpse. To be without reality is to be a “Marxist-Leninist thinker,” with no reference value. I urge each of you to shut up about theory and talk about something real, something genuine and substantial; study some “modern art,” say something realistic, contribute something actual, and have some spirit of dedication. Face reality when you speak; do not indulge in unrealistic and exaggerated talk to make people feel happy or sit up and take notice of you. Where is the value in that? What point is there in getting people to treat you warmly? Be a bit “artistic” in your speech, be a bit more fair in your conduct, be a bit more reasonable in how you handle things, be a bit more practical in what you say, think of bringing benefit to God’s house with your every action, listen to your conscience when you become emotional, do not repay kindness with hate or be ungrateful to kindness, and do not be a hypocrite, lest you become a bad influence. When you eat and drink God’s words, link them more closely to reality, and when you fellowship, speak more about realistic things. Do not be condescending; this will not satisfy God. In your interactions with others, be a bit more tolerant, a bit more yielding, a bit more magnanimous, and learn from the “spirit of the prime minister.”[a] When you have bad thoughts, practice forsaking the flesh more. When you are working, speak more of realistic paths, and do not get too lofty, or else what you say will be unattainable for people. Less enjoyment, more contribution—show your selfless spirit of dedication. Be more considerate of God’s intentions, listen to your conscience more, be more mindful, and do not forget how God speaks patiently and earnestly to you every day. Read the “old almanac” more often. Pray more and fellowship more frequently. Stop being so muddled; show some sense and gain some insight. When your sinful hand reaches out, pull it back; do not let it reach so far. There is no use, and what you get from God will be nothing but curses, so be careful. Let your heart take pity on others, and do

not always strike out with weapons in hand. Fellowship more about knowledge of the truth and talk more about life, maintaining a spirit of helping others. Do more and say less. Put more into practice and less into research and analysis. Let yourselves be moved more by the Holy Spirit, and give God more opportunities to perfect you. Eliminate more human elements; you still possess too many human ways of doing things, and your superficial manner of doing things and behavior is still repugnant to others: Eliminate more of these. Your psychological state is still too detestable; spend more time amending it. You still give people too much status; give more status to God, and do not be so unreasonable. The "temple" has always belonged to God, and should not be taken over by people. In short, focus more on righteousness and less on emotions. It is best to eliminate the flesh. Talk more about reality and less about knowledge; what is best is to shut up and say nothing. Speak more of the path of practice, and make less worthless boasts. It is best to start practicing right now.

—The Word, Vol. 1. The Appearance and Work of God. Focus More on Reality

Footnotes:

a. The spirit of the prime minister: A classic Chinese saying used to describe a person who is broad-minded and generous.

Daily Words of God Excerpt 432

God's requirements of people are not all that high. As long as people practice diligently and earnestly, they would receive a "pass grade." Truth be told, achieving the understanding, knowledge, and comprehension of the truth is more complex than practicing the truth. First practice as much as you understand and practice what you have comprehended. In this way, you will be able to gradually achieve the true knowledge and comprehension of the truth. These are the steps and the means by which the Holy Spirit works. If you do not practice obedience in this way, you will not achieve anything.

If you always act of your own volition, and do not practice obedience, will the Holy Spirit work within you? Does the Holy Spirit work as you wish? Or does He work according to what you lack, and on the basis of God's words? If this is not clear to you, you won't be able to enter the reality of the truth. Why is it that most people have spent much effort reading God's words, but merely have knowledge and cannot say anything about a real path afterward? Do you think that possessing knowledge amounts to possessing the truth? Is that not a confused point of view? You are able to speak as many pieces of knowledge as there are grains of sand on a beach, yet none of it contains any real path. Are you not trying to fool people by doing this? Are you not making an empty show, with no substance to back it up? All such behavior is harmful to people! The higher the theory and the more it is devoid of reality, the more it is incapable of taking people into reality. The higher the theory, the more it makes you defy and oppose God. Do not cosset spiritual theory—it has no use! Some people have been talking about spiritual theory for decades, and they have become giants of spiritualism, but ultimately, they still fail to enter the reality of the truth. Because they have not practiced or experienced the words of God, they have no principles or path for practice. People like this are themselves without the reality of the truth, so how can they bring other people onto the right track of faith in God? They can only lead people astray. Is this not harming others and themselves? At the very least, you must be able to solve real problems that are right in front of you. That is to say, you must be able to practice and experience the words of God, and to put the truth into practice. Only this is obedience to God. Only when you have entered into life are you qualified to work for God, and only when you expend for God sincerely can you be approved of by God. Don't always make grand statements and talk of bombastic theory; this is not real. Pontificating on

spiritual theory to make people admire you is not testifying to God, but rather flaunting yourself. It is of absolutely no benefit to people and does not edify them, and can easily lead to them worshiping spiritual theory and not focusing on practicing the truth—and is this not leading people astray? Carrying on like this will give rise to numerous empty theories and rules that will constrain and entrap people; it's truly mortifying. So say more that is real, talk more about problems that actually exist, spend more time searching for the truth to solve real problems; this is what's most important. Don't delay in learning to practice the truth: This is the path of entry into reality. Do not take other people's experience and knowledge as your own private property and hold them up for others to admire. You must have your own entry into life. Only by practicing the truth and obeying God will you have life entry. This should be what every person practices and focuses on.

If what you fellowship can give people a path to take, then that amounts to your possessing reality. No matter what you say, you must bring people into practice and give them all a path they can follow. Don't only allow them to have knowledge; more important is having a path to take. For people to believe in God, they must walk the path led by God in His work. That is, the process of believing in God is the process of walking the path led by the Holy Spirit. Accordingly, you must have a path you can walk, no matter what, and you must set foot upon the path of being perfected by God. Do not fall too far behind, and do not concern yourself with too many things. Only if you walk the path led by God without causing interruptions can you receive the work of the Holy Spirit and possess the path of entry. Only this counts as being in line with God's intentions and fulfilling humanity's duty. As an individual in this stream, each person should fulfill their duty properly, do more of what people should be doing, and not act willfully. People carrying out work must make their words clear, people

who follow must focus more on enduring hardship and obeying, and all must keep to their place and not step out of line. It should be clear in the heart of every person how they should practice and what function they should fulfill. Take the path led by the Holy Spirit; do not go astray or go wrong. You must see today's work clearly. Entering into today's means of working is what you should practice. It is the first thing you must enter. Do not waste any more words on other things. Doing the work of God's house today is your responsibility, entering today's work method is your duty, and practicing today's truth is your burden.

—The Word, Vol. 1. The Appearance and Work of God. Focus More on Reality

Daily Words of God Excerpt 433

God is a practical God: All of His work is practical, all of the words He speaks are practical, and all of the truths He expresses are practical. Everything that is not His words is vacuous, non-existent, and unsound. Today, the Holy Spirit is to guide people into the words of God. If people are to pursue entry into reality, then they must seek reality, and know reality, after which they must experience reality, and live out reality. The more that people know reality, the more they are able to discern whether the words of others are real; the more people know reality, the fewer notions they have; the more people experience reality, the more they know the deeds of the God of reality, and the easier it is for them to break free from their corrupt, satanic dispositions; the more reality people have, the more they know God and the more they detest the flesh and love the truth; and the more reality people have, the closer they come to the standards of God's requirements. People who are gained by God are those who are possessed of reality, who know reality, and who have come to know God's real deeds through experiencing reality. The more you cooperate with God in a practical way and discipline your body, the more you will acquire the work

of the Holy Spirit, the more you will gain reality, and the more you will be enlightened by God, and thus the greater your knowledge of God's real deeds will become. If you are able to live in the present light of the Holy Spirit, then the present path to practice will become clearer to you, and you will be more able to separate yourself from the religious notions and old practices of the past. Today reality is the focus: The more reality people have, the clearer their knowledge of the truth, and the greater their understanding of God's will. Reality can overcome all letters and doctrines, it can overcome all theory and expertise, and the more reality people focus on, the more they truly love God, and hunger and thirst for His words. If you always focus on reality, then your philosophy for living, religious notions, and natural character will naturally be expunged following the work of God. Those who do not pursue reality, and have no knowledge of reality, are likely to pursue that which is supernatural, and they will be easily tricked. The Holy Spirit has no means of working in such people, and so they feel vacant, and that their lives have no meaning.

The Holy Spirit can only work in you when you actually train, actually search, actually pray, and are willing to suffer for the sake of searching the truth. Those who do not seek the truth have nothing but letters and doctrines, and empty theory, and those who are without the truth naturally have many notions about God. People such as this long only for God to turn their fleshly body into a spiritual body so that they might ascend to the third heaven. How foolish these people are! All who say such things have no knowledge of God, or of reality; people such as this cannot possibly cooperate with God, and can only wait passively. If people are to understand the truth, and to clearly see the truth, and if, furthermore, they are to enter the truth and put it into practice, then they must actually train, actually search, and actually hunger and thirst. When you hunger and thirst,

and when you actually cooperate with God, God's Spirit will surely touch you and work within you, which will bring you more enlightenment, and give you more knowledge of reality, and be of greater help to your life.

—The Word, Vol. 1. The Appearance and Work of God. How to Know Reality

Daily Words of God Excerpt 434

If people are to know God, they must first know that God is a practical God, and they must know God's words, God's practical appearance in the flesh, and God's practical work. Only after knowing that all of God's work is practical will you be able to actually cooperate with God, and only through this path will you be able to achieve growth in your life. All those who have no knowledge of reality have no means of experiencing God's words, are ensnared in their notions, live in their imagination, and thus they have no knowledge of God's words. The greater your knowledge of reality, the closer you are to God, and the more intimate you are with Him; the more you seek vagueness, abstraction and doctrine, the further you will stray from God, and so the more you will feel that experiencing God's words is strenuous and difficult, and that you are incapable of entry. If you wish to enter the reality of God's words, and onto the right track of your spiritual life, you must first know reality and separate yourself from vague and supernatural things, which is to say that first you must understand how the Holy Spirit actually enlightens and guides you from within. In this way, if you can truly grasp the Holy Spirit's real work within man, then you will have entered onto the right track of being made perfect by God.

Today, everything starts from reality. God's work is the most real, and can be touched by people; it is what people can experience, and achieve. In people there is much that is vague and supernatural, which stops them from knowing God's present work. Thus, in their experiences they always

deviate, and always feel that things are difficult, and this is all caused by their notions. People are unable to grasp the principles of the Holy Spirit's work, they do not know reality, and so they are always negative in their path to entry. They look at God's requirements from afar, unable to achieve them; they merely see that God's words really are good, but cannot find the path to entry. The Holy Spirit works by this principle: Through people's cooperation, through them actively praying, searching and coming closer to God, results can be achieved and they can be enlightened and illuminated by the Holy Spirit. It is not the case that the Holy Spirit acts unilaterally, or that man acts unilaterally. Both are indispensable, and the more that people cooperate, and the more they pursue the attainment of the standards of God's requirements, the greater the work of the Holy Spirit. Only people's real cooperation, added to the work of the Holy Spirit, can produce real experiences and the essential knowledge of God's words. Gradually, through experiencing in this way, a perfect person is ultimately produced. God does not do supernatural things; in people's notions, God is almighty, and everything is done by God—with the result that people wait passively, do not read the words of God or pray, and merely await the touch of the Holy Spirit. Those with a correct understanding, however, believe this: God's actions can only go as far as my cooperation, and the effect that God's work has in me depends on how I cooperate. When God speaks, I should do all I can to seek and strive toward God's words; this is what I should achieve.

—The Word, Vol. 1. The Appearance and Work of God. How to Know Reality

Daily Words of God Excerpt 435

How many religious practices do you observe? How many times have you rebelled against the word of God and gone your own way? How many times have you put God's word into practice because you are truly

considerate of His burdens and seek to satisfy His will? You should understand the word of God and put it into practice accordingly. Be principled in all your actions and deeds, though this does not mean abiding by rules or doing something grudgingly just for show; rather, it means practicing the truth and living by the word of God. Only practice such as this satisfies God. Any course of action that pleases God is not a rule, but the practice of truth. Some people have a penchant for drawing attention to themselves. In the presence of their brothers and sisters, they might say they are indebted to God, but behind their backs, they do not practice the truth and act entirely differently. Are these not religious Pharisees? A person who truly loves God and possesses the truth is one who is loyal to God but does not outwardly show off as such. Such a person is willing to practice the truth when situations arise, and does not speak or act in a way that goes against their conscience. This sort of person demonstrates wisdom when matters arise, and is principled in his or her deeds regardless of the circumstances. This kind of person can provide true service. There are some who often pay lip service to their indebtedness to God; they spend their days with brows locked in worry, putting on an affected air and pretending to be pitiable. How despicable! If you were to ask them, “Can you tell me about how you are indebted to God?” then they would be rendered speechless. If you are loyal to God, then do not talk outwardly about it; instead, demonstrate your love for God by way of actual practice, and pray to Him with a true heart. Those who just deal with God verbally and perfunctorily are all hypocrites! Some speak of indebtedness to God each time they pray, and begin to weep each time they pray, even without being moved by the Holy Spirit. People such as this are possessed by religious rituals and notions; they live by such rituals and notions, always believing that those actions please God and that He favors superficial godliness or

sorrowful tears. What good can come of such absurd people? In order to demonstrate humility, some feign graciousness when speaking in the presence of others. Some are deliberately servile when in the presence of other people, acting like lambs without an ounce of strength. Is this a manner befitting people of the kingdom? People of the kingdom should be lively and free, innocent and open, honest and lovable, and be living in a state of freedom. They should have integrity and dignity and be able to stand witness wherever they go; such people are beloved by both God and man. Those who are novices in the faith have too many outward practices; they must first undergo a period of being dealt with and broken. People who have faith in God deep down are not outwardly distinguishable from others, but their actions and deeds are commendable. Only such people can be deemed to be living out the word of God. If you preach the gospel every day to various people in an effort to bring them to salvation, yet in the end are still living by rules and doctrines, then you cannot bring glory to God. Such people are religious figures, as well as hypocrites. Whenever those religious people congregate, they might ask, “Sister, how have you been these days?” She might reply, “I feel I owe a debt to God, and that I am unable to satisfy His will.” Another might say, “I, too, feel indebted to God and that I am unable to satisfy Him.” These few sentences and words alone express the vile things deep within them; such words are most loathsome, and exceedingly repugnant. The nature of such people is in opposition to God. Those who focus on reality communicate whatever is on their mind, and open up their hearts in fellowship. They do not engage in a single false exercise, displaying neither such civilities nor empty pleasantries. They are always straightforward, and observe no secular rules. Some people have a penchant for outward displays, even to the point of utterly lacking sense. When someone sings, they begin to dance, not even realizing that the rice in

their pots has already burned. Such people are not godly or honorable, and they are far too frivolous. All of these things are manifestations of a lack of reality. When some people fellowship about matters of spiritual life, though they speak not of owing anything to God, they do retain a true love for Him deep down. Your feeling of indebtedness to God has nothing to do with other people; you are indebted to God, not humanity. What use is it for you to constantly speak of this to others? You must place importance on entering into reality, not on any outward zeal or display. What do the superficial good deeds of humans represent? They represent the flesh, and even the best of outward practices do not represent life; they can only show your own individual temperament. The outward practices of humanity cannot fulfill the desire of God. You constantly speak of your indebtedness to God, yet you cannot supply the life of others or inspire them to love God. Do you believe that those actions of yours will satisfy God? You feel that your actions are in line with God's will, and that they are of the spirit, but in truth, they are all absurd! You believe that what pleases you and what you are willing to do are precisely those things in which God delights. Can your likes represent God? Can a person's character represent God? What pleases you is precisely that which God abhors, and your habits are those which God loathes and rejects. If you feel indebted, then go and pray before God; there is no need to speak of it to others. If you do not pray before God, and instead constantly draw attention to yourself in the presence of others, can this satisfy God's will? If your actions always exist in appearance alone, then this means that you are vain in the extreme. What manner of humans are those who only carry out superficial good deeds and are devoid of reality? Such people are just hypocritical Pharisees and religious figures! If you do not shed your outward practices and are unable to make changes, then the elements of hypocrisy in you will grow even more. The greater

your elements of hypocrisy, the more resistance there is toward God. In the end, such people will surely be cast out!

—The Word, Vol. 1. The Appearance and Work of God. In Faith, One Must Focus on Reality—Engaging in Religious Ritual Is Not Faith

Daily Words of God Excerpt 436

In order to restore the likeness of a normal person, that is, to achieve normal humanity, people cannot merely please God with their words. They only harm themselves in doing so, and it does not benefit their entry or transformation. Therefore, to attain transformation, people must practice little by little. They must enter slowly, seek and explore bit by bit, enter in from the positive, and live a practical life of truth; a life of a saint. Thereafter, real things, real events, and real environments allow people to have practical training. People are not required to pay any lip service; instead, they are to train in real environments. People first come to realize that they are of poor caliber, and then they eat and drink of God's words normally, and enter into and practice normally as well; only in this way can they obtain reality, and this is how entry may occur even more rapidly. In order to transform people, there must be some practicality; they must practice with real things, real events, and real environments. Can one achieve true training by relying on church life alone? Could people enter into reality this way? No! If people are unable to enter into real life, then they are unable to transform their old lifestyle and ways of doing things. This is not entirely due to people's laziness and high level of dependency, but rather it is because people simply do not have the capacity for living, and, moreover, they have no understanding of God's standard of the likeness of a normal person. In the past, people were always talking, speaking, communicating—and they even became "orators"—yet none of them sought transformation in their life disposition; instead, they blindly

sought profound theories. Thus, people of today must change this religious style of belief in God in their lives. They must enter into practice by focusing on one event, one thing, one person. They must do it with focus—only then can they attain results. People's transformation begins with a change in their essence. The work must be aimed at people's essence, their life, and at their laziness, dependency, and slavishness—only in this way can they be transformed.

Even though church life can produce results in some areas, the key is still that real life can transform people. One's old nature cannot be transformed without real life. Let us take, for example, the work of Jesus during the Age of Grace. When Jesus abolished the previous laws and established the commandments of the new age, He spoke using actual examples from real life. As Jesus was leading His disciples through the wheat field on a Sabbath, His disciples became hungry and plucked ears of grain to eat. The Pharisees saw this and said that they were not observing the Sabbath. They also said that people were not allowed to save the calves that had fallen into a pit on the Sabbath, saying that no work might be performed during the Sabbath. Jesus cited these incidents to gradually promulgate the commandments of the new age. At the time, He used many practical matters to help people understand and transform. This is the principle by which the Holy Spirit performs His work, and it is the only way that can transform people. Without practical matters, people can only gain a theoretical and intellectual understanding—this is not an effective way to transform. So how does one acquire wisdom and insight through training? Can people acquire wisdom and insight simply from listening, reading, and advancing their knowledge? How could this be so? People must understand and experience in real life! Therefore, one must train, and one must not depart from real life. People must pay attention to different

aspects and have entry in various aspects: level of education, expressiveness, the ability to see things, discernment, the ability to understand God's words, the common sense and rules of humanity, and other things relating to humanity that people must be equipped with. After understanding has been attained, people must focus on entry, and only then can transformation be attained. If someone has attained understanding, yet they neglect practice, how can transformation occur? Presently, people understand much, but they do not live out reality; thus, they possess little essential understanding of God's words. You have only been marginally enlightened; you have received a little illumination from the Holy Spirit, yet you have no entry into real life—or you might not even care about entry—thus your transformation is lessened. After such a long time, people understand a lot. They are able to talk a lot about their knowledge of theories, but their external disposition remains the same, and their original caliber remains as it was, not advancing in the slightest. If this is the case, when will you finally enter in?

—The Word, Vol. 1. The Appearance and Work of God. Discussing Church Life and Real Life

Daily Words of God Excerpt 437

Church life is only a kind of life where people gather to savor the words of God, and it makes up only a small sliver of one's life. If people's real life could also be like their church life—including a normal spiritual life, normally savoring God's words, praying and being close to God normally, living a real life where everything is carried out in accordance with God's will, living a real life where everything is carried out in accordance with the truth, living a real life of practicing prayer and practicing being quiet before God, of practicing the singing of hymns and dancing—then this is the only kind of life that would bring them into a life of God's words. Most people only focus on the several hours of their church

life without “caring for” their life outside those hours, as though it were of no concern to them. There are also many people who only enter into the life of the saints when eating and drinking God’s words, singing hymns, or praying, and then they revert to their old selves outside those times. Living like this cannot transform people, much less make them know God. In believing in God, if people desire transformation of their disposition, then they must not detach themselves from real life. In real life, you must know yourself, forsake yourself, practice the truth, as well as learn the principles, common sense, and rules of self-conduct in all things before you are able to achieve gradual transformation. If you only focus on the theoretical knowledge and only live among religious ceremonies without going deep into reality, without entering into real life, then you will never enter into reality, you will never know yourself, the truth, or God, and you will forever be blind and ignorant. God’s work of saving people is not to allow them to live normal human lives after a short period of time, nor is it to transform their erroneous notions and doctrines. Rather, His purpose is to change people’s old dispositions, to change the entirety of their old way of life, and to change all of their outdated ways of thinking and mental outlook. Focusing only on church life will not change people’s old life habits or change the old ways in which they have lived for a long time. No matter what, people must not become detached from real life. God asks that people live out normal humanity in real life, not just in church life; that they live out the truth in real life, not just in church life; and that they fulfill their functions in real life, not just in church life. To enter into reality, one must turn everything toward real life. If, in believing in God, people cannot come to know themselves through entry into real life, and if they cannot live out normal humanity in real life, then they will become failures. Those who disobey God are all people who cannot enter into real life. They are all

people who speak of humanity, but live out the nature of demons. They are all people who speak of the truth, but live out doctrines instead. Those who cannot live out the truth in real life are those who believe in God, but are detested and rejected by Him. You have to practice your entry in real life, know your own deficiencies, disobedience, and ignorance, and know your abnormal humanity and weaknesses. That way, your knowledge will be integrated into your actual condition and difficulties. Only this kind of knowledge is real and can allow you to truly grasp your own condition and achieve dispositional transformation.

Now that the perfecting of people has formally begun, you must enter into real life. Therefore, to achieve transformation, you must start from entry into real life, and transform little by little. If you avoid normal human life and only talk about spiritual matters, then things become dry and flat; they become unrealistic, and then how could people transform? Now you are told to enter into real life to practice, in order to establish a foundation for entering into true experience. This is one aspect of what people must do. The work of the Holy Spirit is mainly to guide, while the rest depends on people's practice and entry. Everyone may attain entry into real life through different paths, such that they can bring God into real life, and live out a real normal humanity. This is the only kind of life with meaning!

—The Word, Vol. 1. The Appearance and Work of God. Discussing Church Life and Real Life

Daily Words of God Excerpt 438

Previously, it was said that having the presence of the Holy Spirit and having the work of the Holy Spirit are different. The normal state of having the presence of the Holy Spirit is manifested in having normal thoughts, normal reason, and normal humanity. A person's character will remain as it used to be, but within them there will be peace, and externally they will

have the decorum of a saint. This is how they will be when the Holy Spirit is with them. When someone has the presence of the Holy Spirit, their thinking is normal. When they are hungry they want to eat, when they are thirsty they want to drink water. … Such manifestations of normal humanity are not the enlightenment of the Holy Spirit; they are people's normal thinking and the normal state of having the presence of the Holy Spirit. Some people wrongly believe that those who have the presence of the Holy Spirit know no hunger, that they feel no tiredness, and they seem to give no thought to family, having almost completely divorced themselves from the flesh. In fact, the more the Holy Spirit is with people, the more normal they are. They know to suffer and give things up for God, expend themselves for God, and be loyal to God; moreover, they give thought to food and clothing. In other words, they have lost nothing of the normal humanity that people ought to have and are, instead, especially possessed of reason. Sometimes, they read the words of God and ponder the work of God; there is faith in their hearts and they are willing to pursue the truth. Naturally, the work of the Holy Spirit is based upon this foundation. If people are without normal thinking, then they have no reason—this is not a normal state. When people have normal thinking and the Holy Spirit is with them, they surely possess the reason of a normal person and, thus, they have a normal state. In experiencing God's work, having the work of the Holy Spirit happens occasionally, whereas having the presence of the Holy Spirit is nearly constant. As long as people's reason and thinking are normal, and as long as their states are normal, then the Holy Spirit is surely with them. When people's reason and thinking are not normal, then their humanity is not normal. If, at this moment, the work of the Holy Spirit is in you, then the Holy Spirit will surely also be with you. But if the Holy Spirit is with you, it does not follow that the Holy Spirit is definitely working within you,

for the Holy Spirit works at special times. Having the presence of the Holy Spirit can only maintain people's normal existence, but the Holy Spirit only works at certain times. For example, if you are a leader or worker, when you water and provide sustenance for the church, the Holy Spirit will enlighten you to certain words that are edifying for others and can resolve some of your brothers' and sisters' practical problems—at such times, the Holy Spirit is working. Sometimes, when you are eating and drinking the words of God, the Holy Spirit enlightens you with certain words that are particularly relevant to your own experiences, allowing you to gain a greater knowledge of your own states; this is also the work of the Holy Spirit. Sometimes, as I speak, you listen and are able to measure your own states against My words, and sometimes you are touched or inspired; all of this is the work of the Holy Spirit. Some people say that the Holy Spirit is working in them at all times. This is impossible. If they were to say that the Holy Spirit is always with them, that would be realistic. If they were to say that their thinking and sense are normal at all times, that would also be realistic, and would show that the Holy Spirit is with them. If they say the Holy Spirit is always working within them, that they are enlightened by God and touched by the Holy Spirit at every moment, and gain new knowledge all the time, then this is by no means normal! It is entirely supernatural! Without a shadow of a doubt, such people are evil spirits! Even when the Spirit of God comes into the flesh, there are times when He must eat and must rest—to say nothing of humans. Those who have been possessed by evil spirits seem to be without the weakness of the flesh. They are able to forsake and give up everything, they are free of the emotion, capable of enduring torment and do not feel the slightest fatigue, as if they have transcended the flesh. Is this not extremely supernatural? The work of evil spirits is supernatural—no human could achieve such things! Those

who lack discernment are envious when they see such people: They say they have such vigor in their belief in God, have great faith, and never show the slightest sign of weakness! In fact, these are all manifestations of the work of an evil spirit. For, normal people inevitably have human weaknesses; this is the normal state of those who have the presence of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

Daily Words of God Excerpt 439

What does it mean to stand firm in one's testimony? Some people say they just follow as they do now and do not concern themselves with whether they are capable of gaining life; they do not pursue life, but they do not withdraw, either. They acknowledge only that this stage of work is carried out by God. Is this not failing in their testimony? Such people do not even bear testimony of being conquered. Those who have been conquered follow regardless of all else and are able to pursue life. They not only believe in the practical God, but also know to follow all of God's arrangements. Such are those who bear testimony. Those who do not bear testimony have never pursued life and are still following by muddling along. You may follow, but this does not mean you have been conquered, for you have no understanding of God's work today. Certain conditions must be met in order to be conquered. Not all who follow have been conquered, for in your heart you understand nothing of why you must follow the God of today, nor do you know how you have made it to today, who has supported you up until today. Some people's practice of faith in God is always muddle-headed and confused; thus, following does not necessarily mean you have testimony. What is exactly true testimony? The testimony spoken of here has two parts: One is testimony of having been conquered, and the other is testimony of having been made perfect (which,

naturally, will be the testimony following the greater trials and the tribulations of the future). In other words, if you are able to stand firm during tribulations and trials, then you will have borne the second step of testimony. What is crucial today is the first step of testimony: being able to stand firm during every instance of the trials of chastisement and judgment. This is testimony of being conquered. That is because now is the time of conquest. (You should know that now is the time of God's work on earth; the incarnate God's main work on earth is conquering this group of people on earth who follow Him through judgment and chastisement.) Whether or not you are capable of bearing testimony of being conquered not only depends on whether you are able to follow to the very end, but, more importantly, on whether, as you experience each step of God's work, you are capable of the true understanding of God's chastisement and judgment, and on whether you truly perceive all of this work. You will not be able to slip through by merely following to the very end. You must be able to willingly surrender during every instance of chastisement and judgment, must be capable of truly understanding each step of work you experience, and must be able to attain knowledge of, and obedience to God's disposition. This is the ultimate testimony of being conquered, which you are required to bear. Testimony of being conquered primarily refers to your knowledge of the incarnation of God. Crucially, this step of testimony is to the incarnation of God. It matters not what you do or say before the people of the world or those who wield power; what matters above all is whether you are able to obey all of the words from God's mouth and all of His work. Therefore, this step of testimony is directed at Satan and all enemies of God —the demons and hostiles who do not believe that God will become flesh a second time and come to do even greater work, and furthermore, do not believe in the fact of God's return to the flesh. In other words, it is directed

at all the antichrists—all the enemies who do not believe in the incarnation of God.

Thinking of God and yearning for God do not prove that you have been conquered by God; this depends on whether you believe that He is the Word become flesh, whether you believe that the Word has become flesh, and whether you believe that the Spirit has become the Word, and the Word has appeared in the flesh. This is the key testimony. It matters not how you follow, nor how you expend yourself; what is crucial is whether you are able to discover from this normal humanity that the Word has become flesh and the Spirit of truth has been realized in the flesh—that all the truth, the way, and the life has come in the flesh, God's Spirit has really arrived on earth and the Spirit has come in the flesh. Although, superficially, this appears different from the conception by the Holy Spirit, in this work you are able to see more clearly that the Spirit has already been realized in the flesh, and, moreover, that the Word has become flesh and the Word has appeared in the flesh. You are able to understand the true meaning of the words: "In the beginning was the Word, and the Word was with God, and the Word was God." Moreover, you must understand that the Word of today is God, and behold the Word becomes flesh. This is the best testimony you can bear. This proves that you possess true knowledge of God become flesh —you are not only able to know Him, but are also aware that the way you walk today is the way of life, and the way of truth. The stage of work which Jesus performed only fulfilled the essence of "the Word was with God": The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God. This stage of work precisely fulfills the inner meaning of "the Word becomes flesh," lent deeper meaning to "the Word

was with God, and the Word was God," and allows you to firmly believe the words "In the beginning was the Word." Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and in the final age, He makes even clearer the power and authority of His words, and allows man to see all of His ways—to hear all of His words. Such is the work of the final age. You must come to understand these things through and through. It is not a question of knowing the flesh, but of how you understand the flesh and the Word. This is the testimony that you must bear, that which everyone must know. Because this is the work of the second incarnation—and the last time that God becomes flesh—it fully completes the significance of the incarnation, thoroughly carries out and issues forth all of God's work in the flesh, and brings to an end the era of God's being in the flesh. Thus, you must know the meaning of the incarnation. It matters not how much you run around, or how well you carry out other external matters; what matters is whether you are able to truly submit before God incarnate and devote your entire being to God, and obey all of the words that come from His mouth. This is what you should do, and what you should abide by.

The last step of testimony is testimony of whether or not you are able to be made perfect—which is to say, having understood all of the words spoken from the mouth of God incarnate, you come to possess knowledge of God and become certain about Him, you live out all the words from God's mouth, and achieve the conditions God asks of you—the style of Peter and faith of Job—such that you can obey unto death, give yourself over entirely to Him, and ultimately achieve an image of a person that is up to standard, which means the image of someone who has been conquered and made perfect after experiencing God's judgment and chastisement. This is the ultimate testimony—it is the testimony that ought to be borne by one

who is ultimately made perfect. These are the two steps of testimony you should bear, and they are interrelated, each indispensable. But there is one thing you must know: The testimony I require of you today is not directed at the people of the world, nor any single individual, but at that which I ask of you. It is measured by whether you are able to satisfy Me, and whether you are able to completely meet the standards of My requirements of each one of you. This is what you should understand.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

Daily Words of God Excerpt 440

When you suffer a little constraint or hardship, it is good for you; if you were given an easy time of it you would be ruined, and then how could you be protected? Today, it is because you are chastised, judged, and cursed that you are given protection. It is because you have suffered much that you are protected. If not, you would have long since fallen into depravity. This is not making things difficult for you intentionally—man's nature is hard to change, and it must be thus for their dispositions to be changed. Today, you do not even possess the conscience or sense that Paul possessed, nor do you even have his self-awareness. You always have to be pressured, and you always have to be chastised and judged in order to awaken your spirits. Chastisement and judgment are what is best for your life. And when necessary, there must also be the chastisement of the facts coming upon you; only then will you fully submit. Your natures are such that without chastisement and cursing, you would be unwilling to bow your heads, unwilling to submit. Without the facts before your eyes, there would be no effect. You are too lowly and worthless in character! Without chastisement and judgment, it would be difficult for you to be conquered, and hard for your unrighteousness and disobedience to be overcome. Your old nature is so deeply rooted. If you were placed upon the throne, you would have no

idea of heaven's height and earth's depth, much less of where you were headed. You do not even know where you came from, so how could you know the Lord of creation? Without the timely chastisement and curses of today, your final day would have long since arrived. That is to say nothing of your fate—would not that be even more in imminent danger? Without this timely chastisement and judgment, who knows how arrogant you would grow, or how depraved you would become. This chastisement and judgment have brought you to today, and they have preserved your existence. If you were still "educated" using the same methods as those of your "father," who knows what realm you would enter into! You have absolutely no ability to control and reflect upon yourselves. For people like you, if you just follow and obey without causing any interference or disruptions, My aims will be achieved. Should you not do better in accepting the chastisement and judgment of today? What other choices do you have?

—The Word, Vol. 1. The Appearance and Work of God. Practice (6)

Daily Words of God Excerpt 441

When equipping yourself for life, you must focus on eating and drinking God's words, you must be able to talk of knowledge of God, of your views on human life, and, in particular, of your knowledge of the work done by God during the last days. Since you pursue life, you must equip yourself with these things. When you eat and drink the words of God, you must measure the reality of your own state against them. That is, when you discover your shortcomings in the course of your real experience, you must be capable of finding a path to practice, of turning your back on your incorrect motivations and notions. If you always strive for these things and pour your heart into achieving them, then you will have a path to follow, you will not feel empty, and thus you will be able to maintain a normal state. Only then will you be someone who carries a burden in your own life,

who has faith. Why is it that some people, after reading God's words, are unable to put them into practice? Is it not because they cannot grasp the most crucial things? Is it not because they do not take life seriously? The reason that they cannot grasp the crucial things and have no path to practice is that when they read God's words, they are unable to relate their own states to them, nor can they master their own states. Some people say: "I read God's words and relate my state to them, and I know that I am corrupt and of poor caliber, but I am incapable of satisfying God's will." You have only seen the very surface; there are many real things that you do not know: how to put aside the enjoyments of the flesh, how to put aside self-righteousness, how to change yourself, how to enter into these things, how to improve your caliber, and from which aspect to begin. You only grasp a few things on the surface, and all that you know is that you are indeed very corrupt. When you meet your brothers and sisters, you talk about how corrupt you are, and it seems that you know yourself and carry a great burden for your life. In fact, your corrupt disposition has not changed, which proves you have not found the path to practice. If you are leading a church, you must be able to grasp the states of the brothers and sisters and point them out. Will it do just to say: "You people are disobedient and backward!"? No, you must speak specifically of how their disobedience and backwardness are manifested. You must speak of their disobedient states, their disobedient behaviors, and their satanic dispositions, and you must speak of these things in such a way that they are utterly convinced of the truth in your words. Use facts and examples to make your points, and say exactly how they can break away from rebellious behavior, and point out the path to practice—this is how to convince people. Only those who do so are capable of leading others; only they possess the reality of truth.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

Daily Words of God Excerpt 442

Bearing testimony to God is primarily a matter of speaking of your knowledge of God's work, of how God conquers people, of how He saves people, of how He changes people; it is a matter of speaking of how He guides people to enter into the reality of truth, allowing them to be conquered, made perfect, and saved by Him. Bearing testimony means speaking of His work and all that you have experienced. Only His work can represent Him, and only His work can reveal Him publicly, in His entirety; His work bears testimony to Him. His work and utterances directly represent the Spirit; the work He does is carried out by the Spirit, and the words He speaks are spoken by the Spirit. These things are merely expressed through the incarnate flesh of God, yet, in reality, they are expressions of the Spirit. All the work He does and all the words He speaks represent His essence. If, after clothing Himself in flesh and coming among man, God did not speak or work, and then asked you to know His realness, His normality, and His omnipotence, would you be able to? Would you be able to know what the essence of the Spirit is? Would you be able to know what the attributes of His flesh are? It is only because you have experienced each step of His work that He asks you to bear testimony to Him. If you were without such experience, then He would not insist that you bear testimony. Thus, when you bear testimony to God, you are not only testifying to His exterior of normal humanity, but also to the work He does and the path He leads; you are to testify to how you have been conquered by Him and in what aspects you have been made perfect. This is the kind of testimony you should bear. If, wherever you go, you cry out: "Our God has come to work, and His work is truly practical! He has gained us without supernatural acts, without any miracles and wonders at all!" Others will ask: "What do you mean when you say He does not work miracles and

wonders? How can He have conquered you without working miracles and wonders?" And you say: "He speaks, and, without a show of any wonders or miracles, He has conquered us. His work has conquered us." Ultimately, if you are unable to say anything of essence, if you cannot talk of specifics, is this true testimony? When God incarnate conquers people, it is His divine words that do so. Humanity cannot accomplish this; it is not something any mortal can achieve, and even those of the highest caliber among normal people are incapable of this, for His divinity is higher than any created being. This is extraordinary to people; the Creator, after all, is higher than any created being. Created beings cannot be higher than the Creator; if you were higher than He, He would not be able to conquer you, and He can only conquer you because He is higher than you. He who can conquer all humankind is the Creator, and none but He can do this work. These words are "testimony"—the kind of testimony you should bear. Step by step, you have experienced chastisement, judgment, refinement, trials, setbacks, and tribulations, and you have been conquered; you have put aside the prospects of the flesh, your personal motivations, and the intimate interests of the flesh. In other words, God's words have conquered your heart completely. Although you have not grown in your life as much as He demands, you know all these things and you are utterly convinced by what He does. Thus, this may be called testimony, testimony that is real and true. The work God has come to do, the work of judgment and chastisement, is meant to conquer man, but He is also concluding His work, ending the age, and carrying out the work of conclusion. He is ending the entire age, saving all of humankind, delivering humankind from sin for once and for all; He is fully gaining humankind, which He created. You should bear testimony to all of this. You have experienced so much of God's work, you have seen it with your own eyes and experienced it personally; when you have reached

the very end, you must not be unable to perform the function incumbent upon you. What a pity that would be! In the future, when the gospel is spread, you should be able to speak of your own knowledge, testify to all that you have gained in your heart, and spare no effort. This is what a created being should attain. What is the actual significance of this stage of God's work? What is its effect? And how much of it is carried out in man? What should people do? When you can speak clearly of all the work God incarnate has done since coming to earth, then your testimony will be complete. When you can speak clearly of these five things: the significance of His work; its contents; its essence; the disposition it represents; and its principles, then this will prove you are capable of bearing testimony to God, that you are truly possessed of knowledge. My requirements of you are not very high, and are attainable by all those who are in true pursuit. If you are resolved to be one of God's witnesses, you must understand what God loathes and what God loves. You have experienced much of His work; through this work, you must come to know His disposition, understand His will and His requirements of mankind, and use this knowledge to testify about Him and perform your duty. You may say only: "We know God. His judgment and chastisement are very severe. His words are very stern; they are righteous and majestic, and they are unoffendable by any man," but do these words ultimately provide for man? What is their effect on people? Do you really know that this work of judgment and chastisement is most beneficial to you? God's judgment and chastisement are exposing your rebelliousness and corruption, are they not? They can cleanse and expel those filthy and corrupt things inside of you, can they not? Were there no judgment and chastisement, what would become of you? Do you actually recognize the fact that Satan has corrupted you to the most profound

degree? Today, you should equip yourselves with these things and know them well.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

Daily Words of God Excerpt 443

Do you know what you need to be equipped with right now? One aspect of it involves visions about the work, and the other aspect is your practice. You must grasp both of these aspects. If you do not have visions in your quest to make progress in life, then you will have no foundation. If you have only paths of practice, without the slightest vision, and have no understanding whatsoever of the work of the overall management plan, then you are a good-for-nothing. You must understand the truths that involve visions, and as for the truths relating to practice, you need to find appropriate paths of practice after you have understood them; you must practice in accordance with the words, and enter in according to your conditions. Visions are the foundation, and if you pay no attention to this fact, you will not be able to follow along to the very end; experiencing in such a manner will either lead you astray or cause you to fall down and fail. There will be no way for you to succeed! People who do not have great visions as their foundations can only fail; they cannot succeed. You cannot stand firm! Do you know what believing in God involves? Do you know what following God means? Without visions, what path would you walk? In the work of today, if you have no visions, you will not at all be able to be made complete. In whom do you believe? Why do you believe in Him? Why do you follow Him? Do you see your faith as a sort of a game? Are you handling your life as a kind of a plaything? The God of today is the greatest vision. How much of Him do you know? How much of Him have you seen? Having seen the God of today, is the foundation of your belief in God solid? Do you think that you will attain salvation as long as you follow

along in this muddled way? Do you think you can catch fish in muddy water? Is it that simple? How many notions regarding the words God utters today have you set aside? Do you have a vision of the God of today? Wherein does your understanding of the God of today lie? You always believe that you can obtain Him[a] just by following Him, or just by seeing Him, and that no one will be able to get rid of you. Do not assume that following God is such an easy matter. The key is that you must know Him, you must know His work, and you must have the will to endure hardship for His sake, to sacrifice your life for Him, and to be perfected by Him. This is the vision that you should have. It will not do if your thoughts are always bent on enjoying grace. Do not suppose that God is here just for people's enjoyment, or just to bestow grace upon them. You would be wrong! If one cannot risk their life to follow Him, and if one cannot abandon every worldly possession to follow, then they will certainly not be able to keep following Him to the end! You must have visions as your foundation. If misfortune befalls you one day, what ought you to do? Would you still be able to follow Him? Do not say lightly whether you would be able to follow to the end. You had better first open wide your eyes to see just what time it is now. Though you may currently be like pillars of the temple, a time will come when all such pillars will be gnawed by worms, causing the temple to collapse, for at present, there are so many visions that you lack. You only pay attention to your own little worlds, and you do not know what the most reliable and appropriate way of seeking is. You do not heed the vision of the work of today, nor do you hold these things in your hearts. Have you considered that one day your God will put you in a most unfamiliar place? Can you imagine what would become of you one day when I might snatch everything from you? Would your energy on that day be as it is now? Would your faith reappear? In following God, you must know this greatest

vision that is “God”: This is the most important issue. Also, do not assume that in parting company with worldly men to become sanctified, you will necessarily be in God’s family. These days, it is God Himself who is at work among creation; it is He who has come among the people to do His own work—not to carry out campaigns. Among you, not even a handful are able to know that today’s work is the work of the God in heaven who has become flesh. This is not about having you made into outstanding persons of talent; this is to help you to know the significance of human life, know the destination of human beings, and know God and His entirety. You should know that you are an object of creation in the hands of the Creator. What you should understand, what you should do, and how you should follow God—are these not the truths that you must comprehend? Are they not the visions that you should see?

Once people have had visions, they possess a foundation. When you practice on the basis of this foundation, it will be much easier to enter in. As such, you will have no misgivings once you have a foundation for entering in, and it will be very easy for you to enter in. This aspect of understanding visions and of knowing the work of God is crucial; you must have it in your arsenal. If you are not equipped with this aspect of the truth, and only know how to talk about paths of practice, then you will be hugely defective. I have discovered that many of you do not emphasize this aspect of the truth, and when you listen to it, you seem to only be listening to words and doctrines. One day you will lose out. There are some utterances these days that you do not quite understand and do not accept; in such cases, you should seek patiently, and the day will come when you do understand. Gradually equip yourself with more and more visions. Even if you understand only a few spiritual doctrines, that is still better than paying no attention to the visions, and is still better than understanding none at all.

This is all helpful to your entry, and will clear away those doubts of yours. It is better than your being filled with notions. You will be much better off if you have these visions as a foundation. You will have no misgivings whatsoever, and will be able to enter in boldly and confidently. Why bother always following God in such a confused, doubtful manner? Is that not the same as burying your head in the sand? How nice it would be to stride into the kingdom with a strut and a swagger! Why be so full of misgivings? Are you not just putting yourself through sheer hell? Once you have gained an understanding of the work of Jehovah, of the work of Jesus, and of this stage of work, you will have a foundation. At the moment, you might imagine that to be quite simple. Some people say, "When the time comes and the Holy Spirit begins the great work, I'll be able to talk about all these things. The fact that I don't really understand right now is because the Holy Spirit has not enlightened me that much." It is not so easy. It is not like if you are willing to accept the truth[b] now, then you will use it masterfully when the time comes. That is not necessarily so! You believe that you are currently very well equipped, and you would have no problem responding to those religious people and the greatest theorists, and even refuting them. Would you really be able to do so? What understanding can you speak of, with only that superficial experience of yours? Becoming equipped with the truth, fighting the battle of truth, and giving testimony to God's name are not what you think—that as long as God is at work, all will be accomplished. By then, you might be stumped by some question, and then you will be dumbstruck. The key is whether or not you have a clear understanding of this stage of work, and how much about it you actually know. If you cannot overcome the enemy forces or defeat the forces of religion, will you not then be worthless? You have experienced the work of today, seen it with your own eyes, and heard it with your own ears, but, if in

the end, you are unable to bear witness, then will you still have the gall to go on living? Whom would you be able to face? Do not imagine now that it will be that simple. The work of the future will not be as simple as you imagine it to be; fighting the war of truth is not that easy, not that straightforward. Right now, you need to be equipped; if you are not equipped with the truth, then when the time comes and the Holy Spirit does not work in a supernatural manner, you will be at a loss.

—The Word, Vol. 1. The Appearance and Work of God. You Must Understand the Work—Do Not Follow in Confusion!

Footnotes:

a. The original text does not contain the word “Him.”

b. The original text does not contain the phrase “the truth.”

Entry Into Life III

Daily Words of God Excerpt 444

How does one come to understand the details of spirit? How does the Holy Spirit work in man? How does Satan work in man? How do evil spirits work in man? What are the manifestations? When something happens to you, does it come from the Holy Spirit, and should you obey it or reject it? In people's actual practice, much arises from human will that people invariably believe comes from the Holy Spirit. Some things come from evil spirits, yet still people think they have come from the Holy Spirit, and sometimes the Holy Spirit guides people from within, yet people are afraid that such guidance comes from Satan and so do not dare to obey, when in reality that guidance is the enlightenment of the Holy Spirit. Thus, unless one practices differentiation, then there is no way to experience in one's practical experience; without differentiation, there is no way of gaining life. How does the Holy Spirit do work? How do evil spirits do work? What comes from the will of man? And what is born of the guidance and enlightenment of the Holy Spirit? If you grasp the patterns of the Holy Spirit's work within man, then, in your daily life and during your practical experiences, you will be able to grow your knowledge and draw distinctions; you will come to know God, you will be able to understand and discern Satan; you will not be confused in your obedience or pursuit, and you will be someone whose thoughts are clear, who obeys the work of the Holy Spirit.

The work of the Holy Spirit is a form of proactive guidance and positive enlightenment. It does not allow people to be passive. It brings them solace, gives them faith and resolve, and enables them to pursue being

made perfect by God. When the Holy Spirit works, people are able to enter actively; they are not passive or forced, but act at their own initiative. When the Holy Spirit works, people are glad and willing, willing to obey and happy to humble themselves. Even though they are pained and fragile inside, they have the resolve to cooperate; they suffer gladly, they are able to obey, and they are untainted by human will, untainted by the thinking of man, and certainly they are untainted by human desires and motivations. When people experience the work of the Holy Spirit, they are especially holy inside. Those who are possessed of the work of the Holy Spirit live out the love of God and the love of their brothers and sisters; they delight in the things that delight God and loathe the things that God loathes. People who are touched by the work of the Holy Spirit have normal humanity, and they constantly pursue the truth and are possessed of humanity. When the Holy Spirit works within people, their condition becomes better and better, and their humanity becomes more and more normal, and though some of their cooperation may be foolish, their motivations are right, their entry is positive, they do not try to cause disruption, and there is no malevolence within them. The work of the Holy Spirit is normal and real, the Holy Spirit works in man according to the rules of the normal life of man, and He carries out enlightenment and guidance within people according to the actual pursuit of normal people. When the Holy Spirit works in people, He guides and enlightens them according to the needs of normal people. He provides for them according to their needs, and He positively guides and enlightens them according to what they lack, and according to their deficiencies. The Holy Spirit's work is to enlighten and guide people in real life; only if they experience God's words in their actual lives are they able to see the work of the Holy Spirit. If, in their everyday lives, people are in a positive state and have a normal spiritual life, then they are possessed of the

work of the Holy Spirit. In such a state, when they eat and drink the words of God, they have faith; when they pray, they are inspired; when they come up against something, they are not passive; and as things happen, they are able to see the lessons within those things that God requires them to learn. They are not passive or weak, and although they have real difficulties, they are willing to obey all the arrangements of God.

What effects are achieved by the work of the Holy Spirit? You may be foolish, and you may be devoid of discernment, but the Holy Spirit has but to work and there will be faith in you, and you will always feel that you cannot love God enough. You will be willing to cooperate, no matter how great the difficulties ahead. Things will happen to you and it will not be clear to you whether they come from God or from Satan, but you will be able to wait, and you will be neither passive nor remiss. This is the normal work of the Holy Spirit. When the Holy Spirit works within you, you still encounter real difficulties: Sometimes you will be brought to tears, and sometimes there will be things that you are incapable of overcoming, but this is all just a phase of the ordinary work of the Holy Spirit. Although you did not overcome those difficulties, and although at the time you were weak and full of complaints, afterward you were still able to love God with absolute faith. Your passiveness cannot prevent you from having normal experiences, and regardless of what other people say, and how others attack you, still you are able to love God. During prayer, you always feel that in the past you were so indebted to God, and you resolve to satisfy God and renounce the flesh whenever you encounter such things again. This strength shows that the work of the Holy Spirit is within you. This is the normal state of the work of the Holy Spirit.

What is the work that comes from Satan? In the work that comes from Satan, the visions within people are vague; people are without normal

humanity, the motivations behind their actions are wrong, and although they wish to love God there are always accusations within them, and these accusations and thoughts cause constant interference within them, constraining the growth of their life and stopping them from coming before God in the normal condition. This is to say, as soon as the work of Satan is within people, their hearts cannot be at peace before God. Such people do not know what to do with themselves—when they see people gathering together, they want to run away, and they are unable to close their eyes when others pray. The work of evil spirits wrecks the normal relationship between man and God, and upsets people's previous visions or their former path of life entry; in their hearts they can never draw close to God, and things always happen that cause disruption to them and shackle them. Their hearts cannot find peace and they are left with no strength to love God and with their spirits sinking. Such are the manifestations of the work of Satan. The manifestations of the work of Satan are: being unable to stand your ground and stand witness, causing you to become someone who is at fault before God and who has no faithfulness toward God. When Satan interferes, you lose the love and loyalty toward God within you, you are stripped of a normal relationship with God, you do not pursue the truth or the improvement of yourself; you regress and become passive, you indulge yourself, you give free rein to the spread of sin and are not hateful of sin; furthermore, the interference of Satan makes you dissolute; it causes God's touch to disappear within you and makes you complain about God and oppose Him, leading you to question God; there is even the risk that you will abandon God. All of this comes from Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

Daily Words of God Excerpt 445

When something happens to you in your daily life, how should you differentiate between whether it comes from the work of the Holy Spirit or from the work of Satan? When people's conditions are normal, then their spiritual lives and their lives in the flesh are normal and their reason is normal and orderly. When they are in this condition, what they experience and come to know within themselves can generally be said to come from being touched by the Holy Spirit (having insights or possessing some simple knowledge when they eat and drink the words of God, or being faithful in some things, or having the strength to love God in some things—this all comes from the Holy Spirit). The Holy Spirit's work in man is especially normal; man is incapable of feeling it, and it seems to come through man himself, although it is in fact the work of the Holy Spirit. In daily life, the Holy Spirit does work both great and small in everyone, and it is just the extent of this work that varies. Some people are of good caliber, and they understand things quickly, and the enlightenment of the Holy Spirit is especially great within them. Meanwhile, some people are of poor caliber, and it takes them longer to understand things, but the Holy Spirit touches them inside and they, too, are able to achieve faithfulness to God—the Holy Spirit works in all those who pursue God. When, in daily life, people do not oppose or rebel against God, do not do things that are at odds with the management of God and do not interfere with the work of God, then in each one of them the Spirit of God works to a greater or lesser extent; He touches them, enlightens them, gives them faith, gives them strength, and moves them to enter proactively, not being lazy or coveting the enjoyments of the flesh, willing to practice the truth, and longing for the words of God. All of this is work that comes from the Holy Spirit.

When people's state is not normal, they are forsaken by the Holy Spirit; in their minds they are prone to complaining, their motivations are

wrong, they are lazy, they indulge in the flesh, and their hearts rebel against the truth. All of this comes from Satan. When people's conditions are not normal, when they are dark inside and have lost their normal reason, have been forsaken by the Holy Spirit, and are unable to feel God within themselves, this is when Satan is working within them. If people always have strength within them and always love God, then generally, when things happen to them, those things come from the Holy Spirit, and whomever they meet, the meeting is the result of the arrangements of God. This is to say that when you are in a normal condition, when you are within the great work of the Holy Spirit, then it is impossible for Satan to make you waver. Upon this foundation it can be said that everything comes from the Holy Spirit, and although you may have incorrect thoughts, you are able to renounce them and you do not follow them. All this comes from the work of the Holy Spirit. In what situations does Satan interfere? It is easy for Satan to work within you when your conditions are not normal, when you have not been touched by God and are without the work of God, when you are dry and barren inside, when you pray to God but grasp nothing, and when you eat and drink the words of God but are not enlightened or illuminated. In other words, when you have been abandoned by the Holy Spirit and you cannot feel God, then many things happen to you that come from the temptation of Satan. As the Holy Spirit works, Satan also is working all the while. The Holy Spirit touches the inside of man, while at the same time Satan interferes in man. However, the work of the Holy Spirit takes the leading position, and people whose conditions are normal can triumph; this is the triumph of the work of the Holy Spirit over the work of Satan. While the Holy Spirit works, a corrupt disposition still exists within people; however, during the Holy Spirit's work, it is easy for people to discover and recognize their rebelliousness, motivations, and adulterations.

Only then do people feel remorse and grow willing to repent. As such, their rebellious and corrupt dispositions are gradually cast away within God's work. The work of the Holy Spirit is especially normal; as He works in people, they still have troubles, they still weep, they still suffer, they are still weak and there is still much that is unclear to them, yet in this state they are able to stop themselves from regressing, and they can love God, and although they weep and are distressed, they are still able to praise God; the work of the Holy Spirit is especially normal, not the slightest bit supernatural. Most people believe that, as soon as the Holy Spirit begins to work, changes occur in people's state and the things that are substantive to them are removed. Such beliefs are fallacious. When the Holy Spirit works within man, the passive things of man are still there and his stature remains the same, but he gains the illumination and enlightenment of the Holy Spirit and so his state becomes more proactive, the conditions within him become normal, and he changes rapidly. In people's real experiences, they primarily experience the work of either the Holy Spirit or Satan, and if they are unable to grasp these states and do not differentiate, then entry into real experiences is out of the question, to say nothing of changes in disposition. Thus, the key to experiencing God's work is being able to see through to such things; in this way, it will be easier for them to experience it.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

Daily Words of God Excerpt 446

The work of the Holy Spirit allows people to make positive progress, whereas the work of Satan makes them become negative and retreat, rebel against God and resist Him, lose faith in Him, and become weak in performing their duty. Everything that stems from the enlightenment of the Holy Spirit is quite natural; it is not forced upon you. If you submit to it,

then you will have peace; if you do not, then you will afterward be rebuked. With the enlightenment of the Holy Spirit, nothing you do will be interfered with or constrained; you will be set free, there will be a path to practice in your actions, and you will not be subject to any restraints, but be able to act upon the will of God. The work of Satan causes you interference in many things; it makes you unwilling to pray, too lazy to eat and drink the words of God, and indisposed to live the life of the church, and it estranges you from the spiritual life. The work of the Holy Spirit does not interfere with your daily life and does not interfere with your normal spiritual life. You are unable to discern many things in the very moment they occur, yet, after a few days, your heart becomes brighter and your mind clearer. You come to have some sense about things of the spirit, and slowly you can discern whether a thought has come from God or from Satan. Some things clearly make you oppose God and rebel against God, or stop you from putting the words of God into practice; these things all come from Satan. Some things are not apparent, and you cannot tell what they are in the moment; afterward, you can see their manifestations and then exercise discernment. If you can clearly discern which things come from Satan and which are directed by the Holy Spirit, then you will not easily be led astray in your experiences. Sometimes, when your condition is not good, then you have certain thoughts that take you out of your passive state. This shows that even when your condition is unfavorable, some of your thoughts can still come from the Holy Spirit. It is not the case that when you are passive, all your thoughts are sent by Satan; if that were true, then when would you be able to transition into a positive state? Having been passive for a period of time, the Holy Spirit gives you an opportunity to be made perfect; He touches you, brings you out of your passive state, and you enter into a normal state.

Knowing what the work of the Holy Spirit is and what the work of Satan is, you can compare these to your own state during your experiences, and to your own experiences, and in this way there will be many more truths relating to principle in your experiences. Having understood these truths about principle, you will be able to master your actual state, you will be able to differentiate among people and events, and you will not have to spend so much effort in gaining the work of the Holy Spirit. Of course, this depends on your motivations being right and on your willingness to seek and to practice. Language such as this—language which relates to principles—should feature in your experiences. Without it, your experiences will be full of the interference of Satan and foolish knowledge. If you do not understand how the Holy Spirit works, then you do not understand how to pray to God or how you ought to enter, and if you do not understand how Satan acts to beguile and interfere with people, then you do not know how to reject Satan and stand firm in your witness. How the Holy Spirit works and how Satan acts are things people should understand, and they are things that must be experienced in people's belief in God.

—The Word, Vol. 1. The Appearance and Work of God. The Work of the Holy Spirit and the Work of Satan

Daily Words of God Excerpt 447

What aspects does normal humanity include? Insight, sense, conscience, and character. If you can achieve normality in each of these aspects, your humanity will be up to par. You should have the likeness of a normal human being, you should resemble a believer in God. You do not have to achieve too much, or get involved in diplomacy; you just have to be a normal human being, with a normal person's sense, to be able to see through things, and at least look like a normal human being. That will be enough. Everything required of you today is within your capabilities; this is

not a case of trying to shoo a duck onto a perch. No useless words or useless work will be performed upon you. All the ugliness expressed or revealed in your life must be gotten rid of. You have been corrupted by Satan and brim with Satan's venom. All that is asked of you is to get rid of this corrupt satanic disposition. You are not being asked to become some high-ranking figure, or a famous or great person. There is no point in that. The work that is done in you takes into account what is inherent in you. What I ask of people is defined within limits. If you practiced in the way and tone in which intellectuals speak, this would not do; you would not be able to do it. Given your caliber, you should at least be able to speak with wisdom and tact and explain things in a clear and comprehensible manner. That is all it takes to meet the requirements. If, at the very least, you gain insight and sense, then that will do. What is most important right now is casting off your corrupt satanic disposition. You must cast off the ugliness that is manifested in you. How can you talk about supreme sense and supreme insight, if you do not cast these off? Many people, seeing that the age has changed, lack any humility or patience, and they might as well not have any love or saintly decorum, either. How absurd such people are! Do they have even an ounce of normal humanity? Do they have any testimony to speak of? They are utterly without insight or sense. Of course, some aspects of people's practice that are deviant and erroneous need to be corrected; their former rigid spiritual lives and their benumbed and imbecilic appearance, for example—all of these have to be changed. Change does not mean letting you become dissolute or indulge in the flesh, saying whatever you want. You must not talk loosely. To have the speech and comportment of a normal human being is to speak coherently, saying "yes" when you mean "yes," and "no" when you mean "no." Stick to the facts and speak appropriately. Do not cheat, do not lie. The limits that a

normal person can reach regarding a change of disposition must be understood. If not, you will not be able to enter into reality.

—The Word, Vol. 1. The Appearance and Work of God. Raising Caliber Is for the Sake of Receiving God's Salvation

Daily Words of God Excerpt 448

Man's performance of his duty is, in actuality, the accomplishment of all that is inherent within man, which is to say, that which is possible for man. It is then that his duty is fulfilled. The defects of man during his service are gradually reduced through progressive experience and the process of his undergoing judgment; they do not hinder or affect man's duty. Those who cease to serve or yield and fall back for fear that there may be drawbacks to their service are the most cowardly of all. If people cannot express what they ought to express during service or achieve what is inherently possible for them, and instead fool about and go through the motions, they have lost the function that a created being should have. Such people are what are known as "mediocrities"; they are useless refuse. How can such people properly be called created beings? Are they not corrupt beings that shine on the outside but are rotten within? If a man calls himself God yet is unable to express the being of divinity, do the work of God Himself, or represent God, he is undoubtedly not God, for he has not the substance of God, and that which God can inherently achieve does not exist within him. If man loses what is inherently attainable by him, he can no longer be considered man, and he is not worthy to stand as a created being or come before God and serve Him. Moreover, he is not worthy to receive the grace of God or to be watched over, protected, and made perfect by God. Many who have lost the trust of God go on to lose the grace of God. Not only do they not despise their misdeeds, but they brazenly propagate the idea that the way of God is incorrect, and the rebellious ones even deny

the existence of God. How can such people, who are possessed of such rebelliousness, be entitled to enjoy the grace of God? Those who do not perform their duty are very rebellious against God, and owe much to Him, yet they turn around and lambaste that God is wrong. How could such kind of man be worthy of being made perfect? Is this not the precursor to being cast out and punished? People who do not do their duty before God are already guilty of the most heinous of crimes, for which even death is an insufficient punishment, yet they have the gall to argue with God and match themselves against Him. What is the worth of perfecting such people? When people fail to fulfill their duty, they should feel guilt and indebtedness; they ought to despise their weakness and uselessness, their rebelliousness and corruption, and moreover, ought to give their life to God. Only then are they created beings who truly love God, and only such people are worthy of enjoying the blessings and promise of God, and of being made perfect by Him. And what of the majority of you? How do you treat the God who lives among you? How have you performed your duty before Him? Have you done all you were called upon to do, even at the expense of your own life? What have you sacrificed? Have you not received much from Me? Can you discern? How loyal are you to Me? How have you served Me? And what of all that I have bestowed upon you and have done for you? Have you taken measure of it all? Have you all judged and compared this with what little conscience you have within you? Who could your words and actions be worthy of? Could it be that such minuscule sacrifice of yours is worthy of all I have bestowed upon you? I have no other choice and have been wholeheartedly devoted to you, yet you harbor wicked intentions and are half-hearted toward Me. That is the extent of your duty, your only function. Is this not so? Do you not know that you have utterly failed to perform the duty of a created being? How can you be

considered a created being? Is it not clear to you what it is you are expressing and living out? You have failed to fulfill your duty, but you seek to gain the tolerance and bountiful grace of God. Such grace has not been prepared for ones as worthless and base as you, but for those who ask for nothing and gladly sacrifice. People such as you, such mediocrities, are utterly unworthy of enjoying the grace of heaven. Only hardship and interminable punishment shall accompany your days! If you cannot be faithful to Me, your fate shall be one of suffering. If you cannot be accountable to My words and My work, your outcome will be one of punishment. All grace, blessings, and the wonderful life of the kingdom shall have nothing to do with you. This is the end you deserve to meet and a consequence of your own making!

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Daily Words of God Excerpt 449

Not only do those of ignorance and arrogance not try their best, nor perform their duty, they hold out their hands for grace, as if what they ask for is deserved. And if they fail to gain what they ask for, they become ever less faithful. How can such people be considered reasonable? You are of poor caliber and devoid of reason, completely incapable of fulfilling the duty you ought to fulfill during the work of management. Your worth has already plummeted. Your failure to repay Me for showing you such grace is already an act of extreme rebelliousness, sufficient to condemn you and demonstrate your cowardice, incompetence, baseness, and unworthiness. What entitles you to keep your hands outstretched? That you are unable to be of the slightest assistance to My work, unable to be loyal, and unable to stand witness for Me are your misdeeds and failings, yet you instead attack Me, tell falsehoods of Me, and complain that I am unrighteous. Is this what

constitutes your loyalty? Is this what constitutes your love? What other work can you do beyond this? How have you contributed to all the work that has been done? How much have you expended? I have already shown great tolerance by not blaming you, yet still you shamelessly make excuses to Me and complain about Me in private. Do you have even the slightest trace of humanity? Though the duty of man is tainted by the mind of man and his notions, you must do your duty and show your loyalty. The impurities in the work of man are an issue of his caliber, whereas, if man does not perform his duty, it shows his rebelliousness. There is no correlation between the duty of man and whether he is blessed or cursed. Duty is what man ought to fulfill; it is his heaven-sent vocation, and should not depend on recompense, conditions, or reasons. Only then is he doing his duty. To be blessed is when someone is made perfect and enjoys God's blessings after experiencing judgment. To be cursed is when someone's disposition does not change after they have experienced chastisement and judgment, it is when they do not experience being made perfect but are punished. But regardless of whether they are blessed or cursed, created beings should fulfill their duty, doing what they ought to do, and doing what they are able to do; this is the least that a person, a person who pursues God, should do. You should not do your duty only to be blessed, and you should not refuse to act for fear of being cursed. Let Me tell you this one thing: Man's performance of his duty is what he ought to do, and if he is incapable of performing his duty, then this is his rebelliousness. It is through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truth you shall receive, and the more real your expression shall become. Those who merely go through the motions in doing their duty and do not seek the truth shall be cast out in the

end, for such people do not do their duty in the practice of truth, and do not practice truth in the fulfillment of their duty. They are those who remain unchanged and will be cursed. Not only are their expressions impure, but everything they express is wicked.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

Daily Words of God Excerpt 450

If you have no knowledge of God's work, you will not know how to cooperate with God. If you do not know the principles of God's work, and are unaware of how Satan works in man, you will have no path to practice. Zealous pursuit alone will not allow you to achieve the results demanded by God. Such a means of experiencing is akin to that of Lawrence: making no distinctions whatsoever and only focusing on experience, utterly unaware of what Satan's work is, of what the work of the Holy Spirit is, of what state man is in without the presence of God, and what kind of people God wants to perfect. What principles should be adopted when dealing with different types of people, how to grasp God's will in the present, how to know God's disposition, and at which people, circumstances, and age God's mercy, majesty, and righteousness are directed—he has no discernment in any of these. If people do not have multiple visions as a foundation for their experiences, then life is out of the question, and experience even more so; they can foolishly continue submitting to and enduring everything. Such people are very difficult to make perfect. It can be said that if you have nothing of the visions spoken of above, this is ample proof that you are a cretin, you are like a pillar of salt always standing in Israel. Such people are useless, good for nothing! Some people only ever submit blindly, they always know themselves and always use their own ways of conducting themselves when dealing with new matters, or they use "wisdom" to deal

with trivial matters unworthy of mention. Such people are devoid of discernment, and it is as if their nature is to resign themselves to being picked on, and they are always the same; they never change. People like this are fools who lack even the slightest discernment. They never try to take measures appropriate to the circumstances or to different people. Such people do not have experience. I have seen some people who are so bound up in their knowledge of themselves that when confronted with people possessed by the work of evil spirits, they lower their heads and confess their sins, not daring to stand up and condemn them. And when faced with the obvious work of the Holy Spirit, they do not dare to obey. They believe that evil spirits are also in the hands of God, and have not the slightest courage to stand up and resist them. Such people bring shame to God, and are utterly incapable of bearing a heavy burden for Him. Such fools do not make distinctions of any kind. Such a means of experiencing, therefore, should be purged, for it is untenable in the eyes of God.

—The Word, Vol. 1. The Appearance and Work of God. On Experience

Daily Words of God Excerpt 451

In the current stream, all those who truly love God have the opportunity to be perfected by Him. Whether they are young or old, as long as they keep an obedience to God in their hearts and revere Him, they can be perfected by Him. God perfects people according to their different functions. So long as you exert all of your strength, and submit to the work of God, you can be perfected by Him. At present, none of you is perfect. Sometimes you are capable of performing one type of function, and other times you can perform two. Just as long as you do your utmost to expend yourself for God, you will ultimately be perfected by Him.

Young people have few philosophies for living, and they lack wisdom and insight. God is here to perfect man's wisdom and insight. His word makes up for their deficiencies. However, the dispositions of young people are unstable, and must be transformed by God. Young people have fewer religious notions and fewer philosophies for living; they think about everything in simple terms, and their reflections are not complex. This is the part of their humanity that has not yet taken shape, and it is a commendable part; however, young people are ignorant and lack wisdom. This is something that needs to be perfected by God. Being perfected by God will enable you to develop discernment. You will be able to understand many spiritual things clearly, and gradually turn into someone who is fit for God to use. Older brothers and sisters also have their functions to perform, and they are not abandoned by God. Older brothers and sisters, too, have both desirable and undesirable aspects. They have more philosophies for living and more religious notions. In their actions, they adhere to many rigid conventions, being fond of regulations which they apply mechanically and without flexibility. This is an undesirable aspect. However, these older brothers and sisters remain calm and steadfast no matter what comes up; their dispositions are stable, and they do not have tempestuous moods. They may be slower at accepting things, yet this is not a major fault. As long as you can submit; as long as you can accept the current words of God and not scrutinize God's words; as long as you are concerned only with submission and following, and do not ever pass judgment on the words of God or harbor other ill thoughts about them; as long as you accept His words and put them into practice—then, having met these conditions, you can be perfected.

Whether you are a younger or an older brother or sister, you know the function you ought to perform. Those in their youth are not arrogant; those

who are older are not passive, nor do they regress. Moreover, they are able to use each other's strengths to make up for their weaknesses, and they can serve one another without any prejudice. A bridge of friendship is built between younger and older brothers and sisters, and because of God's love, you are able to better understand one another. Younger brothers and sisters do not look down on older brothers and sisters, and the older brothers and sisters are not self-righteous: Is this not a harmonious partnership? If you all have such resolve, then the will of God will certainly be accomplished in your generation.

—The Word, Vol. 1. The Appearance and Work of God. On Everyone Performing Their Function

Daily Words of God Excerpt 452

In the future, whether you are blessed or cursed will be decided based upon your actions and behavior today. If you are to be perfected by God, it must be right now, in this era; there will not be another opportunity in the future. God truly wants to perfect you now, and this is not a manner of speaking. In the future, regardless of what trials befall you, what events take place, or what disasters you encounter, God wishes to perfect you; this is a definite and indisputable fact. Where can this be seen? It can be seen in the fact that the word of God, through the ages and generations, has never attained such a great height as it has today. It has entered the highest realm, and the work of the Holy Spirit on all of humanity today is without precedent. Hardly anyone from generations past had such an experience; even in the age of Jesus, the revelations of today did not exist. The words spoken to you, what you understand, and your experience have all reached a new peak. In the midst of trials and chastisements, you people do not leave, and this is sufficient proof that the work of God has attained an unprecedented splendor. This is not something that man is able to do, nor is

it something that man maintains; rather, it is the work of God Himself. Thus, from many of the realities of the work of God, it can be seen that God wishes to perfect man, and He is certainly able to complete you. If you have this insight, and make this new discovery, then you will not wait for the second coming of Jesus; instead, you will allow God to make you complete in the present age. Therefore, you should each do your utmost, sparing no effort, so that you may be perfected by God.

Now, you must pay no mind to negative things. First, put aside and disregard anything that makes you feel negative. When you are handling affairs, do so with a heart that searches and feels its way forward, a heart that submits to God. Whenever you discover a weakness within you but do not let it control you, and despite it, perform the functions that you ought to, you have made a positive step forward. For example, you older brothers and sisters have religious notions, yet you are able to pray, submit, eat and drink of the word of God, and sing hymns…. This is to say, you should devote yourselves with all the strength you can muster to whatever you are able to do, whatever functions you are able to perform. Do not wait passively. Being able to satisfy God in your performance of your duty is the first step. Then, once you are able to understand the truth and attain entry into the reality of God's words, you will have been perfected by Him.

—The Word, Vol. 1. The Appearance and Work of God. On Everyone Performing Their Function

Daily Words of God Excerpt 453

Everyone who has resolved to can serve God—but it must be that only those who give every care to God's will and understand God's will are qualified and entitled to serve God. I have discovered this among you: Many people believe that as long as they fervently spread the gospel for God, go on the road for God, expend themselves and give things up for

God, and so on, then this is serving God. Even more religious people believe that serving God means running around with a Bible in their hands, spreading the gospel of the kingdom of heaven and saving people by making them repent and confess. There are also many religious officials who think that serving God consists of preaching in chapels after pursuing advanced studies and training in the seminary, and teaching people through readings of Bible scriptures. Moreover, there are people in impoverished regions who believe that serving God means healing the sick and casting out demons among their brothers and sisters or praying for them, or serving them. Amongst you, there are many who believe that serving God means eating and drinking the words of God, praying to God every day, as well as visiting and doing work in churches everywhere. There are other brothers and sisters who believe that serving God means never getting married or raising a family and dedicating their entire being to God. Yet few people know what it actually means to serve God. Although there are as many people who serve God as there are stars in the sky, the number of those who can serve directly, and who are able to serve in accordance with God's will, is paltry—pifflingly small. Why do I say this? I say this because you do not understand the essence of the phrase "service to God," and you understand so little of how to serve in accordance with God's will. There is an urgent need for people to understand exactly what sort of service to God can be in harmony with His will.

If you wish to serve in accordance with God's will, you must first understand what kind of people are pleasing to God, what kind of people are loathed by God, what kind of people are made perfect by God, and what kind of people are qualified to serve God. At the very least, you should be equipped with this knowledge. Moreover, you should know the aims of God's work, and the work that God shall do in the here and now. After

understanding this, and through the guidance of God's words, you should first have entry, and first receive God's commission. Once you have had actual experience of God's words, and when you truly know God's work, you will be qualified to serve God. And it is when you serve Him that God opens your spiritual eyes and allows you to have a greater understanding of His work and to see it more clearly. When you enter this reality, your experiences will be more profound and real, and all those of you who have had such experiences will be able to walk among the churches and offer provision to your brothers and sisters, so that you can each draw on each other's strengths to make up for your own deficiencies, and gain richer knowledge in your spirits. Only after achieving this effect will you be able to serve in accordance with God's will and be made perfect by God in the course of your service.

Those who serve God should be God's intimates, they should be pleasing to God, and capable of the utmost loyalty to God. Whether you act in private or in public, you are able to gain the joy of God before God, you are able to stand firm before God, and regardless of how other people treat you, you always walk the path you should walk, and give every care to God's burden. Only people like this are intimates of God. That God's intimates are able to serve Him directly is because they have been given God's great commission and God's burden, they are able to make God's heart their own, and take God's burden as their own, and they give no consideration to their future prospects: Even when they have no prospects, and they stand to gain nothing, they will always believe in God with a loving heart. And so, this kind of person is God's intimate. God's intimates are also His confidants; only God's confidants could share His restlessness, and His thoughts, and although their flesh is painful and weak, they are able to endure pain and forsake that which they love to satisfy God. God gives

more burdens to such people, and that which God desires to do is borne out in such people's testimony. Thus, these people are pleasing to God, they are servants of God who are after His own heart, and only people such as this can rule together with God. When you have truly become God's intimate is precisely when you will rule together with God.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Will

Daily Words of God Excerpt 454

Jesus was able to complete God's commission—the work of all mankind's redemption—because He gave every care to God's will, without making any plans or arrangements for Himself. So, too, was He the intimate of God—God Himself—which is something you all understand very well. (Actually, He was the God Himself who was testified to by God. I mention this here to use the fact of Jesus to illustrate the issue.) He was able to place God's management plan at the very center, and always prayed to the heavenly Father and sought the will of the heavenly Father. He prayed and said: "God the Father! Accomplish that which is Your will, and act not according to My desires but according to Your plan. Man may be weak, but why should You care for him? How could man be worthy of Your concern, man who is like an ant in Your hand? In My heart, I wish only to accomplish Your will, and I would that You can do what You would do in Me according to Your own desires." On the road to Jerusalem, Jesus was in agony, as if a knife were being twisted in His heart, yet He had not the slightest intention of going back on His word; always there was a powerful force compelling Him onward to where He would be crucified. Ultimately, He was nailed to the cross and became the likeness of sinful flesh, completing the work of the redemption of mankind. He broke free of the shackles of death and Hades. Before Him, mortality, hell, and Hades lost

their power, and were vanquished by Him. He lived for thirty-three years, throughout which He always did His utmost to meet God's will according to God's work at the time, never considering His own personal gain or loss, and always thinking of the will of God the Father. Thus, after He was baptized, God said: "This is My beloved Son, in whom I am well pleased." Because of His service before God that was in harmony with God's will, God placed the heavy burden of redeeming all mankind upon His shoulders and made Him accomplish it, and He was qualified and entitled to complete this important task. Throughout His life, He endured immeasurable suffering for God, and He was tempted by Satan countless times, but He was never disheartened. God gave Him such an enormous task because He trusted Him, and loved Him, and thus God personally said: "This is My beloved Son, in whom I am well pleased." At that time, only Jesus could accomplish this commission, and this was one practical aspect of God's completion of His work of redeeming all mankind in the Age of Grace.

If, like Jesus, you are able to give every care to God's burden, and turn your back on your flesh, God will entrust His important tasks to you, so that you will meet the conditions required to serve God. Only under such circumstances will you venture to say that you are doing God's will and completing His commission, and only then will you venture to say you are truly serving God. Compared to Jesus' example, do you venture to say you are God's intimate? Do you venture to say that you are doing God's will? Do you venture to say that you are truly serving God? Today, you do not understand how to serve God, do you venture to say you are God's intimate? If you say that you serve God, do you not blaspheme against Him? Think about it: Are you serving God, or yourself? You serve Satan, yet you stubbornly say you are serving God—in this, do you not blaspheme against God? Many people behind My back covet the benefits of status,

they gorge themselves on food, they love to sleep and give every care to the flesh, always afraid that there is no way out for the flesh. They do not perform their proper function in the church, but freeload off the church, or else they admonish their brothers and sisters with My words, lording themselves over others from positions of authority. These people keep saying they are doing God's will and always say they are God's intimates—is this not absurd? If you have the right intentions, but are unable to serve in accordance with God's will, then you are being foolish; but if your intentions are not right, and you still say you serve God, then you are someone who opposes God, and you ought to be punished by God! I have no sympathy for such people! In the house of God, they freeload, always coveting the comforts of the flesh, and give no consideration to the interests of God. They always seek what is good for them, and they pay no heed to God's will. They do not accept the scrutiny of God's Spirit in anything they do. They are always maneuvering and deceiving their brothers and sisters, and being two-faced, like a fox in a vineyard, always stealing grapes and trampling over the vineyard. Could such people be God's intimates? Are you fit to receive God's blessings? You take no burden for your life and the church, are you fit to receive God's commission? Who would dare trust someone like you? When you serve like this, could God entrust you with a greater task? Would this not cause delays to the work?

I say this so that you might know what conditions must be fulfilled in order to serve in harmony with God's will. If you do not give your heart to God, if you do not give every care to God's will like Jesus, then you cannot be trusted by God, and will end up being judged by God. Perhaps today, in your service to God, you always harbor the intention of deceiving God and always deal with Him in a perfunctory manner. In short, regardless of anything else, if you cheat God, ruthless judgment will come upon you. You

should take advantage of having just entered onto the right track of serving God to first give your heart to God, without divided loyalties. Regardless of whether you are before God, or before other people, your heart should always be turned toward God, and you should be resolved to love God like Jesus did. In this way, God will make you perfect, so that you become a servant of God who is after His heart. If you truly wish to be made perfect by God, and for your service to be in harmony with His will, then you should change your previous views about faith in God, and change the old way you used to serve God, so that more of you is made perfect by God. In this way, God will not abandon you, and, like Peter, you will be at the vanguard of those who love God. If you remain unrepentant, then you will meet the same end as Judas. This should be understood by all who believe in God.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Will

Daily Words of God Excerpt 455

Since the beginning of His work throughout the universe, God has predestined many people to serve Him, including those from every walk of life. His purpose is to satisfy His will and bring His work on earth to smooth completion; this is God's aim in choosing people to serve Him. Every person who serves God must understand His will. This work of His makes God's wisdom and omnipotence, and the principles of His work on earth, more evident to people. God has actually come to earth to do His work, to engage with people, so that they may know His deeds more clearly. Today you, this group of people, are fortunate to serve the practical God. This is an incalculable blessing for you—truly, you are raised up by God. In selecting a person to serve Him, God always has His own principles. Serving God is by no means, as people imagine, that it is simply

a matter of enthusiasm. Today, you see that all who serve before God do so because they have the guidance of God and the work of the Holy Spirit, and because they are people who pursue the truth. These are the minimum conditions for all those who serve God.

Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God's words, then your disposition still represents Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy of living in the world. People like this can be classed as Pharisees and religious officials. If they never wake up and repent, then they will surely turn into the false Christs and the antichrists who deceive people in the last days. The false Christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being cast out at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of others, to lecture them and control them, and to stand on high—and who never

repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service interferes with the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

Daily Words of God Excerpt 456

Starting from today, God will formally perfect those who have no religious notions, who are willing to set aside their old selves, and who obey God in a simple-hearted way. He shall perfect those who long for the words of God. These people should stand up and serve God. In God there is endless abundance and boundless wisdom. His amazing work and precious words await enjoyment by even greater numbers of people. As it stands, those with religious notions, those who assume seniority, and those who cannot put themselves aside find it hard to accept these new things. The Holy Spirit has no opportunity to perfect these people. If a person has not resolved to obey, and does not thirst for the words of God, then they have no means of accepting these new things; they will simply become more and more rebellious, more and more crafty, and will thus end up on the wrong track. In doing His work now, God will raise up more people who truly love Him and can accept the new light, and He will completely cut down the religious officials who presume upon their seniority; He does not want a

single one of those who stubbornly resist change. Do you want to be one of these people? Do you perform your service according to your own preferences or what God requires? This is something you must know for yourself. Are you a religious official, or are you a newborn babe made perfect by God? How much of your service is commended by the Holy Spirit? How much of it will God not even bother to remember? How great a change in your life has there been as a result of all your years of service? Are you clear about all this? If you are truly of faith, you will cast aside your old religious notions from before, and will serve God better in a new way. It is not too late to stand up now. Old religious notions can forfeit a person's entire life. The experience a person acquires can cause them to stray from God and do things their own way. If you do not put such things aside, they will become stumbling blocks to the growth of your life. God always perfects those who serve Him, and does not cast them out lightly. If you truly accept the judgment and chastisement of God's words, if you can put aside your old religious practices and rules, and cease to use old religious notions as the measure of God's words of today, only then will there be a future for you. But if you cling to old things, if you still treasure them, then there is no way you can be saved. God takes no notice of such people. If you really wish to be made perfect, then you must resolve to completely relinquish everything from before. Even if what was done before was right, even if it was God's work, you must still be able to put it aside and stop clinging to it. Even if it was clearly the work of the Holy Spirit, done directly by the Holy Spirit, today you must put it aside. You must not hold onto it. This is what God requires. Everything must be renewed. In God's work and God's words, He makes no reference to the old things that went before, He does not dig into the old almanac; God is a God who is always new and never old, and does not cling even to His own

words from the past—which shows that God does not follow any rules. So if you, as a human being, always cling to the things of the past, if you refuse to let them go, and rigidly apply them in a formulaic manner, while God no longer works using the means that He did before, then are your words and actions not disruptive? Have you not become an enemy of God? Are you willing to let your entire life go to wrack and ruin over these old things? These old things will make you into someone who obstructs God's work—is that the kind of person you want to be? If you truly do not want that, then quickly stop what you are doing and turn around; start all over again. God will not remember your past service.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

Daily Words of God Excerpt 457

Regarding work, man believes that work is to run around for God, preach everywhere, and expend for His sake. Though this belief is correct, it is too one-sided; what God asks of man is not solely to run around for Him; beyond just this, this work is concerned with ministry and provision within the spirit. Many brothers and sisters, even after all these years of experience, have never thought about working for God, because work as conceived by man is incongruous with what God asks. Therefore, man has no interest whatsoever in the matter of work, and this is precisely the reason why the entry of man is also quite one-sided. All of you should begin your entry with working for God, so that you may better undergo every aspect of experience. This is what you should enter into. Work refers not to running around for God, but to whether the life of man and what man lives out are able to give God enjoyment. Work refers to people using their devotion to God and their knowledge of God to testify about God, and also to minister to man. This is man's responsibility and this is what all men should understand. One could say that your entry is your work, and that you are

seeking to enter during the course of working for God. Experiencing God's work does not merely mean that you know how to eat and drink of His word; more importantly, you must know how to testify about God and be able to serve God and be able to minister to and provide for man. This is work, and it is also your entry; this is what every person should accomplish. There are many who only focus on running around for God and preaching everywhere, yet overlook their individual experience and neglect their entry into the spiritual life. This is what has led those who serve God to become those who resist God. These people, who have been serving God and ministering to man all these years, have simply regarded working and preaching as entry, and none have taken their individual spiritual experience as an important entry. Instead, they have taken the enlightenment they derive from the Holy Spirit's work as capital from which to teach others. When preaching, they are much burdened and receive the work of the Holy Spirit, and by means of this they are releasing the voice of the Holy Spirit. At this time, those who work are filled with complacency, as if the work of the Holy Spirit has become their individual spiritual experience; they feel that all the words they are speaking belong to their individual being, but then again as if their own experience is not as clear as they have described. What is more, prior to speaking they have no inkling what they will say, but when the Holy Spirit works in them, their words come flooding out in an unending stream. After you have preached once in such a way, you feel that your actual stature is not as small as you believed, and as in a situation where the Holy Spirit has worked in you several times, you then determine that you already have stature and mistakenly believe that the work of the Holy Spirit is your own entry and your own being. When you constantly experience in this way, you will become lax about your own entry, slip into laziness without noticing, and cease to place any importance on your

individual entry. For this reason, when you are ministering to others you must clearly distinguish between your stature and the work of the Holy Spirit. This can better facilitate your entry and bring more benefit to your experience. When man takes the work of the Holy Spirit to be their individual experience, this becomes a source of depravity. This is why I say, whatever duty you perform, you ought to regard your entry as a vital lesson.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (2)

Daily Words of God Excerpt 458

One works in order to satisfy the will of God, to bring all those who are after God's heart before Him, to bring man to God, and to introduce the Holy Spirit's work and God's guidance to man, thereby perfecting the fruits of God's work. Therefore, it is imperative that you are thoroughly clear on the essence of work. As one who is used by God, every man is worthy of working for God, that is, everyone has the opportunity to be used by the Holy Spirit. However, there is one point that you must realize: When man does the work commissioned by God, man has been given the opportunity to be used by God, but what is said and known by man are not entirely the stature of man. All you can do is to better know your own deficiencies during the course of your work, and come into possession of greater enlightenment from the Holy Spirit. In this way, you will be enabled to gain better entry in the course of your work. If man regards the guidance that comes from God as their own entry and as something that is inherent within themselves, then there is no potential for man's stature to grow. The enlightenment that the Holy Spirit works in man takes place when they are in a normal state; at such times, people often mistake the enlightenment they receive as their own actual stature, because the way in which the Holy Spirit enlightens is exceptionally normal, and He makes use of what is inherent within man. When people work and speak, or when they are

praying and making their spiritual devotions, a truth will suddenly become clear to them. In reality, however, what man sees is only enlightenment by the Holy Spirit (naturally, this enlightenment is connected to man's cooperation) and does not represent man's true stature. After a period of experience in which man encounters some difficulties and trials, the true stature of man becomes apparent under such circumstances. Only then will man discover that his stature is not so great, and the selfishness, personal considerations, and greed of man all emerge. Only after several cycles of experiences like this will many of those who are awakened within their spirits realize that what they had experienced in the past was not their own individual reality, but a momentary illumination from the Holy Spirit, and that man had but received this light. When the Holy Spirit enlightens man to understand the truth, it is often in a clear and distinct manner, without explaining how things came about or where they are going. That is, rather than incorporating the difficulties of man into this revelation, He directly reveals the truth. When man encounters difficulties in the process of entering, and then incorporates the enlightenment of the Holy Spirit, this becomes the actual experience of man. … Therefore, at the same time that you receive the work of the Holy Spirit, you ought to place even more importance on your entry, seeing exactly what is the work of the Holy Spirit and what is your entry, as well as incorporating the work of the Holy Spirit into your entry, so that you may be perfected by the Holy Spirit in many more ways and so that the essence of the Holy Spirit's work may be wrought in you. In the course of your experience of the Holy Spirit's work, you will come to know the Holy Spirit, as well as yourselves, and moreover, in the midst of who knows how many bouts of intense suffering, you will develop a normal relationship with God, and the relationship between you and God will grow closer by the day. After countless instances

of pruning and refinement, you will develop a true love for God. That is why you must realize that suffering, smiting, and tribulations are not to be feared; what is frightening is having only the work of the Holy Spirit but not your entry. When the day comes that the work of God is finished, you will have labored for nothing; even though you experienced the work of God, you will not have come to know the Holy Spirit or have had your own entry. The enlightenment that the Holy Spirit works in man is not to sustain the passion of man, but to open a path for the entry of man, as well as to allow man to come to know the Holy Spirit, and from this point develop feelings of reverence and adoration for God.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (2)

Daily Words of God Excerpt 459

There is far less deviation in the work of those who have undergone pruning, being dealt with, judgment and chastisement, and the expression of their work is much more accurate. Those who rely on their naturalness to work make quite major mistakes. The work of unperfected people expresses too much of their own naturalness, which poses a major obstacle to the work of the Holy Spirit. However good a person's caliber, they must also undergo pruning, being dealt with, and judgment before they can do the work of God's commission. If they have not undergone such judgment, their work, no matter how well done, cannot accord with the principles of the truth and is always a product of their own naturalness and human goodness. The work of those who have undergone pruning, being dealt with, and judgment is much more accurate than the work of those who have not been pruned, dealt with, and judged. Those who have not undergone judgment express nothing but human flesh and thoughts, mingled with much human intelligence and innate talent. This is not man's accurate expression of God's work. Those who follow such people are brought

before them by their innate caliber. Because they express too much of the insight and experience of man, which are almost disconnected from God's original intention and deviate too far from it, the work of this type of person cannot bring people before God, but brings them rather before man. So, those who have not undergone judgment and chastisement are unqualified to carry out the work of God's commission. The work of a qualified worker can bring people to the right way and grant them greater entry into the truth. His work can bring people before God. In addition, the work he does can vary from individual to individual and is not bound by rules, allowing people liberation and freedom, and the capacity gradually to grow in life and to have a more profound entry into the truth. The work of an unqualified worker falls far short. His work is foolish. He can only bring people into rules, and what he demands of people does not vary from individual to individual; he does not work according to people's actual needs. In this type of work, there are too many rules and too many doctrines, and it cannot bring people into reality, nor into normal practice of growth in life. It can only enable people to adhere to a few worthless rules. Such guidance can only lead people astray. He leads you to become like him; he can bring you into what he has and is. For followers to discern whether leaders are qualified, the key is to look at the path on which they lead and the results of their work, and to see whether followers receive principles in accordance with the truth, and whether they receive ways of practice suitable for their transformation. You should distinguish between the different work of different types of people; you should not be a foolish follower. This bears on the matter of people's entry. If you are unable to distinguish which person's leadership has a path and which does not, you will easily be deceived. All of this has a direct bearing on your own life. There is too much naturalness in the work of unperfected people; it is mixed

with too much of human will. Their being is naturalness—what they are born with. It is not life after having been dealt with or reality after having been transformed. How can such a person support those who are pursuing life? The life that man has originally is his innate intelligence or talent. This kind of intelligence or talent is quite far from God's exact demands for man. If a man has not been perfected and his corrupt disposition has not been pruned and dealt with, there will be a wide gap between what he expresses and the truth; what he expresses will be mixed with vague things, such as his imagination and one-sided experience. Moreover, regardless of how he works, people feel there is no overall goal and no truth suitable for the entry of all people. Most of what is demanded of people is beyond their ability, as if they were ducks being made to sit on perches. This is the work of human will. Man's corrupt disposition, his thoughts, and his notions pervade all parts of his body. Man is not born with the instinct to practice the truth, nor does he have the instinct to understand the truth directly. Add to that man's corrupt disposition—when this kind of natural person works, does it not cause interruptions? But a man who has been perfected has experience of the truth that people should understand, and knowledge of their corrupt dispositions, so that the vague and unreal things in his work gradually diminish, the human adulterations become fewer, and his work and service come ever closer to the standards required by God. Thus, his work has entered the reality of the truth and it has also become realistic. The thoughts in man's mind in particular block the work of the Holy Spirit. Man has a rich imagination and reasonable logic, and he has had long experience handling affairs. If these aspects of man do not undergo pruning and correction, they are all obstacles to work. Therefore, man's work cannot achieve the greatest degree of accuracy, especially the work of unperfected people.

Daily Words of God Excerpt 460

You need to have an understanding of the many states that people will be in when the Holy Spirit performs work on them. In particular, those who coordinate in service to God must have an even stronger grasp of these states. If you only talk about a lot of experiences or ways of attaining entry, it shows that your experience is overly one-sided. Without knowing your true state and grasping the principles of the truth, it is not possible to achieve a change in disposition. Without knowing the principles of the Holy Spirit's work or understanding the fruit it bears, it will be difficult for you to discern the work of evil spirits. You must expose the work of evil spirits, as well as the notions of man, and penetrate straight to the heart of the issue; you must also point out many deviations in people's practice and problems they might have in their faith in God, so that they may recognize them. At the very least, you must not make them feel negative or passive. However, you must understand the difficulties that objectively exist for most people, you must not be unreasonable or "try to teach a pig to sing"; that is foolish behavior. To resolve the many difficulties people experience, you must first comprehend the dynamics of the work of the Holy Spirit; you must understand how the Holy Spirit performs work on different people, you must have an understanding of the difficulties people face and of their shortcomings, and you must see through to the key issues of the problem and get to its source, without deviating or making any errors. Only this kind of person is qualified to coordinate in service to God.

Whether or not you are able to grasp the key issues and see many things clearly depends on your individual experiences. The manner in which you experience is also the manner in which you lead others. If you

understand letters and doctrines, then you will lead others to understand letters and doctrines. The way that you experience the reality of God's words is the way in which you will lead others to attain entry to the reality of God's utterances. If you are able to understand many truths and clearly gain insight into many things from God's words, then you are capable of leading others to understand many truths, too, and those whom you lead will gain a clear understanding of the visions. If you focus on grasping supernatural feelings, then those whom you lead will do the same. If you neglect practice, instead placing emphasis on discussion, then those whom you lead will also focus on discussion, without practicing at all or attaining any transformation in their dispositions; they will only be enthusiastic superficially, without having put any truths into practice. All people supply others with what they themselves possess. The type of person someone is determines the path onto which they guide others, as well as the type of people that they lead. To be truly fit for God's use, you not only must have an aspiration, but you also need a great deal of enlightenment from God, guidance from His words, the experience of being dealt with by Him, and the refinement of His words. With this as a foundation, in ordinary times, you should pay attention to your observations, thoughts, ponderances, and conclusions, and engage in absorption or elimination accordingly. These are all paths for your entry to reality, and each one of them is indispensable. This is how God works. If you enter into this method by which God works, you can have opportunities every day to be perfected by Him. And at any time, regardless of whether your environment is harsh or favorable, whether you are being tested or tempted, whether you are working or not, and whether you are living life as an individual or as part of a collective, you will always find opportunities to be perfected by God, without ever missing

a single one of them. You will be able to discover them all—and in this way, you will have found the secret to experiencing God's words.

—The Word, Vol. 1. The Appearance and Work of God. What an Adequate Shepherd Should Be Equipped With

Daily Words of God Excerpt 461

These days, many people do not pay attention to what lessons should be learned while coordinating with others. I have discovered that many of you cannot learn lessons at all while coordinating with others; most of you stick to your own views. When working in the church, you say your piece and someone else says theirs, and the one has no relation to the other; you do not actually cooperate at all. You are all so absorbed in merely communicating your own insights or in releasing the "burdens" you bear inside you, without seeking life in even the smallest way. You appear to only be doing the work perfunctorily, always believing that you should walk your own path regardless of what anyone else says or does; you think you should fellowship as the Holy Spirit guides you, no matter what the circumstances of others may be. You are not able to discover the strengths of others, and nor are you capable of examining yourselves. Your acceptance of things is really deviant and erroneous. It can be said that even now you still exhibit a lot of self-righteousness, as if you have relapsed into that old illness. You do not communicate with each other in a way that achieves complete openness, for example, about what kind of outcome you have attained from work in certain churches, or about the recent condition of your inner states, and so on; you simply never communicate about such things. You have absolutely no engagement in practices such as dropping your own notions or forsaking yourselves. Leaders and workers think only of how to keep their brothers and sisters from being negative and how to make them able to follow vigorously. However, all of you think following

vigorously by itself is enough, and fundamentally, you have no understanding of what it means to know yourself and forsake yourself, much less do you understand what it means to serve in coordination with others. You think only of having the will yourselves to repay God for His love, of having the will yourselves to live out the style of Peter. Apart from these things, you think of nothing else. You even say that, no matter what other people do, you will not submit blindly, and that no matter what other people are like, you yourself will seek perfection by God, and that will be sufficient. The fact is, however, that your will has not in any way found a concrete expression in reality. Is all of this not the sort of behavior you exhibit nowadays? Each of you holds fast to your own insight, and you all desire to be perfected. I see that you have served for such a long time without having made much progress; in particular, in this lesson of working together in harmony, you have achieved absolutely nothing! When going down into the churches you communicate in your way, and others communicate in theirs. Seldom does harmonious coordination occur, and this is even more true of the followers who are below you. That is to say, rarely do any among you understand what serving God is, or how one should serve God. You are muddled and treat lessons of this sort as trifling matters. There are even many people who not only fail to practice this aspect of the truth, but who also knowingly do wrong. Even those who have served for many years fight and scheme against each other and are jealous and competitive; it is every man for himself, and they do not cooperate at all. Do all these things not represent your actual stature? You people serving together on a daily basis are like the Israelites, who directly served God Himself every day in the temple. How can it be that you people, who serve God, have no idea how to coordinate or how to serve?

—The Word, Vol. 1. The Appearance and Work of God. Serve As the Israelites Did

Daily Words of God Excerpt 462

The requirement made of you today—to work together in harmony—is similar to the service Jehovah required of the Israelites: Otherwise, just stop doing service. Because you are people who serve God directly, at the very minimum you must be capable of loyalty and submission in your service, and must also be able to learn lessons in a practical way. For those of you working in the church especially, would any of the brothers and sisters below you dare to deal with you? Would anyone dare to tell you of your mistakes to your face? You stand high above everyone else; you do reign as kings! You do not even study or enter into these sorts of practical lessons, yet you still talk of serving God! At present, you are asked to lead a number of churches, but not only do you not give up yourself, but you even cling to your own notions and opinions, saying things like, "I think this thing should be done this way, as God has said that we should not be restrained by others and that nowadays we should not submit blindly." Therefore, each of you holds to your own opinion, and no one obeys each other. Though you clearly know that your service is at an impasse, you still say, "As I see it, my way is not far off the mark. In any case, we each have a side: You talk of yours, and I will talk of mine; you fellowship about your visions, and I will speak of my entry." You never take responsibility for the many things that should be dealt with, or you simply make do, each of you venting your own opinions and prudently protecting your own status, reputation, and face. None of you is willing to humble yourself, and neither side will take the initiative to give yourself up and make up for each other's deficiencies so that life may progress more rapidly. When you are coordinating together, you should learn to seek the truth. You may say, "I do not have a clear understanding of this aspect of truth. What experience do you have with it?" Or, you may say, "You have more experience than I with regard to this

aspect; could you please give me some guidance?" Would that not be a good way of going about it? You have listened to a lot of sermons, and have some experience with doing service. If you do not learn from each other, help each other, and make up for each other's shortcomings when doing work in the churches, then how can you learn any lessons? Whenever you encounter anything, you should fellowship with each other so that your lives can benefit. Moreover, you should carefully fellowship about things of any sort before making any decisions. Only by doing so are you taking responsibility for the church rather than simply acting perfunctorily. After you visit all the churches, you should gather together and fellowship about all the issues you discover and any problems encountered in your work, and then you should communicate about the enlightenment and illumination that you have received—this is an indispensable practice of service. You must achieve harmonious cooperation for the purpose of the work of God, for the benefit of the church, and so as to spur your brothers and sisters onward. You should coordinate with one another, each amending the other and arriving at a better work outcome, so as to care for God's will. This is what true cooperation is, and only those who engage in it will gain true entry. While cooperating, some of the words you speak may be unsuitable, but that does not matter. Fellowship about it later, and gain a clear understanding of it; do not neglect it. After this sort of fellowship, you can make up for your brothers' or sisters' deficiencies. Only by moving ever deeper in your work like this can you achieve better outcomes. Each of you, as people who serve God, must be able to defend the interests of the church in everything you do, instead of simply considering your own interests. It is unacceptable to act alone, undermining each other. People who behave like that are not fit to serve God! Such people have a terrible disposition; not an ounce of humanity remains in them. They are one hundred percent Satan!

They are beasts! Even now, such things still occur among you; you even go so far as to attack one another during fellowship, intentionally seeking pretexts and becoming all red in the face while arguing over some trivial matter, neither person willing to put himself aside, each person concealing his inner thoughts from the other, watching the other party intently and always being on guard. Does this sort of disposition befit service to God? Can such work as yours supply your brothers and sisters with anything? Not only are you unable to guide people onto a correct life course, but you actually inject your own corrupt dispositions into your brothers and sisters. Are you not hurting others? Your conscience is horrible, and it is rotten to the core! You do not enter reality, nor do you put the truth into practice. In addition, you shamelessly expose your devilish nature to others. You simply know no shame! These brothers and sisters have been entrusted to you, yet you are taking them to hell. Are you not someone whose conscience has become rotten? You have absolutely no shame!

—The Word, Vol. 1. The Appearance and Work of God. Serve As the Israelites Did

Daily Words of God Excerpt 463

Are you able to communicate the disposition expressed by God in each age in a concrete way, with language that suitably conveys the significance of the age? Are you, who experience God's work of the last days, able to describe God's righteous disposition in detail? Can you testify about God's disposition clearly and accurately? How will you pass on what you have seen and experienced to those pitiable, poor, and devout religious believers who hunger and thirst for righteousness and are waiting for you to shepherd them? What kind of people are waiting for you to shepherd them? Can you imagine? Are you aware of the burden on your shoulders, your commission, and your responsibility? Where is your sense of historic mission? How will you adequately serve as a master in the next age? Do you have a strong

sense of masterhood? How would you explain the master of all things? Is it really the master of all living creatures and of all physical things in the world? What plans do you have for the progress of the next phase of the work? How many people are waiting for you to be their shepherd? Is your task a heavy one? They are poor, pitiable, blind, and at a loss, wailing in the darkness—where is the way? How they yearn for the light, like a shooting star, to suddenly descend and dispel the forces of darkness that have oppressed man for so many years. Who can know the full extent to which they anxiously hope, and how they pine, day and night, for this? Even on a day when the light flashes past, these deeply suffering people remain imprisoned in a dark dungeon without hope of release; when will they weep no longer? Terrible is the misfortune of these fragile spirits who have never been granted rest, and long have they been kept bound in this state by merciless bonds and frozen history. And who has heard the sound of their wailing? Who has looked upon their miserable state? Has it ever occurred to you how grieved and anxious God's heart is? How can He bear to see innocent mankind, whom He created with His own hands, suffering such torment? Human beings, after all, are the victims who have been poisoned. And although man has survived to this day, who would have known that mankind has long been poisoned by the evil one? Have you forgotten that you are one of the victims? Are you not willing to strive, out of your love for God, to save these survivors? Are you not willing to devote all of your energy to repaying God, who loves mankind like His own flesh and blood? When all is said and done, how would you interpret being used by God to live your extraordinary life? Do you really have the resolve and confidence to live the meaningful life of a pious, God-serving person?

—The Word, Vol. 1. The Appearance and Work of God. How Should You Attend to Your Future Mission?

Daily Words of God Excerpt 464

People believe in Me, but they are incapable of bearing testimony to Me, nor can they testify for Me before I make Myself known. People see only that I surpass creatures and all holy men, and see that the work I do cannot be done by men. Thus, from the Jews to the people of the present day, all who behold My glorious deeds have been filled with nothing more than curiosity toward Me, and not a single creature's mouth has been able to bear witness to Me. Only My Father bore witness to Me, and made a path for Me among all creatures; if He had not, no matter how I worked, man would never have known that I am the Lord of creation, for man knows only to take from Me and does not have faith in Me as a result of My work. Man knows Me only because I am innocent and in no part a sinner, because I can explain numerous mysteries, because I am above the multitude, or because man has profited much from Me, yet few believe I am the Lord of creation. This is why I say that man knows not why he has faith in Me; he knows not the purpose or significance of having faith in Me. The reality of man is lacking, such that he is barely fit to bear Me witness. You have too little true faith, and have gained too little, so you have too little testimony. Moreover, you understand too little and lack too much, such that you are nearly unfit to bear witness to My deeds. Your resolution is indeed considerable, but are you certain that you will be able to successfully testify to the essence of God? What you have experienced and seen surpasses that of the saints and prophets from all ages, but are you able to provide testimony greater than the words of these saints and prophets of times past? What I now bestow upon you surpasses Moses and eclipses David, so likewise I ask that your testimony surpass Moses and that your words be greater than David. I give you a hundredfold—so I likewise ask you to repay Me in kind. You must know I am the One who bestows life unto

mankind, and it is you who receive life from Me and must bear witness for Me. This is your duty which I send down upon you and which you ought to do for Me. I have bestowed all My glory unto you, I have bestowed unto you the life that the chosen people, the Israelites, never received. By rights, you ought to bear witness to Me and devote to Me your youth and lay down your life. Whomsoever I bestow My glory unto shall bear Me witness and give their life for Me. This has long been predestined by Me. It is your good fortune that I bestow My glory upon you, and your duty is to testify to My glory. If you were to believe in Me only to gain blessings, then My work would bear little significance, and you would not be fulfilling your duty. The Israelites saw only My mercy, love, and greatness, and the Jews witnessed only My patience and redemption. They saw very, very little of the work of My Spirit, to the point that they understood but one-ten-thousandth of what you have heard and seen. What you have seen exceeds even the chief priests among them. The truths you understand today surpass theirs; what you have seen today exceeds what was seen in the Age of Law, as well as the Age of Grace, and what you have experienced surpasses even Moses and Elijah. For what the Israelites understood was only the law of Jehovah, and what they saw was only the sight of Jehovah's back; what the Jews understood was only the redemption of Jesus, what they received was only the grace bestowed by Jesus, and what they saw was only the image of Jesus within the house of the Jews. What you see this day is the glory of Jehovah, the redemption of Jesus, and all My deeds of this day. So, too, have you heard the words of My Spirit, appreciated My wisdom, come to know My wonder, and learned of My disposition. I have also told you all of My management plan. What you have seen is not merely a loving and merciful God, but a God filled with righteousness. You have seen My wondrous work and known that I brim with majesty and wrath.

Furthermore, you know that I once brought down My raging fury upon the house of Israel, and that today, it has come upon you. You understand more of My mysteries in heaven than Isaiah and John; you know more of My loveliness and venerableness than all the saints of ages past. What you have received is not merely My truth, My way, and My life, but a vision and revelation greater than that of John. You understand many more mysteries, and have also looked upon My true countenance; you have accepted more of My judgment and know more of My righteous disposition. And so, though you were born in the last days, your understanding is that of the former and the past, and you have also experienced the things of today, and this was all personally done by Me. What I ask of you is not excessive, for I have given you so much, and you have seen much in Me. Thus, I ask you to bear witness for Me to the saints of ages past, and this is My heart's only desire.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

Daily Words of God Excerpt 465

Now do you truly know why you believe in Me? Do you truly know the purpose and significance of My work? Do you truly know your duty? Do you truly know My testimony? If you merely believe in Me, yet there is no sign of My glory or testimony in you, then I have long ago cast you out. As for those who know it all, they are even more thorns in My eye, and in My house, they are nothing more than obstacles in My way, they are tares to be completely winnowed out in My work, they have no use, they are worthless, and I have long abhorred them. Often does My wrath befall all who are bereft of testimony, and never does My rod stray from them. I have long since turned them over to the hands of the evil one; they are bereft of My blessings. When the day comes, their chastisement will be more grievous even than that of foolish women. Today, I do only the work that is

My duty to do; I will bind all the wheat into bundles, together along with those tares. This is My work today. Those tares shall all be winnowed out in the time of My winnowing, then the grains of wheat shall be gathered into the storehouse, and those tares that have been winnowed out shall be placed in the fire to be burned to dust. My work now is merely to bind all men into bundles; that is, to utterly conquer them. Then shall I begin winnowing to reveal the end of all men. And so you ought to know how you should satisfy Me now, and how you ought to set upon the right track in your faith in Me. What I desire is your loyalty and obedience now, your love and testimony now. Even if you do not know at this moment what testimony is or what love is, you should bring to Me your all, and turn over to Me the only treasures you have: your loyalty and obedience. You should know that the testimony to My defeat of Satan lies within the loyalty and obedience of man, as does the testimony to My complete conquest of man. The duty of your faith in Me is to bear witness to Me, to be loyal to Me and none other, and to be obedient to the end. Before I begin the next step of My work, how will you bear witness to Me? How will you be loyal and obedient to Me? Do you devote all your loyalty to your function, or will you simply give up? Would you rather submit to My every arrangement (even if it be death or destruction), or flee midway to avoid My chastisement? I chastise you so that you will bear witness to Me, and be loyal and obedient to Me. What's more, the chastisement at present is to unfold the next step of My work and to allow the work to progress unimpeded. Hence, I exhort you to be wise and treat neither your life nor the significance of your existence as worthless sand. Can you know exactly what My work to come will be? Do you know how I will work in the days to come, and how My work will unfold? You should know the significance of your experience of My work, and furthermore, the significance of your faith in Me. I have done so much;

how could I give up halfway, as you imagine? I have done such extensive work; how could I destroy it? Indeed, I have come to bring this age to an end. This is true, but moreover you must know that I am to begin a new age, to begin new work, and, most of all, to spread the gospel of the kingdom. So you should know that the present work is only to begin an age and to lay the foundation for spreading the gospel in the time to come and bringing the age to an end in the future. My work is not so simple as you think, nor is it as worthless or meaningless as you may believe. Therefore, I still must say to you: You ought to give your life to My work, and moreover, you ought to devote yourself to My glory. Long have I yearned for you to bear witness to Me, and even longer have I yearned for you to spread My gospel. You ought to understand what is in My heart.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

Daily Words of God Excerpt 466

Although your faith is very sincere, none among you is able to give a full account of Me, none can give full testimony to all of the facts you see. Think about it: Today, most of you are derelict in your duties, instead pursuing the flesh, satiating the flesh, and greedily enjoying the flesh. You possess little truth. How, then, can you bear testimony to all that you have seen? Are you really confident that you can be My witnesses? If a day comes when you are unable to testify to all that you have seen today, then you will have lost the function of created beings, and there will be no meaning whatsoever to your existence. You will be unworthy of being human. It could even be said that you will not be human! I have done immeasurable work on you, but because you are currently learning nothing, aware of nothing, and ineffective in your labors, when it is time for Me to expand My work, you will just stare blankly, tongue-tied and utterly useless. Will that not make you a sinner for all time? When that time comes,

will you not feel the deepest regret? Will you not sink into dejection? All of My work today is not done out of idleness and boredom, but to lay a foundation for My future work. It is not that I am at an impasse and need to come up with something new. You should understand the work I do; it is not something done by a child playing in the street, but is a work done in representation of My Father. You should know that it is not Me doing all this Myself; rather, I represent My Father. Your role, meanwhile, is strictly to follow, obey, change, and testify. What you should understand is why you should believe in Me; this is the most important question for each of you to understand. My Father, for the sake of His glory, predestined all of you for Me from the moment He created the world. It was for the sake of My work, and for the sake of His glory, that He predestined you. It is because of My Father that you believe in Me; it is because of My Father's predestination that you follow Me. None of this is of your own choosing. Even more important is that you understand that you are the ones My Father bestowed upon Me for the purpose of testifying to Me. Because He granted you to Me, you should abide by the ways I bestow upon you, as well as the ways and the words I teach you, for it is your duty to abide by My ways. This is the original purpose of your faith in Me. Therefore, I say to you this: You are merely people that My Father bestowed upon Me to abide by My ways. However, you only believe in Me; you are not of Me because you are not of the Israelite family, and are instead ilk of the ancient serpent. All I am asking you to do is to bear witness for Me, but today you must walk in My ways. All of this is for the sake of future testimony. If you function only as people who listen to My ways, then you will be without value, and the significance of My Father's having bestowed you upon Me will be lost. What I insist on telling you is this: You should walk in My ways.

—The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?

Daily Words of God Excerpt 467

How is the Holy Spirit working within the church in the present day? Do you have a firm grasp of this question? What are your brothers' and sisters' greatest difficulties? What do they most lack? Currently, there are some people who are negative as they undergo trials, and some even complain. Other people are no longer moving forward because God has finished speaking. People have not entered the right track of belief in God. They cannot live independently, and they cannot maintain their own spiritual life. Some people follow along and pursue with energy, and are willing to practice when God speaks, but when God does not speak, they no longer move forward. People still have not understood God's will within their hearts and they do not have spontaneous love for God; in the past they followed God because they were forced. Now there are some people who are tired of God's work. Are such people not in danger? A lot of people exist in a state of just coping. Although they eat and drink God's words and pray to Him, they do so half-heartedly, and they no longer have the drive that they once had. Most people are not interested in God's work of refinement and perfection, and indeed it is as if they are constantly without any internal drive. When they are overcome by transgressions, they do not feel indebted to God, nor do they have the awareness to feel remorse. They do not pursue the truth or leave the church, and instead pursue only temporary pleasures. These people are fools, utterly stupid! When the time comes, they will all be cast out, and not a single one will be saved! Do you think that if someone has been saved once they will always be saved? This belief is pure deception! All those who do not pursue entry into life will be chastised. Most people have absolutely no interest in entering into life, in visions, or in putting the truth into practice. They do not pursue entering in, and they certainly do not pursue entering in more deeply. Are they not

ruining themselves? Right now, there is a portion of people whose conditions are constantly improving. The more the Holy Spirit works, the more confidence they gain; the more they experience, the more they feel the profound mystery of God's work. The deeper they enter in, the more they understand. They feel that God's love is so great, and they feel steady and enlightened within themselves. They have an understanding of God's work. These are the people in whom the Holy Spirit is working. Some people say: "Although there are no new words from God, I must still seek to go deeper into the truth, I must be earnest about everything in my actual experience and enter into the reality of God's words." This kind of person possesses the work of the Holy Spirit. Although God does not show His countenance and is hidden from every single person, and though He does not utter a word and there are times that people experience some internal refinement, yet God has not completely left people. If a person cannot retain the truth that they should carry out, they will not have the work of the Holy Spirit. During the period of refinement, of God not showing Himself, if you do not have confidence but instead cower away, if you do not focus on experiencing His words, then you are fleeing from God's work. Later, you will be one of those who are cast out. Those who do not seek to enter into the word of God cannot possibly stand as a witness for Him. People who are able to bear witness for God and satisfy His will are all entirely reliant upon their drive to pursue God's words. The work that God performs in people is primarily to allow them to gain the truth; having you pursue life is for the sake of perfecting you, and this is all to make you suitable for God's use. All you are pursuing now is hearing mysteries, listening to God's words, feasting your eyes, and looking around to see if there is some novelty or trend, and thereby satisfying your curiosity. If this is the intention in your heart, then there is no way for you to meet God's

requirements. Those who do not pursue the truth cannot follow until the very end. Right now, it is not that God is not doing something, but rather that people are not cooperating with Him, because they are tired of His work. They only want to hear words that He speaks to bestow blessings, and they are unwilling to hear the words of His judgment and chastisement. What is the reason for this? The reason is that people's desires to gain blessings have not been fulfilled and they therefore have become negative and weak. It is not that God purposely does not allow people to follow Him, nor is it that He is purposely delivering blows to mankind. People are negative and weak only because their intentions are improper. God is the God that gives man life, and He cannot bring man into death. People's negativity, weaknesses, and backsliding are all caused by their own doing.

God's current work brings people some refinement, and only those who can stand firm as they receive this refinement will gain God's approval. No matter how He conceals Himself, whether by not speaking or not working, you can still pursue with vigor. Even if God said that He would reject you, you would still follow Him. This is standing witness for God. If God conceals Himself from you and you stop following Him, is this standing witness for God? If people do not actually enter in, then they do not have actual stature, and when they really encounter a great trial they will stumble. When God is not speaking, or doing what is not in line with your own notions, you break down. If God were currently acting according to your own notions, if He were satisfying your will and you were able to stand up and pursue with energy, then what would be the foundation upon which you live? I say that there are many people who are living in a way that is entirely reliant upon human curiosity. They absolutely do not have it in their truest heart to pursue. All those who do not pursue entry into the truth but rely on their curiosity in life are despicable people, and they are in

danger! God's various kinds of work are all carried out to perfect mankind. However, people are always curious, they like to inquire about hearsay, they are concerned about current affairs in foreign countries—for example, they are curious about what is happening in Israel, or if there was an earthquake in Egypt—they are always looking for some new, novel things to satisfy their selfish desires. They do not pursue life, nor do they pursue being perfected. They only seek to have the day of God arrive sooner so that their beautiful dream may be realized and their extravagant desires fulfilled. This kind of person is not practical—they are someone who has an improper perspective. Only pursuit of the truth is the foundation of mankind's belief in God, and if people do not pursue entry into life, if they do not seek to satisfy God, then they will be subject to punishment. Those who are to be punished are those who have not had the work of the Holy Spirit during God's time of work.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

Daily Words of God Excerpt 468

How should people cooperate with God during this stage of His work? God is currently testing people. He is not uttering a word, but is concealing Himself and making no direct contact with people. From the outside, it looks like He is not doing any work, but the truth is that He is still working within man. Anyone who is pursuing entry into life has a vision for their pursuit of life, and does not have doubts even if they do not fully understand God's work. While undergoing trials, even when you do not know what God wants to do and what work He wants to accomplish, you should know that God's intentions for mankind are always good. If you pursue Him with a true heart then He will never leave you, and in the end He will surely perfect you, and bring people to an appropriate destination.

Regardless of how God is currently testing people, there will come a day when He will provide people with an appropriate outcome and give them the appropriate retribution based on what they have done. God will not lead people to a certain point and then just cast them aside and ignore them. This is because God is trustworthy. At this stage, the Holy Spirit is doing the work of refinement. He is refining every single person. In the steps of work that were constituted by the trial of death and the trial of chastisement, refinement was carried out through words. For people to experience God's work, they must first understand His current work and how mankind should cooperate. Indeed, this is something that everyone should understand. No matter what God does, whether it be refinement or even if He is not speaking, not a single step of God's work falls in line with mankind's notions. Each step of His work shatters and breaks through people's notions. This is His work. But you must believe that, since God's work has reached a certain stage, He will not put all mankind to death no matter what. He gives both promises and blessings to mankind, and all those who pursue Him will be able to gain His blessings, but those who do not will be cast out by God. This depends on your pursuit. Regardless of anything else, you must believe that when God's work is concluded, every single person will have a suitable destination. God has provided mankind with beautiful aspirations, but without pursuit they are unattainable. You should be able to see this now—God's refinement and His chastisement of people is His work, but people, for their part, must pursue a change in disposition at all times. In your practical experience, you must first know how to eat and drink God's words; you must find within His words what you should enter into and your own shortcomings, you should seek entry in your practical experience, and take the portion of God's words that should be put into practice and try to do so. Eating and drinking God's words is one aspect. In

addition, the life of the church must be maintained, you must have a normal spiritual life, and you must be able to hand over all of your current states to God. No matter how His work changes, your spiritual life should remain normal. A spiritual life can maintain your normal entering in. No matter what God does, you ought to continue your spiritual life uninterrupted and fulfill your duty. This is what people should do. It is all the work of the Holy Spirit, but while for those with a normal condition this is perfection, for those with an abnormal condition it is a trial. At the current stage of the Holy Spirit's refinement work, some people say that God's work is so great and that people absolutely need refinement, otherwise their stature will be too small and they will have no way of attaining God's will. However, for those whose condition is not good, it becomes a reason to not pursue God, and a reason to not attend gatherings or eat and drink God's word. In God's work, no matter what He does or what changes He effects, people must maintain a baseline of a normal spiritual life. Perhaps you have not been lax in this current stage of your spiritual life, but you still have not gained much, and have not reaped a great harvest. Under these kinds of circumstances, you must still follow the rules; you must keep to these rules so that you do not suffer losses in your life and so that you satisfy God's will. If your spiritual life is abnormal, you cannot understand God's current work, and instead always feel that it is completely incompatible with your own notions, and though you are willing to follow Him, you lack internal drive. So, no matter what God is currently doing, people must cooperate. If people do not cooperate, then the Holy Spirit cannot do His work, and if people do not have a heart to cooperate, then they can hardly gain the work of the Holy Spirit. If you want to have the work of the Holy Spirit inside of you, and if you want to gain God's approval, then you must maintain your original devotion before the face of God. Now, it is not necessary for you to

have a deeper understanding, a higher theory, or other such things—all that is required is that you uphold God's word on the original foundation. If people do not cooperate with God and do not pursue deeper entry, then God will take away all the things that were originally theirs. On the inside, people are always greedy for ease and would rather enjoy what is already available. They want to gain God's promises without paying any price at all. These are the extravagant thoughts that mankind entertains. Gaining life itself without paying a price—but has anything ever been this easy? When someone believes in God and seeks to enter into life and seeks a change in their disposition, they must pay a price and achieve a state in which they will always follow God, no matter what He does. This is something that people must do. Even if you follow all of this as a rule, you must always uphold it, and no matter how great the trials, you cannot let go of your normal relationship with God. You should be able to pray, maintain your church life, and never leave your brothers and sisters. When God tries you, you should still seek the truth. This is the minimum requirement for a spiritual life. Always having the desire to seek, and striving to cooperate, applying all of your energy—can this be done? If people take this as a foundation, they will be able to achieve discernment and entry into reality. It is easy to accept God's word when your own state is normal; in these circumstances it does not feel difficult to practice the truth, and you feel that God's work is great. But if your condition is poor, no matter how great God's work is and no matter how beautifully someone speaks, you will pay no mind. When a person's condition is abnormal, God cannot work in them, and they cannot achieve changes in their disposition.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

Daily Words of God Excerpt 469

If people do not have any confidence, it is not easy for them to continue down this path. Everyone can now see that God's work does not conform in the slightest with people's notions and imaginings. God has done so much work and spoken so many words, and though people may acknowledge that they are the truth, notions about God are still liable to arise in them. If people wish to understand the truth and gain it, they must have the confidence and willpower to be able to stand by what they have already seen and what they have gained from their experiences. No matter what God does in people, they must uphold what they themselves possess, be sincere in front of God, and remain devoted to Him to the very end. This is mankind's duty. People must uphold that which they should do. Belief in God requires obedience to Him and experience of His work. God has done so much work—it could be said that for people it is all perfection, refinement, and even more, chastisement. There has not been a single step of God's work that has been in line with human notions; what people have enjoyed is God's stern words. When God comes, people should enjoy His majesty and His wrath. However, no matter how stern His words may be, He comes to save and perfect mankind. As creatures, people should fulfill the duties that they ought to, and stand witness for God in the midst of refinement. In every trial they should uphold the witness that they should bear, and do so resoundingly for the sake of God. A person who does this is an overcomer. No matter how God refines you, you remain full of confidence and never lose confidence in Him. You do what man should do. This is what God requires of man, and man's heart should be able to fully return to Him and turn toward Him in every passing moment. This is an overcomer. Those whom God refers to as "overcomers" are those who are still able to stand witness and maintain their confidence and devotion to God when under the influence of Satan and while being laid siege to by

Satan, that is, when they find themselves amidst the forces of darkness. If you are still able to keep a pure heart before God and maintain your genuine love for God no matter what, then you are standing witness in front of God, and this is what God refers to as being an "overcomer." If your pursuit is excellent when God blesses you, but you retreat without His blessings, is this purity? Since you are certain that this way is true, you must follow it until the end; you must maintain your devotion to God. Since you have seen that God Himself has come to the earth to perfect you, you should give your heart entirely to Him. If you can still follow Him no matter what He does, even if He determines an unfavorable outcome for you at the very end, this is maintaining your purity in front of God. Offering a holy spiritual body and a pure virgin to God means keeping a sincere heart in front of God. For mankind, sincerity is purity, and the ability to be sincere toward God is maintaining purity. This is what you should put into practice. When you ought to pray, you pray; when you ought to gather together in fellowship, you do so; when you ought to sing hymns, you sing hymns; and when you ought to forsake the flesh, you forsake the flesh. When you perform your duty, you do not muddle through it; when you are faced with trials you stand firm. This is devotion to God. If you do not uphold what people should do, then all of your previous suffering and resolutions have been futile.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

Daily Words of God Excerpt 470

For every step of God's work, there is a way that people should cooperate. God refines people so that they have confidence as they undergo refinements. God perfects people so that they have confidence to be perfected by God and are willing to accept His refinements and to be dealt

with and pruned by God. The Spirit of God works within people to bring them enlightenment and illumination, and to have them cooperate with Him and practice. God does not speak during refinements. He does not utter His voice, but still, there is work that people should do. You should uphold what you already have, you should still be able to pray to God, be close to God, and stand witness before God; in this way you will fulfill your own duty. All of you should see clearly from God's work that His trials of people's confidence and love require that they pray more to God, and that they more often savor God's words before Him. If God enlightens you and has you understand His will, and yet you do not put any of this into practice, you will gain nothing. When you put God's words into practice, you should still be able to pray to Him, and when you savor His words you should come before Him and seek and be full of confidence in Him, with no trace of feeling disheartened or cold. Those who do not put God's words into practice are full of energy during gatherings, but fall into darkness when they return home. There are some who do not even want to gather together. So, you must clearly see what duty it is that people should fulfill. You may not know what God's will actually is, but you can perform your duty, you can pray when you should, you can put the truth into practice when you should, and you can do what people ought to do. You can uphold your original vision. In this way, you will be more able to accept God's next step of work. When God works in a hidden way, it is a problem if you do not seek. When He speaks and preaches during assemblies, you listen with enthusiasm, but when He does not speak you lack energy and draw back. What kind of person acts in this way? This is someone who just follows wherever the herd goes. They have no stance, no testimony, and no vision! Most people are like this. If you continue on that way, one day when you come upon a great trial, you will fall into punishment. Having a stance is

very important in God's process of perfecting people. If you do not doubt a single step of God's work, if you fulfill man's duty, if you sincerely uphold what God has you put into practice, that is, you remember God's exhortations, and no matter what He does in the present day you do not forget His exhortations, if you have no doubt about His work, maintain your stance, uphold your testimony, and are victorious every step of the way, then in the end you will be perfected by God and be made into an overcomer. If you are able to stand firm through every step of God's trials, and if you can still stand firm at the very end, then you are an overcomer, you are someone who has been perfected by God. If you cannot stand firm in your current trials, then in the future it will become even more difficult. If you only undergo an insignificant amount of suffering and you do not pursue the truth, then ultimately you will gain nothing. You will be left empty-handed. There are some people who give up their pursuit when they see that God is not speaking, and their heart becomes scattered. Is such a person not a fool? These kinds of people have no reality. When God is speaking, they are always running around, appearing busy and enthusiastic on the outside, but now that He is not speaking, they stop seeking. This kind of person has no future. During refinements, you must enter in from a positive perspective and learn the lessons that you should learn; when you pray to God and read His word, you should measure your own state against it, discover your shortcomings, and find that you still have many lessons to learn. The more sincerely you seek as you undergo refinements, the more you will find yourself inadequate. When you are experiencing refinements there are many issues that you encounter; you cannot see them clearly, you complain, you reveal your own flesh—only in this way can you discover that you have far too many corrupt dispositions within you.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

Daily Words of God Excerpt 471

God's work in the last days requires enormous confidence, confidence even greater than that of Job. Without confidence, people will not be able to continue to gain experience and nor will they be able to be perfected by God. When the day of great trials comes, there will be people leaving the churches—some here, some there. There will be some who had been doing quite well in their pursuit in the previous days and it will be unclear why they no longer believe. Many things will happen that you will not understand, and God will not reveal any signs or wonders, nor do anything supernatural. This is to see if you can stand firm—God uses facts to refine people. You have not yet suffered much. In the future when great trials come, in some places every single person in the church will leave, and those whom you have had a good relationship with will leave and abandon their faith. Will you be able to stand firm then? Up to now, the trials you have faced have been minor, and you probably have been barely able to withstand them. This step includes refinements and perfecting through words only. In the next step, the facts will come upon you to refine you, and then you will be in the midst of peril. Once it becomes really serious, God will advise you to hurry up and leave, and religious people will try to lure you into going with them. This is to see if you can continue on the path, and all of these things are trials. The current trials are minor, but the day will come when there will be some homes where the parents no longer believe, and some where the children no longer believe. Will you be able to continue? The farther forward you go, the greater your trials will become. God carries out His work of refining people according to their needs and their stature. During the stage of God perfecting mankind, it is impossible that the number of people will continue to grow—it will only shrink. It is only through these refinements that people can be perfected. Being dealt

with, disciplined, tested, chastised, cursed—can you withstand all of this? When you see a church with a particularly good situation, where the sisters and brothers are all seeking with great energy, you yourself feel encouraged. When the day comes that they have all left, some of them no longer believe, some have left to do business or get married, and some have joined the religion; will you be able to stand firm then? Will you be able to remain unaffected within? God's perfection of mankind is not such a simple thing! He utilizes many things to refine people. People see these as methods, but in God's original intention these are not methods at all, but facts. In the end, when He has refined people to a certain point and they no longer have any complaints, this stage of His work will be complete. The great work of the Holy Spirit is to perfect you, and when He does not work and hides Himself, it is even more for the purpose of perfecting you, and in particular in this way it can be seen whether people have love for God, whether they have true confidence in Him. When God speaks plainly, there is no need for you to search; it is only when He is concealed that you need to search and feel your way through. You should be able to fulfill the duty of a created being, and no matter what your future outcome and your destination may be, you should be able to pursue knowledge and love for God during the years you are alive, and no matter how God treats you, you should be able to avoid complaining. There is one condition for the Holy Spirit to work within people. They must thirst and seek and not be half-hearted or doubtful about God's actions, and they must be able to uphold their duty at all times; only in this way can they gain the work of the Holy Spirit. In each step of God's work, what is required of mankind is enormous confidence and coming before God to seek—only through experience can people discover how lovable God is and how the Holy Spirit works in people. If you do not experience, if you do not feel your way through that,

if you do not seek, then you will gain nothing. You must feel your way through your experiences, and only through your experiences can you see God's actions and recognize His wondrousness and unfathomableness.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

Daily Words of God Excerpt 472

God allows you to go through all kinds of ups and downs, frustrations, tribulations, and many failures and setbacks. In the end, in the process of allowing you to go through these things, God will show you that all He has said is correct and the truth. At the same time, He will show you that your own beliefs, notions, imaginings, knowledge, theories, philosophies, and the things that you learned in the world and were taught by your parents are all wrong, that these things cannot guide you onto the right path in life, and that they cannot lead you to understand the truth and come before God. If you still live by these things, then you are walking the path of failure, as well as the path of resisting and betraying God. In the end, God will make you see this clearly. This process is something you must experience, and it is only in this way that results can be achieved, but it is also a painful thing for God to see. People are rebellious and have corrupt dispositions, so they must suffer some hardships, and they must go through these setbacks. Without these hardships, they would have no way to be purified. If a person genuinely loves the truth, and is genuinely willing to accept God's various types of salvation and to pay a price, then there is no need for them to suffer so much. God actually does not want people to suffer so much, and does not want them to go through so many setbacks and failures. However, people are too rebellious, unwilling to do as they are told and submit, unable to walk the right path or take shortcuts; they can only go their own way, rebel against God and resist Him. People are corrupt things. God can only hand

people over to Satan and put people in various environments to constantly temper them, allowing people to gain all kinds of experiences and lessons from them and come to realize the essence of all kinds of evil things. After that, when people turn around, they discover that God's words are the truth, and admit that God's words are the truth, that God is the reality of all positive things, and that God is the One who truly loves, cares about, and can save people. God does not want people to suffer so much, but humans are too rebellious, want to take detours, and want to suffer these hardships. God has no choice but to put people in various environments to constantly temper them. To what extent are people tempered, ultimately? To the extent that you say, "I have experienced every kind of situation, I now understand. Apart from God, there is no person, matter or object that can make me understand the truth, that can make me enjoy the truth, that can make me enter the reality of the truth. If I can obediently practice according to God's words, obediently stay in man's place, abide by the status and duty of a created being, obediently accept the sovereignty and arrangements of God, have no further complaint or extravagant desires of God, and truly submit before the Lord of creation, only then will I be someone who truly submits to God." When they have reached this level, people truly bow before God, and God need not set out any more environments for them to experience. So which path do you wish to take? No one, in their subjective desires, wishes to suffer hardship, and no one wants to experience setbacks, failure, adversity, frustrations, and tempests. But there is no other way. People have satanic natures, they are too rebellious, their thoughts and perspectives are too complicated. Every day, your heart is in constant conflict, constant strife, tossing and turning. You understand little of the truth, your entry to life is shallow, and you lack the power to overcome your notions, imaginings, and the corrupt dispositions of the flesh. You can only take the

usual course: to constantly experiencing failure and frustration, and constantly falling down, tossed around by hardship, roiling in the muck, until a day comes when you say, “I’m tired, I’m fed up, I don’t want to live like this. I don’t want to undergo these failures, I want to come before the Creator with obedience. I shall listen to God’s words, I shall do what He says. Only this is the right path in life.” Only on the day you are fully convinced and admit defeat, will you come before God. Do you come to know something of God’s disposition from this? What is God’s attitude toward man? No matter what God does, He wishes the best for man. No matter what environment He sets out or what He asks you to do, He always wishes to see the best outcome. Say you go through something and encounter setbacks and failure. God does not wish to see you discouraged when you fail and then think yourself finished, that you have been snatched by Satan, and then give up on yourself, never to find your feet again, and plunged into dejection—God does not wish to see this outcome. What does God wish to see? You may have failed in this matter but you are able to seek the truth and reflect on yourself, to find the reason for your failure; you accept the lesson of this failure and grow from it, you realize it was wrong to act that way, that only practicing according to God’s words is right. You realize, “I am bad and I have corrupt satanic dispositions. There is rebelliousness in me, I am far from the righteous people of whom God speaks, and I do not have a heart that fears God.” You have seen this fact clearly, you have come to know the truth of this matter, and through this setback, this failure, you have become sensible and matured. This is what God wants to see. What does maturing represent? It means that God can gain you, that you can be saved, that you can enter into the reality of the truth, and that you have embarked on the path of fearing God and shunning evil. God hopes to see people take the right path. God does things with

painstaking intentions, and all of this is His hidden love, but people often don't realize this. People are narrow-minded and full of pettiness. The moment they can't enjoy God's grace and blessings, they blame God, become negative, and get angry. But God doesn't bicker with people, He just treats them like an ignorant child and is not serious with them. He lays out environments that let man know how grace and blessings are obtained and understand what grace means to man, and what man can draw from it. Say you like to eat something that God says is bad for your health when eaten in excess. You do not listen, but insist on eating it, and God allows you to make that choice freely. As a result, you get sick. After experiencing this several times, you come to understand that it is God's words that are right, that all He says is true, and that you must practice according to His words. This is the correct path. And so what do these setbacks, failures and sufferings that people go through become? You appreciate God's painstaking intention, and you also believe and are sure that God's words are right, that they are all practical; your faith in God grows. There is something else, too: Through experiencing this period of failure, you come to realize the veracity and accuracy of God's words, you see that God's words are the truth, and you understand the principle of practicing the truth. And so, it is good for people to experience failure—though it is also something painful, something that tempers them. But if being tempered thus ultimately makes you return before God, understand His words, and accept them into your heart as the truth, such that you come to know God, then such tempering, setbacks and failures will not have been experienced in vain. This is the result that God wishes to see.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Identify the Nature and Essence of Paul

Daily Words of God Excerpt 473

You must remember that these words have now been spoken: Later on, you will experience greater tribulation and greater suffering! To be perfected is not a simple or easy thing. At the very least you must possess the faith of Job, or maybe even greater faith than his. You should know that the trials in the future will be greater than the trials of Job, and that you must still undergo long-term chastisement. Is this a simple thing? If your caliber cannot be improved, if your capacity for understanding is lacking, and if you know too little, then at that time you will not have any testimony, but will instead become a joke, a plaything for Satan. If you cannot hold on to the visions now, then you have no foundation at all, and in the future you will be discarded! No stretch of the path is easy to walk, so do not take this lightly. Carefully weigh this now and make preparations so that you may properly walk the final stretch of this path. This is the path that must be walked in the future, the path that all people must walk. You must not let this knowledge go unheeded; do not think that what I say to you is all a waste of breath. The day will come when you will put it all to good use—My words cannot be spoken in vain. This is the time to equip yourself, the time to pave the way for the future. You should prepare the path that you should later walk; you should be worried and anxious about how you will be able to stand firm in the future, and prepare well for your future path. Do not be gluttonous and lazy! You must do absolutely everything you can to make the best use of your time, so that you may gain everything that you need. I am giving you everything so that you can understand. You have seen with your own eyes that in less than three years, I have said so many things and done so much work. One reason that I have been working in this way is because people are lacking so much, and another reason is because time is too short; there cannot be any further delays. You imagine that people must first achieve perfect internal clarity before they can bear witness and be

utilized—but would that not be too slow? So, for how long will I have to accompany you? If you would have Me accompany you until I am old and gray, that would be impossible! By undergoing greater tribulation, genuine understanding within all people will be achieved. These are the steps of the work. Once you fully understand the visions fellowshiped today and you attain genuine stature, then whatever hardships you undergo in the future will not overwhelm you, and you will be able to withstand them. When I have completed this last step of work and finished uttering the last words, in the future people will need to walk their own path. This will fulfill the words spoken before: The Holy Spirit has a commission for every single person, and work to do in every single person. In the future, everyone will walk the path that they should walk, led by the Holy Spirit. Who will be able to care for others when undergoing tribulation? Each individual has their own suffering, and each has their own stature. No one's stature is the same as anyone else's. Husbands will not be able to care for their wives, or parents for their children; no one will be able to care for anyone else. It will not be like now, when mutual care and support are still possible. That will be a time when every type of person is exposed. That is, when God smites the shepherds, then the sheep of the flock will be scattered, and at that time you will not have any true leader. The people will be divided—it will not be like now, when you can come together as a congregation. In the future, those who do not have the work of the Holy Spirit will show their true colors. Husbands will sell out their wives, wives will sell out their husbands, children will sell out their parents, and parents will persecute their children—the human heart is beyond fathoming! All that can be done is for one to hold on to what one has, and to properly walk the final stretch of the path. Right now, you do not see this clearly; you are all short-sighted. It is no easy thing to successfully experience this step of work.

Daily Words of God Excerpt 474

Most people believe in God for the sake of their future destination, or for temporary enjoyment. For those who have not undergone any dealing, they believe in God in order to enter into heaven, in order to gain rewards. They do not believe in God in order to be made perfect, or to perform the duty of a creature of God. Which is to say that most people do not believe in God in order to fulfill their responsibilities, or to complete their duty. Rarely do people believe in God in order to lead meaningful lives, nor are there those who believe that, since man is alive, he should love God because it is ordained by Heaven and acknowledged by earth to do so, and is the natural vocation of man. In this way, although different people each pursue their own goals, the aim of their pursuit and the motivation behind it are all alike, and, what is more, for most of them the objects of their worship are much the same. Over the last several thousand years, many believers have died, and many have died and been born again. It is not just one or two people who seek after God, nor even one or two thousand, yet most of these people pursue for the sake of their own prospects or their glorious hopes for the future. Those who are devoted to Christ are few and far between. Many devout believers have still died ensnared in their own nets, and the number of people who have been victorious, moreover, is pifflingly small. To this day, the reasons why people fail, or the secrets of their victory, are still unknown to them. Those who are obsessed with seeking after Christ have still not had their moment of sudden insight, they have not gotten to the bottom of these mysteries, because they simply do not know. Though they make painstaking efforts in their pursuit, the path they walk is the path of failure once walked by their predecessors, and not

the path of success. In this way, regardless of how they seek, do they not walk the path that leads to darkness? Is what they gain not bitter fruit? It is hard enough to predict whether the people who emulate those who succeeded in times past will ultimately come to fortune or calamity. How much worse are the odds, then, for the people who seek by following in the footsteps of those who failed? Do they not stand an even greater chance of failure? What value is there to the path they walk? Are they not wasting their time? Irrespective of whether people succeed or fail in their pursuit, there is, in short, a reason why they do so, and it is not the case that their success or failure is determined by seeking however they please.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Daily Words of God Excerpt 475

The most fundamental requirement of man's belief in God is that he have an honest heart, and that he fully devote himself, and truly obey. What is hardest for man is to provide his whole life in exchange for true belief, through which he can gain the entire truth, and fulfill his duty as a creature of God. This is what is unattainable by those who fail, and it is even more unattainable by those who cannot find Christ. Because man is not good at wholly devoting himself to God, because man is not willing to perform his duty to the Creator, because man has seen the truth but avoids it and walks his own path, because man always seeks by following the path of those who have failed, because man always defies Heaven, thus, man always fails, is always taken in by Satan's trickery, and is ensnared in his own net. Because man does not know Christ, because man is not adept at understanding and experiencing the truth, because man is too worshipful of Paul and too covetous of heaven, because man is always demanding that Christ obey him and ordering God about, thus those great figures and those who have

experienced the vicissitudes of the world are still mortal, and still die amid God's chastisement. All I can say of such people is that they die a tragic death, and that the consequence for them—their death—is not without justification. Is their failure not even more intolerable to the law of Heaven? The truth comes from the world of man, yet the truth among man is passed on by Christ. It originates from Christ, that is, from God Himself, and this is not something man is capable of. Yet Christ provides only the truth; He does not come to decide whether man will be successful in his pursuit of the truth. Thus it follows that success or failure in the truth is all down to man's pursuit. Man's success or failure in the truth has never had anything to do with Christ, but is instead determined by his pursuit. Man's destination and his success or failure cannot be heaped upon the head of God, so that God Himself is made to bear it, because this is not a matter for God Himself, but is directly related to the duty that the creatures of God should perform. Most people do have a little knowledge of the pursuit and destination of Paul and Peter, yet people know nothing more than the outcomes of Peter and Paul, and are ignorant of the secret behind Peter's success, or the deficiencies that led to Paul's failure. And so, if you are completely incapable of seeing through to the essence of their pursuit, then the pursuit of most of you will still fail, and even if a small number of you will be successful, still they will not be the equal of Peter. If the path of your pursuit is the right one, then you have a hope of success; if the path you tread in pursuit of the truth is the wrong one, then you will forever be incapable of success, and will meet the same end as Paul.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Daily Words of God Excerpt 476

Peter was a man who was made perfect. Only after experiencing chastisement and judgment, and thus gaining a pure love for God, was he fully made perfect; the path he walked was the path of being made perfect. Which is to say that, from the very beginning, the path that Peter walked was the right one, and his motivation for believing in God was the right one, and so he became someone who was made perfect and he trod a new path that man had never walked upon before. However, the path that Paul had walked upon since the beginning was the path of opposition to Christ, and it was only because the Holy Spirit wished to use him, and to take advantage of his gifts and all his merits for His work, that he worked for Christ for several decades. He was merely someone who was used by the Holy Spirit, and he was not used because Jesus looked favorably upon his humanity, but because of his gifts. He was able to work for Jesus because he was struck down, not because he was happy to do so. He was able to do such work because of the enlightenment and guidance of the Holy Spirit, and the work he did by no means represented his pursuit, or his humanity. The work of Paul represented the work of a servant, which is to say that he did the work of an apostle. Peter, though, was different: He also did some work; it was not as great as the work of Paul, but he worked whilst pursuing his own entry, and his work was different from the work of Paul. Peter's work was the performance of the duty of a creature of God. He did not work in the role of an apostle, but worked whilst pursuing the love for God. The course of Paul's work also contained his personal pursuit: His pursuit was for the sake of nothing more than his hopes for the future, and his desire for a good destination. He did not accept refinement during his work, nor did he accept pruning and dealing. He believed that as long as the work he did satisfied God's desire, and all that he did was pleasing to God, then a reward ultimately awaited him. There were no personal experiences in his

work—it was all for its own sake, and not carried out amid the pursuit of change. Everything in his work was a transaction, it contained none of the duty or submission of a creature of God. During the course of his work, there occurred no change in Paul's old disposition. His work was merely of service to others, and was incapable of bringing about changes in his disposition. Paul carried out his work directly, without having been made perfect or dealt with, and he was motivated by reward. Peter was different: He was someone who had undergone pruning and dealing and had undergone refinement. The aim and motivation of the work of Peter were fundamentally different to those of Paul. Although Peter did not do a large amount of work, his disposition underwent many changes, and what he sought was the truth, and real change. His work was not carried out simply for the sake of the work itself. Although Paul did much work, it was all the work of the Holy Spirit, and even though Paul cooperated in this work, he did not experience it. That Peter did much less work was only because the Holy Spirit did not do that much work through him. The quantity of their work did not determine whether they were made perfect; the pursuit of one was in order to receive rewards, and that of the other was in order to achieve an ultimate love for God, and fulfill his duty as a creature of God, to the extent that he could live out a lovely image in order to satisfy God's desire. Externally they were different, and so too were their essences different. You cannot determine who of them was made perfect based on how much work they did. Peter sought to live out the image of one who loves God, to be someone who obeyed God, to be someone who accepted dealing and pruning, and to be someone who fulfilled his duty as a creature of God. He was able to devote himself to God, to put the entirety of himself in the hands of God, and obey Him until death. That was what he resolved to do and, moreover, that was what he achieved. This is the fundamental

reason why finally his end was different to that of Paul. The work that the Holy Spirit did in Peter was to make him perfect, and the work that the Holy Spirit did in Paul was to use him. That is because their natures and their views toward pursuit were not the same. Both had the work of the Holy Spirit. Peter applied this work to himself, and also provided it to others; Paul, meanwhile, only provided the entirety of the work of the Holy Spirit to others, and gained nothing from it himself. In this way, after he had experienced the work of the Holy Spirit for so many years, the changes in Paul were close to non-existent. He still remained almost in his natural state, and he was still the Paul of before. It was merely that after enduring the hardship of many years of work, he had learned how to "work," and had learned endurance, but his old nature—his highly competitive and mercenary nature—still remained. After working for so many years, he did not know his corrupt disposition, nor had he rid himself of his old disposition, and it was still clearly visible in his work. In him there was merely more work experience, but such little experience alone was incapable of changing him and could not alter his views about existence or the significance of his pursuit. Though he worked many years for Christ, and never again persecuted the Lord Jesus, in his heart there was no change in his knowledge of God. This means that he did not work in order to devote himself to God, but rather he was compelled to work for the sake of his future destination. For, in the beginning, he persecuted Christ, and did not submit to Christ; he was inherently a rebel who deliberately opposed Christ, and someone who had no knowledge of the work of the Holy Spirit. When his work was almost concluded, still he did not know the work of the Holy Spirit, and merely acted of his own accord pursuant to his own character, without paying the slightest attention to the will of the Holy Spirit. And so his nature was in enmity to Christ and did not obey the truth.

Someone like this, who had been forsaken by the work of the Holy Spirit, who did not know the work of the Holy Spirit, and who also opposed Christ—how could such a person be saved? Whether or not man can be saved does not depend on how much work he does, or how much he devotes, but is instead determined by whether or not he knows the work of the Holy Spirit, whether or not he can put the truth into practice, and whether or not his views toward pursuit are in conformity with the truth.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Daily Words of God Excerpt 477

Although natural revelations did occur after Peter began to follow Jesus, in nature he was, from the very beginning, someone who was willing to submit to the Holy Spirit and seek after Christ. His obedience to the Holy Spirit was pure: He did not seek fame and fortune, but was instead motivated by obedience to the truth. Though there were three times when Peter denied knowing Christ, and though he tempted the Lord Jesus, such slight human weakness bore no relation to his nature, it did not affect his future pursuit, and it cannot sufficiently prove that his temptation was the act of an antichrist. Normal human weakness is something shared by all people in the world—do you expect Peter to be any different? Do people not hold certain views about Peter because he made several foolish mistakes? And do people not so adore Paul because of all the work he did, and all the epistles he wrote? How could man be capable of seeing through to the substance of man? Surely those who truly have sense can see something of such insignificance? Though the many years of painful experiences of Peter are not recorded in the Bible, this does not prove that Peter did not have real experiences, or that Peter was not made perfect. How can the work of God be fully fathomed by man? The records in the

Bible were not personally selected by Jesus, but compiled by later generations. That being so, was all that was recorded in the Bible not chosen according to the ideas of man? Moreover, the ends of Peter and Paul are not expressly stated in the epistles, so man judges Peter and Paul according to his own perceptions, and according to his own preferences. And because Paul did so much work, because his "contributions" were so great, he won the trust of the masses. Does not man concentrate only on superficialities? How could man be capable of seeing through to the substance of man? Not to mention, given that Paul has been an object of worship for thousands of years, who would dare to rashly deny his work? Peter was just a fisherman, so how could his contribution be as great as that of Paul? In terms of the contributions they made, Paul should have been rewarded before Peter, and he should have been the one who was better qualified to gain God's approval. Who could have imagined that, in His treatment of Paul, God merely made him work through his gifts, whereas God made Peter perfect. It is by no means the case that the Lord Jesus had made plans for Peter and Paul from the very beginning: They were, rather, made perfect or put to work according to their inherent natures. And so, what people see are merely the outward contributions of man, whereas what God sees is man's substance, as well as the path that man pursues from the beginning, and the motivation behind man's pursuit. People measure a man according to their notions, and according to their own perceptions, yet the final end of a man is not determined according to his externalities. And so I say that if the path that you take from the beginning is the path of success, and your point of view toward pursuit is the right one from the beginning, then you are like Peter; if the path that you tread is the path of failure, then whatever the price you pay, your end will still be the same as that of Paul. Whatever the case, your destination, and whether you succeed or fail, are

both determined by whether the path you seek is the right one or not, rather than your devotion, or the price that you pay. Peter's and Paul's essences, and the goals that they pursued, were different; man is incapable of discovering these things, and only God can know them in their entirety. For what God sees is the substance of man, whereas man knows nothing of his own essence. Man is incapable of beholding the essence within man or his actual stature, and thus is incapable of identifying the reasons for the failure and success of Paul and Peter. The reason why most people worship Paul and not Peter is because Paul was used for public work, and man is able to perceive this work, and so people acknowledge the "accomplishments" of Paul. The experiences of Peter, meanwhile, are invisible to man, and that which he sought is unattainable by man, and so man has no interest in Peter.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Daily Words of God Excerpt 478

Peter was made perfect through experiencing dealing and refinement. He said, "I must satisfy God's desire at all times. In all that I do I only seek to satisfy God's desire, and whether I am chastised, or judged, still I am happy to do so." Peter gave his all to God, and his work, words, and entire life were all for the sake of loving God. He was someone who sought holiness, and the more he experienced, the greater was his love for God deep within his heart. Paul, meanwhile, did only outward work, and though he also worked hard, his labors were for the sake of doing his work properly and thus gaining a reward. Had he known that he would receive no reward, he would have given up his work. What Peter cared about was the true love within his heart, and that which was practical and could be achieved. He did not care about whether he would receive a reward, but about whether his disposition could be changed. Paul cared about working ever harder, he

cared about outward work and devotion, and about the doctrines not experienced by normal people. He cared nothing for changes deep within him nor for the true love for God. The experiences of Peter were in order to achieve true love and true knowledge of God. His experiences were in order to gain a closer relationship to God, and to have a practical living out. The work of Paul was done because of that entrusted to him by Jesus, and in order to obtain the things that he longed for, yet these were unrelated to his knowledge of himself and God. His work was solely for the sake of escaping chastisement and judgment. What Peter sought was pure love, and what Paul sought was the crown of righteousness. Peter experienced many years of the work of the Holy Spirit, and had a practical knowledge of Christ, as well as a profound knowledge of himself. And so, his love of God was pure. Many years of refinement had elevated his knowledge of Jesus and life, and his love was an unconditional love, it was a spontaneous love, and he asked for nothing in return, nor did he hope for any benefits. Paul worked for many years, yet he did not possess a great knowledge of Christ, and his knowledge of himself was also pitiably small. He simply had no love for Christ, and his work and the course that he ran were in order to obtain the final laurel. What he sought was the finest crown, not the purest love. He did not seek actively, but passively; he was not performing his duty, but was compelled in his pursuit after having been seized by the work of the Holy Spirit. And so, his pursuit does not prove that he was a qualified creature of God; it was Peter who was a qualified creature of God who performed his duty. Man thinks that all those who make a contribution to God should receive a reward, and that the greater the contribution, the more it is taken for granted that they should receive God’s favor. The essence of man’s viewpoint is transactional, and he does not actively seek to perform his duty as a creature of God. For God, the more that people seek a true

love for God and complete obedience to God, which also means seeking to perform their duty as a creature of God, the more they are able to gain God's approval. God's viewpoint is to demand that man recover his original duty and status. Man is a creature of God, and so man should not overstep himself by making any demands of God, and should do nothing more than perform his duty as a creature of God. The destinations of Paul and Peter were measured according to whether they could perform their duty as creatures of God, and not according to the size of their contribution; their destinations were determined according to that which they sought from the beginning, not according to how much work they did, or other people's estimation of them. And so, seeking to actively perform one's duty as a creature of God is the path to success; seeking the path of the true love for God is the most correct path; seeking changes in one's old disposition, and seeking the pure love for God, is the path to success. Such a path to success is the path of the recovery of the original duty as well as the original appearance of a creature of God. It is the path of recovery, and it is also the aim of all of God's work from beginning to end. If the pursuit of man is tainted with personal extravagant demands and irrational longings, then the effect that is achieved will not be changes in man's disposition. This is at odds with the work of recovery. It is undoubtedly not work done by the Holy Spirit, and so this proves that pursuit of this kind is not approved of by God. What significance has a pursuit that is not approved of by God?

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Daily Words of God Excerpt 479

The work done by Paul was exhibited before man, but as for how pure his love for God was and how much he loved God deep down in his heart—these things man cannot see. Man can only behold the work that he did,

from which man knows that he was surely used by the Holy Spirit, and so man thinks that Paul was better than Peter, that his work was greater, for he was able to provide to the churches. Peter only looked to his personal experiences and gained but a few people during his occasional work. From him there are but a few little-known epistles, but who knows how great was his love for God deep within his heart? Day in, day out, Paul worked for God: As long as there was work to be done, he did it. He felt that in this way he would be able to gain the crown, and could satisfy God, yet he did not seek ways to change himself through his work. Anything in Peter's life that did not satisfy God's desire made him feel uneasy. If it did not satisfy God's desire, then he would feel remorseful, and would look for a suitable way by which he could strive to satisfy God's heart. In even the smallest and most inconsequential aspects of his life, still he required himself to satisfy God's desire. He was no less exacting when it came to his old disposition, ever rigorous in his requirements of himself to progress deeper into the truth. Paul sought only superficial reputation and status. He sought to show himself off before man, and did not seek to make any deeper progress in life entry. What he cared about was doctrine, not reality. Some people say, "Paul did so much work for God, why was he not remembered by God? Peter carried out but a little work for God, and did not make a great contribution to the churches, so why was he made perfect?" Peter loved God to a certain point, which was required by God; only such people as this have testimony. And what of Paul? To what degree did Paul love God? Do you know? What was Paul's work done for? And what was Peter's work done for? Peter did not do much work, but do you know what was deep within his heart? The work of Paul pertained to the provision to the churches, and the support of the churches. What Peter experienced were changes in his life disposition; he experienced the love for God. Now that

you know the differences in their essences, you can see who, ultimately, truly believed in God, and who did not truly believe in God. One of them truly loved God, and the other did not truly love God; one underwent changes in his disposition, and the other did not; one served humbly, and was not easily noticed by people, and the other was worshiped by people, and was of great image; one sought holiness, and the other did not, and though he was not impure, he was not possessed of a pure love; one was possessed of true humanity, and the other was not; one was possessed of the sense of a creature of God, and the other was not. Such are the differences in the essences of Paul and Peter. The path that Peter walked was the path of success, which was also the path of achieving the recovery of normal humanity and the recovery of the duty of a creature of God. Peter represents all those who are successful. The path walked by Paul was the path of failure, and he represents all those who only submit and expend themselves superficially, and do not genuinely love God. Paul represents all those who do not possess the truth. In his belief in God, Peter sought to satisfy God in everything, and sought to obey all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and going without in his life, none of which could alter his love for God. Was this not the ultimate love for God? Was this not the fulfillment of the duty of a creature of God? Whether in chastisement, judgment, or tribulation, you are always capable of achieving obedience unto death, and this is what should be achieved by a creature of God, this is the purity of the love for God. If man can achieve this much, then he is a qualified creature of God, and there is nothing which better satisfies the desire of the Creator. Imagine that you are able to work for God, yet you do not obey God, and are incapable of truly loving God. In this way, not only will you not have fulfilled the duty of a creature of God,

but you will also be condemned by God, for you are someone who does not possess the truth, who is incapable of obeying God, and who is disobedient to God. You only care about working for God, and do not care about putting the truth into practice or knowing yourself. You do not understand or know the Creator, and do not obey or love the Creator. You are someone who is innately disobedient to God, and so such people are not beloved by the Creator.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Daily Words of God Excerpt 480

Some people say, “Paul did a tremendous amount of work, and he shouldered great burdens for the churches and contributed so much to them. The thirteen epistles of Paul upheld 2,000 years of the Age of Grace, and are second only to the Four Gospels. Who can compare with him? No one can decipher the Revelation of John, whereas Paul’s epistles provide life, and the work that he did was of benefit to the churches. Who else could have achieved such things? And what work did Peter do?” When man measures others, he does so according to their contribution. When God measures man, He does so according to man’s nature. Among those who seek life, Paul was someone who did not know his own substance. He was by no means humble or obedient, nor did he know his essence, which was in opposition to God. And so, he was someone who had not undergone detailed experiences, and was someone who did not put the truth into practice. Peter was different. He knew his imperfections, weaknesses, and his corrupt disposition as a creature of God, and so he had a path of practice through which to change his disposition; he was not one of those who only had doctrine but possessed no reality. Those who change are new people who have been saved, they are those who are qualified in pursuing the truth.

People who do not change belong to those who are naturally obsolete; they are those who have not been saved, that is, those who are detested and rejected by God. They will not be remembered by God no matter how great their work. When you compare this with your own pursuit, whether you are ultimately the same kind of person as Peter or Paul should be self-evident. If there is still no truth in what you seek, and if even today you are still as arrogant and insolent as Paul, and are still as glib and boastful as him, then you are without doubt a degenerate who fails. If you seek the same as Peter, if you seek practices and true changes, and are not arrogant or willful, but seek to perform your duty, then you will be a creature of God who can achieve victory. Paul did not know his own essence or corruption, much less did he know his own disobedience. He never mentioned his despicable defiance of Christ, nor was he overly regretful. He only offered a brief explanation and, deep down in his heart, he did not completely submit to God. Though he fell on the road to Damascus, he did not look deep within himself. He was content merely to keep working, and he did not consider knowing himself and changing his old disposition to be the most crucial of issues. He was satisfied with merely speaking the truth, with providing to others as a salve for his own conscience, and with no longer persecuting Jesus' disciples to console himself and forgive himself for his past sins. The goal that he pursued was nothing more than a future crown and transitory work, the goal he pursued was abundant grace. He did not seek sufficient truth, nor did he seek to progress deeper into the truth which he had previously not understood. His knowledge of himself can therefore be said to be false, and he did not accept chastisement or judgment. That he was able to work does not mean he possessed a knowledge of his own nature or essence; his focus was on outward practices only. What he strived for, moreover, was not change, but knowledge. His work was completely the

result of the appearance of Jesus on the road to Damascus. It was not something he had resolved to do originally, nor was it work that occurred after he had accepted the pruning of his old disposition. No matter how he worked, his old disposition did not change, and so his work did not atone for his past sins but merely played a certain role among the churches of the time. For someone such as this, whose old disposition did not change—that is to say, who did not gain salvation, and was even more without the truth—he was absolutely incapable of becoming one of those accepted by the Lord Jesus. He was not someone who was filled with love and reverence for Jesus Christ, nor was he someone who was adept at seeking the truth, much less was he someone who sought the mystery of the incarnation. He was merely someone who was skilled in sophistry, and who would not yield to any who were higher than him or who were possessed of the truth. He envied people or truths that were contrary to him, or in enmity with him, preferring those gifted people who presented a great image and possessed profound knowledge. He did not like interacting with poor people who sought the true way and cared for nothing but the truth, and instead concerned himself with senior figures from religious organizations who only spoke of doctrines, and who were possessed of abundant knowledge. He had no love of the new work of the Holy Spirit and cared not for the movement of the new work of the Holy Spirit. Instead, he favored those rules and doctrines that were higher than general truths. In his innate substance and the entirety of what he sought, he does not deserve to be called a Christian who pursued the truth, much less a faithful servant in the house of God, for his hypocrisy was too much, and his disobedience too great. Though he is known as a servant of the Lord Jesus, he was not at all fit to enter the gate of the kingdom of heaven, for his actions from beginning to end cannot be called righteous. He can merely be seen as one

who was hypocritical, and did unrighteousness, yet who also worked for Christ. Though he cannot be called evil, he can suitably be called a man who did unrighteousness. He did much work, yet he must not be judged on the quantity of work he did, but only on its quality and essence. Only in this way is it possible to get to the bottom of this matter. He always believed: "I am capable of working, I am better than most people; I am considerate of the Lord's burden as no one else, and no one repents as deeply as I, for the great light shone upon me, and I have seen the great light, and so my repentance is deeper than any other." At the time, this is what he thought within his heart. At the end of his work, Paul said: "I have fought the fight, I have finished my course, and there is laid up for me a crown of righteousness." His fight, work, and course were entirely for the sake of the crown of righteousness, and he did not actively forge ahead. Though he was not perfunctory in his work, it can be said that his work was done merely in order to make up for his mistakes, to make up for the accusations of his conscience. He only hoped to complete his work, finish his course, and fight his fight as soon as possible, so that he could gain his longed-for crown of righteousness all the sooner. What he longed for was not to meet the Lord Jesus with his experiences and true knowledge, but to finish his work as soon as possible, in order that he would receive the rewards that his work had earned him when he met the Lord Jesus. He used his work to comfort himself, and to make a deal in exchange for a future crown. What he sought was not the truth or God, but only the crown. How can such a pursuit be up to standard? His motivation, his work, the price he paid, and all of his efforts—his wonderful fantasies pervaded them all, and he worked wholly according to his own desires. In the entirety of his work, there was not the slightest willingness in the price he paid; he was merely engaged in making a deal. His efforts were not made willingly in order to perform his

duty, but were made willingly in order to achieve the objective of the deal. Is there any worth to such efforts? Who would commend his impure efforts? Who has any interest in such efforts? His work was full of dreams for the future, full of wonderful plans, and contained no path by which to change the human disposition. So much of his benevolence was a pretense; his work did not provide life, but was a sham of civility; it was the making of a deal. How can work such as this lead man to the path of recovering his original duty?

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Daily Words of God Excerpt 481

All that Peter sought was after God's heart. He sought to fulfill God's desire, and regardless of the suffering and adversity, still he was willing to fulfill God's desire. There is no greater pursuit by a believer in God. What Paul sought was tainted by his own flesh, by his own notions, and by his own plans and schemes. He was by no means a qualified creature of God, was not someone who sought to fulfill God's desire. Peter sought to submit to God's orchestrations, and although the work he did was not great, the motivation behind his pursuit and the path that he walked were right; though he was not able to gain many people, he was able to pursue the way of truth. Because of this it can be said that he was a qualified creature of God. Today, even if you are not a worker, you should be able to perform the duty of a creature of God and seek to submit to all of God's orchestrations. You should be able to obey whatever God says, and experience all manner of tribulations and refinement, and though you are weak, in your heart you should still be able to love God. Those who take responsibility for their own life are willing to perform the duty of a creature of God, and such people's viewpoint about pursuit is the right one. These are the people that God

needs. If you did much work, and others gained your teachings, but you yourself did not change, and did not bear any testimony, or have any true experience, such that at the end of your life, still none of what you have done bears testimony, then are you someone who has changed? Are you someone who pursues the truth? At the time, the Holy Spirit used you, but when He used you, He used the part of you that could be used to work, and He did not use the part of you that could not be used. If you sought to change, then you would gradually be made perfect during the process of being used. Yet the Holy Spirit accepts no responsibility for whether or not you will ultimately be gained, and this depends on the manner of your pursuit. If there are no changes in your personal disposition, then that is because your viewpoint toward pursuit is wrong. If you are granted no reward, then that is your own problem, and because you yourself have not put the truth into practice and are unable to fulfill God's desire. And so, nothing is of greater importance than your personal experiences, and nothing is more critical than your personal entry! Some people will end up saying, "I've done so much work for You, and though I may not have made any celebrated achievements, still I have been diligent in my efforts. Can't You just let me into heaven to eat the fruit of life?" You must know what kind of people I desire; those who are impure are not permitted to enter into the kingdom, those who are impure are not permitted to besmirch the holy ground. Though you may have done much work, and worked for many years, in the end if you are still deplorably filthy, then it will be intolerable to the law of Heaven that you wish to enter My kingdom! From the foundation of the world until today, never have I offered easy access to My kingdom to those who curry favor with Me. This is a heavenly rule, and no one can break it! You must seek life. Today, those who will be made perfect are the same kind as Peter: They are those who seek changes in their own

disposition, and who are willing to bear testimony to God and perform their duty as a creature of God. Only people such as this will be made perfect. If you only look to rewards, and do not seek to change your own life disposition, then all your efforts will be in vain—this is an unalterable truth!

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Daily Words of God Excerpt 482

From the difference in the essences of Peter and Paul you should understand that all those who do not pursue life labor in vain! You believe in God and follow God, and so in your heart you must love God. You must cast aside your corrupt disposition, you must seek to fulfill God's desire, and you must perform the duty of a creature of God. Since you believe in and follow God, you should offer everything to Him, and should not make personal choices or demands, and you should achieve the fulfillment of God's desire. Since you were created, you should obey the Lord that created you, for you are inherently without dominion over yourself, and have no ability to control your own destiny. Since you are a person who believes in God, you should seek holiness and change. Since you are a creature of God, you should adhere to your duty, and keep your place, and you must not overstep your duty. This is not to constrain you, or to suppress you through doctrine, but is instead the path through which you can perform your duty, and it can be achieved—and should be achieved—by all those who do righteousness. If you compare the essences of Peter and Paul, then you will know how you should seek. Of the paths walked by Peter and Paul, one is the path of being made perfect, and one is the path of being cast out; Peter and Paul represent two different paths. Though each received the work of the Holy Spirit, and each gained the enlightenment and illumination of the Holy Spirit, and each accepted that which had been entrusted to them by the

Lord Jesus, the fruit borne in each was not the same: One truly bore fruit, and the other did not. From their essences, the work that they did, that which was outwardly expressed by them, and their final ends, you should understand which path you should take, which path you should choose to walk upon. They walked two clearly different paths. Paul and Peter, they were the quintessence of each path, and so from the very start they were held up to typify these two paths. What are the key points of Paul's experiences, and why did he not make it? What are the key points of Peter's experiences, and how did he experience being made perfect? If you compare what they each cared about, then you will know what exact kind of person God wants, what the will of God is, what the disposition of God is, what kind of person will ultimately be made perfect, and also what kind of person will not be made perfect; you will know what the disposition is of those who will be made perfect, and what the disposition is of those who will not be made perfect—these issues of essence can be seen in the experiences of Peter and Paul. God created all things, and so He makes all creation come under His dominion and submit to His dominion; He will command all things, so that all things are in His hands. All of God's creation, including animals, plants, mankind, the mountains and rivers, and the lakes—all must come under His dominion. All things in the skies and on the ground must come under His dominion. They cannot have any choice and must all submit to His orchestrations. This was decreed by God, and it is the authority of God. God commands everything, and orders and ranks all things, with each classed according to kind, and allotted their own position, according to God's will. No matter how great it is, no thing can surpass God, all things serve the mankind created by God, and no thing dares to disobey God or make any demands of God. Therefore man, as a creature of God, must also perform the duty of man. Regardless of whether

he is the lord or caretaker of all things, no matter how high man's status among all things, still he is but a small human being under the dominion of God, and is no more than an insignificant human being, a creature of God, and he will never be above God. As a creature of God, man should seek to perform the duty of a creature of God, and seek to love God without making other choices, for God is worthy of man's love. Those who seek to love God should not seek any personal benefits or seek that which they personally long for; this is the most correct means of pursuit. If what you seek is the truth, if what you put into practice is the truth, and if what you attain is a change in your disposition, then the path that you tread is the right one. If what you seek is the blessings of the flesh, and what you put into practice is the truth of your own notions, and if there is no change in your disposition, and you are not at all obedient to God in the flesh, and you still live in vagueness, then what you seek will surely take you to hell, for the path that you walk is the path of failure. Whether you will be made perfect or cast out depends on your own pursuit, which is also to say that success or failure depends on the path that man walks.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

Entry Into Life IV

Daily Words of God Excerpt 483

Why do you believe in God? Most people are confounded by this question. They always have two entirely different viewpoints about the practical God and the God in heaven, which shows that they believe in God not in order to obey Him, but to receive certain benefits, or to escape the suffering that disaster brings; only then are they somewhat obedient. Their obedience is conditional; it is for the sake of their own personal prospects, and forced upon them. So, just why do you believe in God? If it is solely for the sake of your prospects and your fate, then it would be better if you did not believe at all. Belief such as this is self-deception, self-reassurance, and self-admiration. If your faith is not built upon the foundation of obedience to God, then you will ultimately be punished for opposing Him. All those who do not seek obedience to God in their faith oppose Him. God asks that people seek the truth, that they thirst for His words, eat and drink His words, and put them into practice, so that they may achieve obedience to God. If these are your true intentions, then God will surely raise you up, and will surely be gracious toward you. This is undoubtable and unchangeable. If your intention is not to obey God, and you have other aims, then all that you say and do—your prayers before God, and even your every action—will be in opposition to Him. You may be soft-spoken and mild-mannered, your every action and expression may look proper, and you may appear to be one who obeys, but when it comes to your intentions and your views about faith in God, everything you do is in opposition to God; everything you do is evil. People who appear as obedient as sheep, but whose hearts harbor evil intentions, are wolves in sheep's clothing. They directly offend God, and God will not spare a single one of them. The Holy Spirit will

reveal each and every one of them and show everybody that all those who are hypocrites will, with certainty, be detested and rejected by the Holy Spirit. Worry not: God will reckon with and dispose of every last one of them in turn.

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Obey God

Daily Words of God Excerpt 484

If you are unable to accept the new light from God, and cannot understand all that God does today and you do not seek it, or else you doubt it, pass judgment on it, or scrutinize and analyze it, then you have no mind to obey God. If, when the light of the here and now appears, you still treasure the light of yesterday and oppose God's new work, then you are nothing more than an absurd one—you are one of those who deliberately oppose God. The key to obeying God is appreciating the new light, and being able to accept it and put it into practice. This alone is true obedience. Those who lack the will to yearn for God are incapable of intentionally submitting to Him, and can only oppose God as a result of their satisfaction with the status quo. That man cannot obey God is because he is possessed by what came before. The things that came before have given people all manner of notions and imaginings about God, and these have become the image of God in their minds. Thus, what they believe in are their own notions, and the standards of their own imagination. If you measure the God who does actual work today against the God of your own imagination, then your faith comes from Satan, and is tainted by your own preferences—God does not want this kind of faith. Regardless of how lofty their credentials, and regardless of their dedication—even if they have devoted a lifetime of efforts to His work, and have martyred themselves—God does not approve of anyone with faith such as this. He merely bestows upon them a little

grace and allows them to enjoy it for a time. People such as this are incapable of putting the truth into practice. The Holy Spirit does not work within them, and God will cast out each of them in turn. Young and old alike, those who do not obey God in their faith and have the wrong intentions are those who oppose and interrupt, and such people will unquestionably be cast out by God. Those who are without the slightest obedience to God, who merely acknowledge His name, and have some sense of God's kindness and loveliness, yet do not keep pace with the steps of the Holy Spirit, and do not obey the present work and words of the Holy Spirit—such people live amid the grace of God, and will not be gained or made perfect by Him. God makes people perfect through their obedience, through their eating, drinking, and enjoying of God's words, and through the suffering and refinement in their lives. Only through faith such as this can people's dispositions change, and only then can they possess the true knowledge of God. Not being satisfied with living amid God's grace, actively yearning and searching for the truth, and seeking to be gained by God—this is what it means to consciously obey God and this is precisely the kind of faith that He wants. People who do nothing more than enjoy God's grace cannot be made perfect or changed; and their obedience, piety, love, and patience are all superficial. Those who only enjoy God's grace cannot truly know God, and even when they do know God, their knowledge is superficial, and they say things like "God loves man," or "God is compassionate toward man." This does not represent the life of man, and does not show that people truly know God. If, when God's words refine them, or when His trials come upon them, people are unable to obey God—if, instead, they become doubtful, and fall down—then they are not in the least bit obedient. Within them, there are many rules and restrictions about faith in God, old experiences that are the result of many years of faith, or

various rules based upon the Bible. Could people such as this obey God? These people are full of human things—how could they obey God? Their "obedience" is according to personal preference—would God want obedience like this? This is not obedience to God, but adherence to rules; it is the satisfaction and appeasement of themselves. If you say that this is obedience to God, do you not blaspheme against Him? You are an Egyptian Pharaoh. You commit evil, and you expressly engage in the work of opposing God—is this how God wants you to serve? You'd best hasten to repent, and try to gain some self-awareness. Failing that, you would be better off going home; that would do you more good than your professed service to God. You would not interrupt and disturb; you would know your place, and live well—would that not be better? And you would not be punished for opposing God!

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Obey God

Daily Words of God Excerpt 485

The work of the Holy Spirit changes from day to day. It rises higher with each step, the revelation of tomorrow higher than today's, climbing ever higher, step after step. Such is the work by which God perfects man. If people cannot keep pace, then they could be cast out at any time. If they do not have a heart of obedience, they will be unable to follow to the very end. The former age has passed; this is a new age. And in a new age, new work must be done. Particularly in the final age in which people are perfected, God will perform newer work, more quickly, so without obedience in their hearts, people will find it difficult to follow the footsteps of God. God does not abide by any rules, nor does He treat any stage of His work as unchanging. Instead, the work He does is ever newer and ever higher. With each stage, His work becomes more and more practical, and increasingly in

line with the actual needs of man. Only after people experience such work can they attain the final transformation of their disposition. Man's knowledge of life reaches ever higher levels, and so, likewise, the work of God reaches ever higher levels. Only thus can man be made perfect and become fit for God's use. God works in this way on the one hand to counter and reverse the notions of man, and on the other to lead man into a higher and more realistic state, into the highest realm of belief in God, so that in the end, the will of God can be done. All those of a disobedient nature who willfully oppose shall be cast out by this stage of God's swift and furiously advancing work; only those who willingly obey and who gladly humble themselves can progress to the end of the road. In this kind of work, all of you should learn how to submit and how to put aside your notions. You should be cautious in every step you take. If you are careless, you will surely become one who is spurned by the Holy Spirit, one who disrupts God's work. Prior to undergoing this stage of work, man's rules and laws of old were so innumerable that he got carried away, and as a result, he became conceited and forgot himself. These are all obstacles that keep man from accepting the new work of God; they are the enemies of man's knowledge of God. It is dangerous for people to have neither obedience in their hearts nor a yearning for the truth. If you submit only to work and words that are simple, and are incapable of accepting anything more profound, then you are one who clings to old ways and cannot keep pace with the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Obey God With a True Heart Shall Surely Be Gained by God

Daily Words of God Excerpt 486

The work done by God differs from period to period. If you are of great obedience to God's work in one phase, but in the next phase your

obedience toward His work is poor, or you are incapable of obedience, then God shall desert you. If you keep pace with God as He takes this step, then you must continue to keep pace when He ascends the next; only then will you be someone who is obedient to the Holy Spirit. Since you believe in God, you must remain constant in your obedience. You cannot simply obey when you please and disobey when you do not. This kind of obedience is not praised by God. If you cannot keep pace with the new work I fellowship, and continue to hold on to the former sayings, then how can there be progress in your life? God's work is to supply you through His words. When you obey and accept His words, the Holy Spirit shall surely work in you. The Holy Spirit works exactly as I speak; do as I have said, and the Holy Spirit will promptly work in you. I release a new light for you to behold, bringing you into the light of the present, and when you walk into this light, the Holy Spirit shall immediately work in you. There are some who may be recalcitrant, saying, "I simply will not carry out what You say." In which case, I tell you that you have now come to the end of the road; you are dried up, and have no more life. Thus, in experiencing the transformation of your disposition, nothing is more crucial than keeping pace with the present light. The Holy Spirit not only works in certain people who are used by God, but, furthermore, in the church. He could be working in anyone. He may work in you during the present time, and you will experience this work. During the next period, He may work in someone else, in which case you must haste to follow; the more closely you follow the present light, the more your life can grow. No matter what manner of person someone is, if the Holy Spirit works in them, then you must follow. Take in their experiences through your own, and you will receive even higher things. In so doing you will progress more quickly. This is the path of perfection for man and the means by which life grows. The path to being

made perfect is reached through your obedience to the work of the Holy Spirit. You do not know through what kind of person God will work to perfect you, nor through what person, occurrence, or thing He will allow you to gain or see things. If you can set foot upon this right track, it shows that there is great hope for you to be perfected by God. If you cannot, it shows that your future is bleak, devoid of light. Once you embark upon the right track, you will gain revelation in all things. No matter what the Holy Spirit reveals to others, if you proceed on the basis of their knowledge to experience things on your own, then this experience will become a part of your life, and you will be able to supply others out of this experience. Those who supply others by parroting words are people who have not had any experiences; you must learn to find, through the enlightenment and illumination of others, a way of practice before you can begin to speak of your own actual experience and knowledge. This will be of greater benefit to your own life. You should experience thus, obeying all that comes from God. You should seek the will of God in all things and learn the lessons in all things, that your life may grow. Such practice affords the fastest progress.

The Holy Spirit enlightens you through your practical experiences, and perfects you through your faith. Are you truly willing to be perfected? If you are truly willing to be perfected by God, then you will have the courage to cast aside your flesh, you will be able to carry out God’s words, and you will not be passive or weak. You will be able to obey all that comes from God, and all of your actions, whether done in public or in private, will be presentable to God. If you are an honest person, and practice the truth in all things, then you will be perfected. Those deceitful people who act one way in front of others and another way behind their backs are not willing to be perfected. They are all sons of perdition and destruction; they belong not to

God but to Satan. They are not the kind of people chosen by God! If your actions and behavior cannot be presented before God or looked upon by the Spirit of God, this is proof that there is something wrong with you. Only if you accept the judgment and chastisement of God, and care about the transformation of your disposition, will you be able to set foot upon the path to being perfected. If you are truly willing to be perfected by God and to do the will of God, then you should obey all of God's work, without a single word of complaint, without presuming to evaluate or to judge the work of God. These are the minimal requirements for being perfected by God. The necessary requirement for those who seek to be perfected by God is this: Act with a heart that loves God in all things. What does it mean to act with a heart that loves God? It means that all of your actions and behavior can be presented before God. And because you have the right intentions, whether your actions are right or wrong, you are not afraid to show them to God or to your brothers and sisters, and you dare to swear an oath before God. You must present your every intention, thought, and idea before God for His scrutiny; if you practice and enter in this way, then progress in your life will be swift.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Obey God With a True Heart Shall Surely Be Gained by God

Daily Words of God Excerpt 487

Since you believe in God, you must put faith in all of the words of God and in all of His work. Which is to say, since you believe in God, you must obey Him. If you are unable to do this, then it does not matter whether you believe in God or not. If you have believed in God for many years, and yet have never obeyed Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a nonbeliever. How could such

people be able to obey the work and words of God that do not conform to the notions of man? Most rebellious of all are those who intentionally defy and resist God. They are the enemies of God, the antichrists. Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They exalt themselves before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the "treasures" in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like this in the church. It can be said that they are "indomitable heroes," generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing their "sacred and inviolable" duty. None dare touch them; not a single person dares openly reproach them. They become "kings" in the house of God, running rampant as they tyrannize others from age to age. This pack of demons seeks to join hands and demolish My work; how can I allow these living devils to exist before My eyes? Even those who are only half obedient cannot carry on until the end, much less these tyrants without the slightest obedience in their hearts! The work of God is not easily gained by man. Even using all the strength they have, people can only gain a mere portion of it, ultimately allowing them to be made perfect. What, then, of the children of the archangel, who seek to destroy the work of God? Do they not have even less hope of being gained by God? My purpose in doing the work of conquest is not solely to conquer for the sake of conquest, but to conquer so as to reveal righteousness and unrighteousness, to obtain

proof for the punishment of man, to condemn the wicked, and, furthermore, to conquer for the sake of perfecting those who willingly obey. In the end, all will be separated according to kind, and the ones who are perfected will be the ones whose thoughts and ideas are filled with obedience. This is the work that shall ultimately be accomplished. Those whose every action is rebellious, meanwhile, will be punished and sent to burn in the fires, the objects of eternal curse. When that time comes, those "great and indomitable heroes" of ages past will become the basest and most shunned "weak and impotent cowards." Only this can illustrate every aspect of God's righteousness, and His disposition that is unoffendable by man, and only this can appease the hatred in My heart. Do you not agree that this is entirely reasonable?

Not all those who experience the work of the Holy Spirit, nor those who are in this stream, can gain life. Life is not a common property shared by all humanity, and changes in disposition are not easily achieved by all people. Submission to the work of God must be real and actual, and it must be lived out. Superficial submission alone cannot receive God's praise, and merely obeying the superficial aspects of God's word, without seeking change in one's disposition, is not after God's heart. Obedience to God and submission to the work of God are one and the same. Those who submit only to God but not to His work cannot be deemed obedient, much less those who do not truly submit but are outwardly sycophantic. Those who truly submit to God are all able to gain from the work and achieve understanding of the disposition and work of God. Only such people truly submit to God. Such people are able to gain new knowledge, and undergo new changes, from new work. Only these people are praised by God, only these people are perfected, and only these are the ones whose dispositions have changed. Those who are praised by God are those who gladly submit

to God, and to His word and work. Only such people are in the right, only such people sincerely want God, and sincerely seek God. As for those who merely speak of their faith in God with their mouths, but in essence curse Him, they are people who mask themselves, who bear the venom of the snake; they are the most treacherous of all. Sooner or later, these scoundrels will have their vile masks ripped away. Is this not the work that is being done today? Wicked men will always be wicked, and will never escape the day of punishment. Good men will always be good, and will be revealed when God's work comes to an end. Not one of the wicked shall be deemed righteous, nor any one of the righteous deemed wicked. Would I let any man stand wrongfully accused?

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Daily Words of God Excerpt 488

As your life progresses, you must always have new entry and new, higher insight, which grow deeper with every step. This is what all humanity should enter into. Through communing, listening to sermons, reading the word of God, or handling some matter, you will gain new insight and new enlightenment, and will not live within the rules of old and times of old; you will always live in the new light, and will not stray from the word of God. This is what is meant by embarking upon the right track. Paying a price on some superficial level will not do; day by day, the word of God enters a higher realm, and new things appear every day, and man, too, must make a new entry every day. As God speaks, so He brings to fruition all that which He has spoken, and if you cannot keep up, then you will fall behind. You must go deeper in your prayers; eating and drinking of the word of God cannot be intermittent. Deepen the enlightenment and illumination you receive, and your notions and imaginings must gradually

recede. You must also strengthen your judgment, and whatever you encounter, you must have your own thoughts about it and have your own viewpoints. By understanding some things in the spirit, you must gain insight into the outward things and grasp the essence of any issue. If you are not equipped with these things, how will you be able to lead the church? If you only speak of letters and doctrines without any reality and without a way of practice, you will only be able to get by for a short period of time. It may be marginally acceptable when speaking to new believers, but after a time, when new believers have had some actual experience, you will no longer be able to supply them. Then how are you fit for God's use? Without new enlightenment, you cannot work. Those without new enlightenment are those who do not know how to experience, and such people never gain new knowledge or new experience. And, in the matter of supplying life, they can never perform their function, nor can they become fit for God's use. This kind of person is good for nothing, a mere wastrel. In truth, such people are wholly incapable of performing their function in the work, they are all good for nothing. Not only do they fail to perform their function, but they actually place much unnecessary strain on the church. I exhort these "venerable old men" to make haste and leave the church, so that others no longer have to look upon you. Such people have no understanding of the new work and are filled with endless notions. They serve no function whatsoever in the church; rather, they make mischief and spread negativity everywhere, even to the point of engaging in all manner of misconduct and disturbance in the church, thereby throwing those who lack discrimination into confusion and disarray. These living devils, these evil spirits should leave the church as soon as possible, lest the church be blighted on your account. You may not fear the work of today, but do you not fear the righteous punishment of tomorrow? There are large numbers of people in

the church who are freeloaders, and a great number of wolves that seek to disrupt the normal work of God. These things are all demons sent by the demon king, vicious wolves who seek to devour the unknowing lambs. If these so-called people are not expelled, they will become parasites on the church, moths devouring the offerings. Sooner or later, a day will come when these contemptible, ignorant, base, and repulsive maggots are punished!

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Daily Words of God Excerpt 489

Gaining knowledge of practicality and a thorough understanding of God's work—these are both seen in His words, and it is only through these utterances that you can gain enlightenment. You therefore should do more to equip yourself with God's words. Communicate your understanding of God's words in fellowship, and in this way, you can enlighten others and give them a way out—this is a practical path. Before God arranges an environment for you, you each must first equip yourself with His words. This is something that everyone should do; it is an urgent priority. First, reach a point where you know how to eat and drink of God's word. For anything that you are unable to do, search His words for a path of practice, and scan these utterances for any issues you do not understand or any difficulties you might have. Make God's words your supply, and allow them to assist you in resolving your practical difficulties and problems; also allow His words to become your help in life. These things will require effort on your part. In eating and drinking of God's word, you must achieve results; you must be able to quiet your heart before Him, and you must practice in accordance with His utterances whenever you encounter any issues. When you have not encountered any issues, you should just concern

yourself with eating and drinking of His word. Sometimes you may pray and contemplate God's love, share in fellowship your understanding of His words, and communicate about the enlightenment and illumination you experience within yourself and the reactions you have had while reading these utterances. Moreover, you can give people a way out. Only this is practical. The goal of doing this is to allow God's words to become your practical supply.

Over the course of a day, how many hours do you spend in which you are genuinely before God? How much of your day is actually given to God? How much is given to the flesh? Having one's heart always oriented toward God is the first step to being on the right track of being perfected by Him. If you can devote your heart, body, and all of your genuine love to God, place them before Him, be completely obedient toward Him, and be absolutely considerate of His will—not for the flesh, not for family, and not for your own personal desires, but for the interests of God's household, taking God's word as the principle and foundation in everything—then by doing so, your intentions and your perspectives will all be in the right place, and you will then be a person before God who receives His praise. The people God likes are those who are absolute toward Him; they are the ones who can be devoted solely to Him. Those whom God loathes are the ones who are half-hearted toward Him and who rebel against Him. He loathes those who believe in Him and always want to enjoy Him while yet being unable to completely expend themselves for His sake. He loathes those who say they love Him but who rebel against Him in their hearts; He loathes those who use eloquent, flowery words to engage in deception. Those who are not genuinely dedicated to God or who have not truly submitted before Him are treacherous and overly arrogant by nature. Those who cannot be genuinely submissive in front of the normal, practical God are even more arrogant,

and they especially are the dutiful progeny of the archangel. People who truly expend themselves for God dedicate their entire being to Him and put themselves before Him; they can submit to all of His words and work, and are able to put His words into practice. They can accept God's words and take them as the foundation of their existence, and they are able to search earnestly within God's words to find out which parts to practice. Such are people who truly live before God. If you practice in this way, it will be beneficial for your life, and through the eating and drinking of His words you can meet your inner needs and inadequacies so that your life disposition is transformed, then this will satisfy God's will. If you act in accordance with God's requirements, and if you do not satisfy the flesh but instead satisfy His will, then in this you will have entered the reality of His words. Entering the reality of God's words means you can perform your duty and meet the demands of God's work. Only these sorts of practical actions can be called entering the reality of His words. If you are able to enter this reality, then you will possess the truth. This is the beginning of entering reality; you must first undertake this training, and only then will you be able to enter even deeper realities. Consider how to keep the commandments and how to be loyal in front of God; do not constantly think about when you will be able to enter the kingdom. If your disposition does not change, then whatever you think of will be useless! To enter the reality of God's words, you must first get to where all of your ideas and thoughts are for God—this is the barest necessity.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Truly Love God Are Those Who Can Submit Absolutely to His Practicality

Daily Words of God Excerpt 490

Currently, there are many people who are in the midst of trials and do not understand God's work, but I tell you: If you do not understand it, then

you had better not make judgments about it. Perhaps there will be a day when the truth will come to light in its entirety, and then you will understand. Not making judgments would be beneficial for you, yet you cannot just wait passively. You must seek to actively enter; only then will you be one who really enters. Because of their rebelliousness, people are always developing notions about the practical God. This makes it necessary for all people to learn how to be submissive, for the practical God is an enormous trial for mankind. If you cannot stand firm, then everything is finished; if you do not have an understanding of the practicality of the practical God, then you will not be able to be perfected by God. A critical step in whether or not people can be perfected is their understanding of God's practicality. The practicality of God incarnate come to earth is a trial for each and every person; if you are able to stand firm in this regard, then you will be someone who knows God, and you will be someone who truly loves Him. If you cannot stand firm in this regard, and you only believe in the Spirit and are incapable of believing in God's practicality, then no matter how great your faith in God is, it will be useless. If you cannot believe in the visible God, then can you believe in God's Spirit? Are you not just trying to fool God? You are not submissive before the visible and tangible God, so are you capable of submitting before the Spirit? The Spirit is invisible and intangible, so when you say that you submit to God's Spirit, are you not just talking nonsense? The key to keeping the commandments is having an understanding of the practical God. Once you have an understanding of the practical God, you will be able to keep the commandments. There are two components to keeping them: One is holding onto the essence of His Spirit, and before the Spirit, being able to accept the Spirit's examination; the other is being able to have a genuine understanding of the incarnate flesh, and achieving genuine submission.

Whether before the flesh or before the Spirit, one must always harbor submission to and reverence for God. Only one such as this is qualified to be perfected. If you have an understanding of the practicality of the practical God—that is, if you have stood firm in this trial—then nothing will be too much for you.

Some people say, "The commandments are easy to keep; you just need to speak frankly and devoutly when before God, and not make any gesticulations; this is what keeping the commandments is." Is that right? So, if you do a few things behind God's back that are in resistance to Him, does that count as keeping the commandments? You must have a thorough understanding of what keeping the commandments involves. It relates to whether or not you have a real understanding of the practicality of God; if you have an understanding of practicality and do not stumble and fall during this trial, then you can be counted as having strong testimony. Bearing a resounding witness for God primarily relates to whether or not you have an understanding of the practical God, and to whether or not you are able to submit before this person who is not only ordinary, but normal, and submit even unto death. If, by way of this submission, you truly bear witness for God, that means you have been obtained by God. If you can submit unto death and, before Him, be free of complaints, not make judgments, not slander, not have any notions, and not have any ulterior motives, then in this way God will gain glory. Submission before a regular person who is looked down upon by man, and being able to submit unto death without any notions—this is true testimony. The reality that God requires people to enter into is that you are able to obey His words, put them into practice, bow down in front of the practical God and know your own corruption, open up your heart in front of Him, and, ultimately, be gained by Him through these words of His. God gains glory when these

utterances conquer you and make you fully obedient to Him; through this, He shames Satan and completes His work. When you do not have any notions about the practicality of God incarnate—that is, when you have stood firm in this trial—then you have borne this witness well. If there comes a day when you have a full understanding of the practical God and can submit unto death like Peter did, then you will be gained and perfected by God. Anything God does that is not in line with your notions is a trial for you. If God's work were in line with your notions, it would not require you to suffer or be refined. It is because His work is so practical and not in line with your notions that it requires you to let go of such notions. This is why it is a trial for you. It is because of God's practicality that all people are in the midst of trials; His work is practical, not supernatural. By fully understanding His practical words and His practical utterances without any notions, and being able to genuinely love Him as His work grows ever more practical, you will be gained by Him. The group of people whom God will gain are those who know God; that is, those who know His practicality. Furthermore, they are those who are able to submit to God's practical work.

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Daily Words of God Excerpt 491

During God's time in the flesh, the submission He requires of people does not involve refraining from making judgments or resisting, as they imagine; rather, He requires that people use His words as their principle to live by and the foundation of their survival, that they absolutely put the essence of His words into practice, and that they completely satisfy His will. One aspect of requiring people to submit to God incarnate refers to putting His words into practice, while another aspect refers to being able to submit to His normality and practicality. These must be both absolute.

Those who can achieve both of these aspects are all those who harbor genuine love for God in their hearts. They are all people who have been gained by God, and they all love God as they love their own lives. God incarnate bears normal and practical humanity in His work. In this way, His exterior shell of both normal and practical humanity becomes an enormous trial for people; it becomes their greatest difficulty. However, God's normality and practicality cannot be avoided. He tried everything to find a solution, but in the end could not rid Himself of the exterior shell of His normal humanity. This was because, after all, He is God become flesh, not the God of the Spirit in heaven. He is not the God that people cannot see, but the God wearing the shell of a member of creation. Thus, ridding Himself of the shell of His normal humanity would by no means be easy. Therefore, no matter what, He still does the work that He wants to do from the perspective of the flesh. This work is the expression of the normal and practical God, so how could it be okay for people to not submit? What on earth can people do about the actions of God? He does whatever He wants to do; whatever He is happy with is just the way it is. If people do not submit, then what other sound plans can they have? So far, only submission has been able to save people; no one has had any other bright ideas. If God wants to test people, what can they do about it? However, all of this was not thought up by God in heaven; it was thought up by God incarnate. He wants to do this, so no person can change it. God in heaven does not interfere with what God incarnate does, so is this not even more reason why people should submit to Him? Although He is both practical and normal, He is completely the God become flesh. Based on His own ideas, He does whatever He wants to. God in heaven has handed over all tasks to Him; you must submit to whatever He does. Although He has humanity and is very normal, He has deliberately arranged all of this, so how can people glare at

Him with their eyes wide with disapproval? He wants to be normal, so He is normal. He wants to live within humanity, so He lives within humanity. He wants to live within divinity, so He lives within divinity. People can see it however they want, but God will always be God and humans will always be humans. His essence cannot be denied because of some minor detail, nor can He be pushed outside of the "person" of God because of one little thing. People have the freedom of human beings, and God has the dignity of God; these do not interfere with each other. Can people not give God a little freedom? Can they not tolerate God's being a little more casual? Do not be so strict with God! Each should have tolerance for one another; would everything not then be settled? Would any estrangement still exist? If one cannot tolerate such a trivial matter, then how can they even say anything like "A prime minister's heart is big enough to sail a boat in"? How can they be a true man? It is not God who causes difficulty for mankind, but mankind who causes difficulty for God. They are always handling things by making mountains out of molehills. They really do make something out of nothing, and it is so unnecessary! When God works within normal and practical humanity, what He does is not the work of mankind, but the work of God. However, humans do not see the essence of His work; they always just see the exterior shell of His humanity. They have not seen such great work, yet they insist on seeing His ordinary and normal humanity, and will not let go of it. How can this be called submitting before God? God in heaven has now "turned into" God on earth, and God on earth is now God in heaven. It does not matter if Their external appearances are the same, nor does it matter just how exactly They work. In the end, He who does God's own work is God Himself. You must submit whether you want to or not—this is not a matter in which you have a choice! God must be obeyed by

humans, and humans must absolutely submit to God without the slightest bit of pretense.

The group of people whom God incarnate wants to gain today are those who conform to His will. They need only submit to His work, and stop constantly concerning themselves with the ideas of God in heaven, living in vagueness, and making things difficult for God in the flesh. Those who are able to obey Him are those who absolutely listen to His words and submit to His arrangements. Such people pay no mind at all to what God in heaven might really be like or what kind of work God in heaven might currently be doing among mankind; they fully give their hearts to God on earth and they place their entire beings before Him. They never give any consideration to their own safety, nor do they ever make a fuss over the normality and practicality of God in the flesh. Those who submit to God in the flesh can be perfected by Him. Those who believe in God in heaven will gain nothing. This is because it is not God in heaven, but God on earth, who bestows promises and blessings upon people. People should not always magnify God in heaven while seeing God on earth as a mere average person; this is unfair. God in heaven is great and wonderful with marvelous wisdom, yet this does not exist at all; God on earth is very average and insignificant, and is also very normal. He does not have an extraordinary mind or perform earth-shattering acts; He simply works and speaks in a very normal and practical manner. While He does not speak through thunder or summon the wind and the rain, He truly is the incarnation of God in heaven, and He really is the God living amongst humans. People must not magnify the one whom they are able to understand and who corresponds to their own imaginations as God, while seeing the one they cannot accept and absolutely cannot imagine as being lowly. All of this

comes from people's rebelliousness; it is all the source of mankind's resistance to God.

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Daily Words of God Excerpt 492

People will not be able to feel God's loveliness if they listen only to the feelings of their conscience. If they rely solely on their conscience, their love for God will be feeble. If you only speak of repaying God's grace and love, you will not have any drive in your love for Him; loving Him based upon the feelings of your conscience is a passive approach. Why do I say that it is a passive approach? This is a practical issue. What kind of love is your love for God? Is it not just fooling God and going through the motions for Him? Most people believe that since there is no reward for loving God and one will be chastised all the same for not loving Him, then overall, just not sinning is good enough. So loving God and repaying His love based on the feelings of one's conscience is a passive approach, and it is not love for God that comes spontaneously from one's heart. Love for God should be a genuine feeling from deep in a person's heart. Some people say: "I myself am willing to seek after God and to follow Him. Now even if God wants to abandon me, I will still follow Him. Whether He wants me or not, I will still love Him, and in the end, I must gain Him. I offer up my heart to God, and no matter what He does, I will follow Him for my entire life. No matter what, I must love God and I must gain Him; I will not rest until I have gained Him." Do you have this kind of resolve?

The path of believing in God is one and the same as the path of loving Him. If you believe in Him you must love Him; however, loving Him does not only refer to repaying His love or loving Him based on the feelings of your conscience—it is a pure love for God. Sometimes people are unable to

feel God's love based on their conscience alone. Why did I always say: "May the Spirit of God move our spirits"? Why did I not speak of moving people's conscience to love God? It is because people's conscience cannot feel God's loveliness. If you are not convinced by these words, try to use your conscience to feel His love. You may have some drive in the moment, but it will soon disappear. If you only feel God's loveliness with your conscience, you will be driven while you pray, but soon after the drive will fade and disappear. Why is that? If you only use your conscience, you will be unable to rouse your love for God; when you really feel God's loveliness in your heart, your spirit will be moved by Him, and it is only at this time that your conscience will be able to play its original role. That is to say that when God moves man's spirit and when man has knowledge and is encouraged in his heart, that is, when he has gained experience, only then will he be able to love God effectively with his conscience. Loving God with your conscience is not wrong—this is the lowest degree of love for God. Loving by "just barely doing justice to God's grace" simply will not impel man to enter in proactively. When people obtain some of the work of the Holy Spirit, that is, when they see and feel God's love in their practical experience, when they have some knowledge of God and truly see that God is so worthy of mankind's love and how lovely He is, only then are they able to genuinely love God.

—The Word, Vol. 1. The Appearance and Work of God. Genuine Love for God Is Spontaneous

Daily Words of God Excerpt 493

When people contact God with their hearts, when their hearts are able to turn to Him entirely, this is the first step in man's love for God. If you want to love God, you must first be able to turn your heart to Him. What is turning your heart to God? It is when everything that you pursue in your heart is for the sake of loving and gaining God. This shows that you have

completely turned your heart to God. Aside from God and His words, there is almost nothing else in your heart (family, wealth, husband, wife, children, etc.). Even if there is, such things cannot occupy your heart, and you do not think of your future prospects but only pursue loving God. At such time you will have completely turned your heart to God. Suppose you are still making plans for yourself in your heart and are always pursuing personal profit, always thinking: "When can I make a small request of God? When will my family become wealthy? How can I get some nice clothing? …" If you are living in that state it shows that your heart has not fully turned to God. If you only have God's words in your heart and you are able to pray to God and become close to Him at all times—as if He is very close to you, as if God is within you and you are within Him—if you are in that kind of state, it means that your heart is in the presence of God. If you pray to God and eat and drink of His words every day, are always thinking of the work of the church, and if you show consideration for God's will, use your heart to love Him genuinely and satisfy His heart, then your heart will belong to God. If your heart is occupied by a number of other things, then it is still occupied by Satan and it has not truly turned to God. When someone's heart has truly turned toward God, they will have genuine, spontaneous love for Him and will be able to consider God's work. Although they may still have moments of foolishness and unreasonableness, they show concern for the interests of the house of God, His work, and their own change in disposition, and their heart is in the right place. Some people are always claiming that everything they do is for the church when, in fact, they are working to benefit themselves. People like this have the wrong kind of intention. They are crooked and deceitful and most of the things that they do are for their own personal benefit. This kind of person does not pursue

love of God; their hearts still belong to Satan and cannot turn toward God. Thus God has no way of obtaining this kind of person.

If you wish to love God truly and to be gained by Him, the first step is to turn your heart toward God entirely. In every single thing that you do, search yourself and ask: "Am I doing this based on a heart of love for God? Are there any personal intentions behind this? What is my actual goal in doing this?" If you want to hand your heart over to God, you must first subdue your own heart, give up on all of your own intentions, and achieve a state of being wholly for God. This is the path to practicing giving your heart to God. What does subduing one's own heart refer to? It is letting go of the extravagant desires of one's flesh, not coveting comfort or the benefits of status. It is doing everything to satisfy God, and making one's heart fully for Him, not for one's self. This is sufficient.

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Genuine love for God comes from deep within the heart; it is a love that only exists on the basis of man's knowledge of God. When someone's heart completely turns toward God, then they have love for God, but that love is not necessarily pure and not necessarily complete. This is because there is still some distance between a person's heart completely turning toward God and that person having a genuine understanding of God and a genuine adoration for Him. The way by which man achieves true love of God and comes to know God's disposition is to turn his heart toward God. When man gives his true heart over to God, then he begins to enter into the experience of life. In this way, his disposition starts to change, his love for God gradually grows, and his knowledge of God also gradually increases. So, turning one's heart to God is only the precondition for getting on the

right track of life experience. When people place their hearts before God, they only have a heart of longing for Him but not of love for Him, because they do not have an understanding of Him. Even though in this circumstance they do have some love for Him, it is not spontaneous and it is not genuine. This is because anything that derives from man's flesh is the product of emotion and does not come from genuine understanding. It is just a momentary impulse and it cannot result in long-lasting adoration. When people do not have an understanding of God, they can only love Him based on their own preferences and their individual notions; this type of love cannot be called spontaneous love, nor can it be called genuine love. A man's heart may genuinely turn toward God, and be capable of thinking of God's interests in everything, but if he has no understanding of God, he will not be capable of having genuinely spontaneous love. All that he will be able to do is fulfill some functions for the church or perform a bit of his duty, but he will do so without basis. The disposition of this kind of person is hard to change; such people either do not pursue the truth, or do not understand it. Even if a person entirely turns their heart toward God, it does not mean that their God-loving heart is completely pure, because those who have God in their hearts do not necessarily have love for God in their hearts. This concerns the distinction between someone who does or does not pursue understanding of God. Once a person has an understanding of Him, it shows that their heart has fully turned toward God, it shows that their genuine love for God in their heart is spontaneous. Only people of this kind have God in their hearts. Turning one's heart toward God is a precondition for one's getting onto the right track, for understanding God, and for achieving love of God. It is not a marker of completing one's duty to love God, nor is it a marker of having genuine love for Him. The only way for someone to achieve genuine love of God is to turn their heart

toward Him, which is also the first thing one ought to do as one of His creations. Those who love God are all people who pursue life, that is, people who pursue the truth and truly want God; they all have the enlightenment of the Holy Spirit and have been moved by Him. They are all able to obtain God's guidance.

—The Word, Vol. 1. The Appearance and Work of God. Genuine Love for God Is Spontaneous

Daily Words of God Excerpt 495

Today, as you seek to love and know God, in one respect you must endure hardship and refinement, and in another, you must pay a price. No lesson is more profound than the lesson of loving God, and it can be said that the lesson people learn from a lifetime of belief is how to love God. Which is to say, if you believe in God you must love God. If you only believe in God but do not love Him and have not attained the knowledge of God, and have never loved God with a true love that comes from within your heart, then your belief in God is futile; if, in your belief in God, you do not love God, then you live in vain, and your entire life is the most lowly of all lives. If, throughout your whole life, you have never loved or satisfied God, then what is the point of you living? And what is the point of your belief in God? Is that not a waste of effort? This is to say, if people are to believe in and love God, then they must pay a price. Rather than trying to act in a certain way externally, they should seek true insight in the depths of their hearts. If you are enthusiastic about singing and dancing, but incapable of putting the truth into practice, can you be said to love God? Loving God requires seeking God's will in all things, and that you probe deep within when anything happens to you, trying to grasp God's will, and trying to see what God's will is in the matter, what He asks you to achieve, and how you should be mindful of His will. For example: Something happens that requires you to endure hardship, at which time you should understand what

God's will is and how you should be mindful of His will. You must not satisfy yourself: First put yourself to one side. Nothing is more abject than the flesh. You must seek to satisfy God, and you must fulfill your duty. With such thoughts, God will bring especial enlightenment to you in this matter, and your heart will also find comfort. Be it big or small, when something happens to you, you must first put yourself to one side and regard the flesh as the most lowly of all things. The more you satisfy the flesh, the more liberties it takes; if you satisfy it this time, next time it will ask for more. As this carries on, people come to love the flesh even more. The flesh always has extravagant desires; it always asks that you satisfy it and that you gratify it within, whether it be in the things you eat, what you wear, or in losing your temper, or pandering to your own weaknesses and laziness…. The more you satisfy the flesh, the greater its desires become and the more debauched the flesh becomes, until it gets to the point when people's flesh harbors even deeper notions, and disobeys God, and exalts itself, and becomes doubtful about the work of God. The more you satisfy the flesh, the greater the weaknesses of the flesh; you will always feel that no one sympathizes with your weaknesses, you will always believe that God has gone too far, and you will say: "How could God be so harsh? Why won't He give people a break?" When people satisfy the flesh and cherish it too much, then they ruin themselves. If you truly love God and do not satisfy the flesh, then you will see that everything God does is so right and so good, and that His curse of your rebelliousness and judgment of your unrighteousness is justified. There will be times when God chastens and disciplines you and raises up an environment to temper you, forcing you to come before Him—and you will always feel that what God is doing is wonderful. Thus you will feel as if there is not much pain, and that God is so lovely. If you pander to the weaknesses of the flesh and say that God

goes too far, then you will always feel in pain, and will always be depressed, and you will be unclear about all of the work of God, and it will seem as if God is not sympathetic to man's weakness at all and unaware of man's difficulties. And thus you will always feel miserable and alone, as if you have suffered great injustice, and at this time you will begin to complain. The more you pander to the weaknesses of the flesh in this way, the more you will feel that God goes too far, until it gets so bad that you deny the work of God, and begin to oppose God, and become full of disobedience. Thus, you must rebel against the flesh, and not pander to it: "My husband (wife), children, prospects, marriage, family—none of them matter! In my heart there is only God, and I must try my best to satisfy God and not satisfy the flesh." You must have this resolve. If you are always possessed of such resolve, then when you put the truth into practice and put yourself aside, you will be able to do so with but a little effort. It is said that there was once a farmer who saw a snake that was frozen stiff on the road. The farmer picked it up and held it to his breast, and after the snake was revived it bit the farmer to death. Man's flesh is like the snake: Its substance is to harm their lives—and when it completely gets its own way, your life becomes forfeit. The flesh belongs to Satan. Within it are extravagant desires, it thinks only for itself, it wants to enjoy comfort and revel in leisure, wallowing in sloth and idleness, and having satisfied it to a certain point you will ultimately be eaten up by it. Which is to say, if you satisfy it this time, next time it will come asking for more. It always has extravagant desires and new demands, and takes advantage of your pandering to the flesh to make you cherish it even more and live among its comforts—and if you do not overcome it, you will ultimately ruin yourself. Whether you can gain life before God and what your ultimate end will be, depend on how you carry out your rebellion against the flesh. God has saved you and

chosen you and predestined you, yet if today you are unwilling to satisfy Him, you are unwilling to put the truth into practice, you are unwilling to rebel against your own flesh with a heart that truly loves God, ultimately you will ruin yourself, and will thus endure extreme pain. If you always pander to the flesh, Satan will gradually swallow you up, and leave you without life, or the touch of the Spirit, until the day comes when you are completely dark inside. When you live in darkness, you will have been taken captive by Satan, you will no longer have God in your heart, and at that time you will deny God's existence and leave Him. Thus, if people wish to love God, they must pay the price of pain and endure hardship. There is no need for external fervency and hardship, reading more and running about more; instead, they should put aside the things within them: the extravagant thoughts, personal interests, and their own considerations, notions, and intentions. Such is God's will.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

Daily Words of God Excerpt 496

God's dealing with people's external disposition is also one part of His work; dealing with people's external, abnormal humanity, for example, or their lifestyle and habits, their ways and customs, as well as their external practices and their fervency. But when He asks that people put the truth into practice and change their dispositions, what is primarily being dealt with are the intentions and notions within them. Only dealing with your external disposition is not hard; it's like asking you not to eat the things you love, which is easy. That which touches upon the notions inside you, however, is not easy to let go of. It requires people to rebel against the flesh, and pay a price, and suffer before God. This is particularly so with people's intentions. Since people began to believe in God, they have harbored many incorrect

intentions. When you are not putting the truth into practice, you feel that all your intentions are correct, but when something happens to you, you will see that there are many incorrect intentions within you. Thus, when God makes people perfect, He causes them to realize that there are many notions within them that are obstructing their knowledge of God. When you recognize that your intentions are wrong, if you are able to stop practicing according to your notions and intentions, and are able to bear testimony to God, and stand firm in your position in all that happens to you, this proves that you have rebelled against the flesh. When you rebel against the flesh, there will inevitably be a battle within you. Satan will try and make people follow it, will try and make them follow the notions of the flesh and uphold the interests of the flesh—but God's words will enlighten and illuminate people within, and at this time it is up to you whether you follow God or follow Satan. God asks people to put the truth into practice primarily to deal with the things inside them, to deal with their thoughts and notions that are not after God's heart. The Holy Spirit touches people in their hearts and enlightens and illuminates them. So behind everything that happens is a battle: Every time people put the truth into practice, or put the love of God into practice, there is a great battle, and though all may seem well with their flesh, in the depths of their hearts a life-and-death battle will, in fact, be going on—and only after this intense battle, after a tremendous amount of reflection, can victory or defeat be decided. One does not know whether to laugh or cry. Because many of the intentions within people are wrong, or else because much of God's work is at odds with their notions, when people put the truth into practice, a great battle is waged behind the scenes. Having put this truth into practice, behind the scenes, people will have shed countless tears of sadness before finally making up their mind to satisfy God. It is because of this battle that people endure suffering and refinement;

this is true suffering. When the battle comes upon you, if you are able to truly stand on the side of God, you will be able to satisfy God. While practicing the truth, it is inevitable that one will suffer inside; if, when they put the truth into practice, everything within people were right, then they would not need to be made perfect by God, and there would be no battle, and they would not suffer. It is because there are many things within people that are not fit for use by God, and because there is much of the rebellious disposition of the flesh, that people need to learn the lesson of rebelling against the flesh more profoundly. This is what God calls the suffering that He asked man to undergo with Him. When you encounter difficulties, hurry up and pray to God: "O God! I wish to satisfy You, I wish to endure the final hardship to satisfy Your heart, and regardless of how great the setbacks I encounter, still I must satisfy You. Even if I have to give up my whole life, still I must satisfy You!" With this resolve, when you pray thus, you will be able to stand firm in your testimony. Each time they put the truth into practice, each time they undergo refinement, each time they are tried, and each time God's work comes upon them, people have to endure extreme pain. All of this is a test for people, and so within all of them there is a battle. This is the actual price that they pay. Reading more of God's words and running about more is a portion of that price. It is what people ought to do, it is their duty, and the responsibility that they should fulfill, but people must put aside that within them which needs to be put aside. If you do not, then no matter how great your external suffering, no matter how much you run around, all will be in vain! Which is to say, only the changes within you can determine whether your external hardship is of value. When your internal disposition has changed and you have put the truth into practice, then all your external suffering will gain God's approval; if there has been no change in your internal disposition, then no matter how much suffering

you endure or how much you run about on the outside, there will be no approval from God—and hardship that is not confirmed by God is in vain. Thus, whether the price you have paid is approved by God is determined by whether or not there has been a change in you, and by whether or not you put the truth into practice and rebel against your own intentions and notions to attain the satisfaction of God's will, the knowledge of God, and loyalty to God. No matter how much you run about, if you have never known to rebel against your own intentions, but only to seek external actions and fervency, and never pay any attention to your life, then your hardship will have been in vain. If, in a certain environment, you have something you want to say, but inside you feel that saying it is not right, that saying it does not benefit your brothers and sisters and may hurt them, then you will not say it, preferring to be pained within, for these words are incapable of meeting God's will. At this time, there will be a battle inside you, but you will be willing to suffer pain and give up that which you love. You will be willing to endure this hardship to satisfy God, and although you will suffer pain inside, you will not pander to the flesh, and God's heart shall have been satisfied, and so you will also be comforted inside. This is truly paying a price, and is the price desired by God. If you practice in this way, God will surely bless you; if you cannot achieve this, then no matter how much you understand, or how well you can speak, it will all be for nothing! If, on the road to loving God, you are able to stand on the side of God when He does battle with Satan, and you do not turn back to Satan, then you will have achieved the love of God, and you will have stood firm in your testimony.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

Daily Words of God Excerpt 497

In every step of work that God does within people, externally it appears to be interactions between people, as if born of human arrangements or from human interference. But behind the scenes, every step of work, and everything that happens, is a wager made by Satan before God, and requires people to stand firm in their testimony to God. Take when Job was tried, for example: Behind the scenes, Satan was making a bet with God, and what happened to Job was the deeds of men and the interference of men. Behind every step of work that God does in you is Satan's wager with God—behind it all is a battle. For example, if you are prejudiced toward your brothers and sisters, you will have words that you want to say—words that you feel may be displeasing to God—but if you do not say them, you will feel internal discomfort, and at this moment, a battle will commence within you: "Do I speak or not?" This is the battle. Thus, in everything you encounter there is a battle, and when there is a battle within you, thanks to your actual cooperation and actual suffering, God works within you. Ultimately, you are able to put the matter aside inside of you and the anger is naturally extinguished. Such is the effect of your cooperation with God. Everything people do requires them to pay a certain price in their efforts. Without actual hardship, they cannot satisfy God; they do not even come close to satisfying God, and they are just spouting empty slogans! Can these empty slogans satisfy God? When God and Satan do battle in the spiritual realm, how should you satisfy God, and how should you stand firm in your testimony to Him? You should know that everything that happens to you is a great trial and the time when God needs you to bear testimony. Though they may seem unimportant from the outside, when these things happen they show whether or not you love God. If you do, you will be able to stand firm in your testimony to Him, and if you have not put the love of Him into practice, this shows you are not someone who puts the

truth into practice, that you are without the truth, and without life, that you are chaff! Everything that happens to people happens when God needs them to stand firm in their testimony to Him. Though nothing major is happening to you at the moment and you do not bear great testimony, every detail of your daily life is a matter of testimony to God. If you can win the admiration of your brothers and sisters, your family members, and everyone around you; if, one day, the unbelievers come, and admire all that you do, and see that all that God does is wonderful, then you will have borne testimony. Although you have no insight and your caliber is poor, through God's perfection of you, you are able to satisfy Him and be mindful of His will, showing others what great work He has done in people of the poorest caliber. When people come to know God and become overcomers before Satan, loyal to God to a great extent, then none has more backbone than this group of people, and this is the greatest testimony. Although you are incapable of doing great work, you are able to satisfy God. Others cannot put aside their notions, but you can; others cannot bear testimony to God during their actual experiences, but you can use your actual stature and actions to repay God's love and bear resounding testimony to Him. Only this counts as actually loving God. If you are incapable of this, then you do not bear testimony among your family members, among your brothers and sisters, or before the people of the world. If you cannot bear testimony before Satan, Satan will laugh at you, it will treat you as a joke, as a plaything, it will often make a fool of you and drive you insane. In the future, great trials may befall you—but today, if you love God with a true heart, and if, regardless of how great the trials ahead, irrespective of what happens to you, you are able to stand firm in your testimony and are able to satisfy God, then your heart will be comforted, and you will be unafraid no matter how great the trials you encounter in the future. You cannot see what

will happen in the future; you can only satisfy God in today's circumstances. You are incapable of doing any great work and should focus on satisfying God by experiencing His words in real life, and bear strong and resounding testimony that brings shame upon Satan. Although your flesh will remain unsatisfied and will have suffered, you will have satisfied God and brought shame upon Satan. If you always practice in this way, God will open up a path before you. When, one day, a great trial comes, others will fall down, but you will still be able to stand firm: Because of the price you have paid, God will protect you so you can stand firm and not fall down. If, ordinarily, you are able to put the truth into practice and satisfy God with a heart that truly loves Him, then God will surely protect you during future trials. Though you are foolish and of little stature and poor caliber, God will not discriminate against you. It depends on whether your intentions are right. Today, you are able to satisfy God, in which you are attentive to the smallest detail, you satisfy God in all things, you have a heart that truly loves God, you give your true heart to God, and although there are some things that you cannot understand, you can come before God to rectify your intentions and seek God's will, and you do everything needed to satisfy God. Perhaps your brothers and sisters will abandon you, but your heart will be satisfying God, and you will not covet the pleasures of the flesh. If you always practice in this way, you will be protected when great trials come upon you.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

Daily Words of God Excerpt 498

What internal state in people are trials aimed at? They are targeted at the rebellious disposition in people that is incapable of satisfying God. There is much that is impure within people, and much that is hypocritical,

and so God subjects people to trials in order to purify them. But if, today, you are able to satisfy God, then the trials of the future will be a perfection for you. If, today, you are unable to satisfy God, then trials of the future will tempt you, and you will unwittingly fall down, and at that time you will not be able to help yourself, for you cannot keep up with God's work and are not possessed of real stature. And so, if you wish to be able to stand firm in the future, to satisfy God better, and to follow Him to the very end, today you must build a strong foundation. You must satisfy God by putting the truth into practice in all things and be mindful of His will. If you always practice in this way, there will be a foundation within you, and God will inspire in you a heart that loves Him, and He will give you faith. One day, when a trial truly befalls you, you may well suffer some pain and feel aggrieved to a certain point, and suffer crushing grief, as if you had died—but your love of God will not change, and will become even deeper. Such are the blessings of God. If you are able to accept all that God says and does today with a heart of obedience, then you will surely be blessed by God, and so you will be someone who is blessed by God and receives His promise. If, today, you do not practice, when trials befall you one day, you will be without faith or a loving heart, and at that time the trial will become temptation; you will be plunged amid Satan's temptation and will have no means of escape. Today, you may be able to stand firm when a small trial befalls you, but you will not necessarily be able to stand firm when a major trial befalls you one day. Some people are conceited and think that they are near perfect already. If you do not go deeper at such times, and remain complacent, then you will be in danger. Today, God does not do the work of greater trials and everything appears fine, but when God tries you, you will discover that you are too lacking, for your stature is too small and you are incapable of enduring great trials. If you remain as you are and are in a state

of inertia, then, when the trials come, you will fall. You should often look at how small your stature is; only in this way will you make progress. If it is only during trials that you see that your stature is so small, that your willpower is so weak, that too little within you is real, and that you are inadequate for God's will—if you only realize these things then, it will be too late.

If you do not know God's disposition, then you will inevitably fall during trials, because you are unaware of how God makes people perfect, by what means He makes them perfect, and when God's trials come upon you and they do not match your notions, you will be unable to stand firm. God's true love is His entire disposition, and when God's entire disposition is shown to people, what does this bring to your flesh? When God's righteous disposition is shown to people, their flesh will inevitably suffer much pain. If you do not suffer this pain, then you cannot be made perfect by God, nor will you be able to devote true love to God. If God makes you perfect, He will surely show His entire disposition to you. From the time of creation until today, God has never shown His entire disposition to man—but during the last days He reveals it to this group of people whom He has predestined and selected, and by making people perfect, He lays bare His dispositions, through which He makes complete a group of people. Such is God's true love for people. Experiencing God's true love requires that people endure extreme pain, and pay a high price. Only after this will they be gained by God and be able to give their true love back to God, and only then will God's heart be satisfied. If people wish to be made perfect by God, and if they wish to do His will, and fully give their true love to God, then they must experience much suffering and many torments from their circumstances, to suffer pain worse than death. Ultimately they will be forced to give their true heart back to God. Whether or not someone truly

loves God is revealed during hardship and refinement. God purifies people's love, and this is also only achieved amid hardship and refinement.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

Daily Words of God Excerpt 499

The essence of most people's belief in God is religious conviction: They are incapable of loving God and can only follow God like a robot, unable to truly yearn for God or adore Him. They merely follow Him silently. Many people believe in God, but there are very few who love God; they only "revere" God because they fear catastrophe, or else they "admire" God because He is high and mighty—but in their reverence and admiration, there is no love or true yearning. In their experiences they seek the minutiae of the truth, or else some insignificant mysteries. Most people merely follow, fishing for blessings in troubled waters; they do not seek the truth, nor do they truly obey God in order to receive God's blessings. The life of all people's belief in God is meaningless, it is without value, and in it are their personal considerations and pursuits; they do not believe in God in order to love God, but for the sake of being blessed. Many people act as they please; they do whatever they want and never consider the interests of God, or whether what they do is in accordance with the will of God. Such people cannot even achieve true belief, let alone the love of God. God's essence is not just for man to believe in; it is, moreover, for man to love. But many of those who believe in God are incapable of discovering this "secret." People do not dare to love God, nor do they try to love Him. They have never discovered that there is so much that is lovable about God; they have never discovered that God is the God who loves man, and that He is the God who is for man to love. The loveliness of God is expressed in His work: Only when they experience His work can people discover His

loveliness; only in their actual experiences can they appreciate the loveliness of God; and without observing it in real life, no one can discover God's loveliness. There is so much to love about God, but without actually engaging with Him people are incapable of discovering it. Which is to say, if God did not become flesh, people would be incapable of actually engaging with Him, and if they were unable to actually engage with Him, they also would not be able to experience His work—and so their love of God would be tainted with much falsehood and imagination. The love of the God in heaven is not as real as the love of the God on earth, for people's knowledge of God in heaven is built upon their imaginings, rather than upon what they have seen with their own eyes and what they have personally experienced. When God comes to earth, people are able to behold His actual deeds and His loveliness, and they can see everything of His practical and normal disposition, all of which is thousands of times more real than the knowledge of the God in heaven. Regardless of how much people love the God in heaven, there is nothing real about this love, and it is full of human ideas. No matter how little their love for the God on earth, this love is real; even if there is only a little of it, it is still real. God causes people to know Him through real work, and through this knowledge He gains their love. It's like Peter: If he had not lived with Jesus, it would have been impossible for him to adore Jesus. So, too, was his loyalty toward Jesus built upon his engagement with Jesus. To make man love Him, God has come among man and lives together with man, and all that He makes man see and experience is the reality of God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Daily Words of God Excerpt 500

God uses reality and the advent of facts to make people perfect; God's words fulfill part of His perfection of people, and this is the work of guidance and opening the way. Which is to say, in God's words you must find the path of practice and the knowledge of visions. By understanding these things, man will have a path and visions in his actual practice, and he will be able to obtain enlightenment through God's words; he will be able to understand that these things have come from God and able to discern much. After understanding, man must immediately enter into this reality and must use God's words to satisfy God in his actual life. God will guide you in all things and will give you a path of practice, and make you feel that He is especially lovely, and allow you to see that every step of God's work in you is intended to make you perfect. If you wish to see God's love, if you wish to truly experience God's love, then you must go deep into reality, you must go deep into real life and see that everything God does is love and salvation, that all He does is to enable people to leave behind that which is unclean, and to refine the things within man that are unable to satisfy God's will. God uses words to provide to man; He arranges the circumstances of real life for people to experience, and if people eat and drink many of God's words, then when they actually put them into practice, they can resolve all the difficulties in their lives using many words of God. Which is to say, you must have the words of God in order to go deep into reality; if you do not eat and drink the words of God and are without the work of God, then you will have no path in real life. If you never eat or drink the words of God, then you will be confounded when something happens to you. You only know that you should love God, but you are incapable of any differentiation and have no path of practice; you are muddled and confused, and sometimes you even believe that by satisfying the flesh you are satisfying God—all of this is the consequence of not eating and drinking God's words.

Which is to say, if you are without the aid of God's words and only grope about within reality, then you are fundamentally incapable of finding the path of practice. People such as this simply do not understand what it means to believe in God, much less do they understand what it means to love God. If, using the enlightenment and guidance of God's words, you often pray, and explore, and seek, and through this you discover that which you ought to put into practice, find opportunities for the work of the Holy Spirit, truly cooperate with God, and are not muddled and confused, then you will have a path in real life, and will truly satisfy God. When you have satisfied God, inside you there will be the guidance of God, and you will be especially blessed by God, which will give you a sense of enjoyment: You will feel especially honored that you have satisfied God, you will feel especially bright inside, and in your heart you will be clear and peaceful. Your conscience will be comforted and free from accusations, and you will feel pleasant inside when you see your brothers and sisters. This is what it means to enjoy God's love, and only this is truly enjoying God. People's enjoyment of God's love is attained through experience: By experiencing hardship, and experiencing putting the truth into practice, they gain God's blessings. If you only say that God really loves you, that God has truly paid a heavy price for people's sake, that He has patiently and kindly spoken so many words and always saves people, your utterance of these words is only one side of the enjoyment of God. Yet, greater enjoyment—real enjoyment—is when people put the truth into practice in their real life, after which they are peaceful and clear in their hearts. They feel greatly moved inside and feel that God is most lovable. You will feel that the price you have paid is more than fair. Having paid a great price in your efforts, you will be especially bright inside: You will feel that you are truly enjoying God's love and you will understand that God has done the work of salvation in people,

that His refinement of people is meant to purify them, and that God tries people in order to test whether they truly love Him. If you always put the truth into practice in this way, then you will gradually develop a clear knowledge of much of God's work, and at that time you will feel that God's words before you are as clear as crystal. If you can clearly understand many truths, you will feel that all matters are easy to put into practice, that you can overcome any issue and overcome any temptation, and you will see that nothing is a problem for you, which will greatly free you and liberate you. At this moment, you will be enjoying God's love, and God's true love will have come upon you. God blesses those who have visions, who have the truth, who have knowledge, and who truly love Him. If people wish to behold God's love, they must put the truth into practice in real life, they must be willing to endure pain and forsake that which they love to satisfy God, and despite the tears in their eyes, they must still be able to satisfy God's heart. In this way, God will surely bless you, and if you endure hardship such as this, it will be followed by the work of the Holy Spirit. Through the real life, and through experiencing God's words, people are able to see God's loveliness, and only if they have tasted God's love can they truly love Him.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Daily Words of God Excerpt 501

Those who love God are those who love the truth, and the more those who love the truth put it into practice, the more of it they have; the more they put it into practice, the more of God's love they have; and the more they put it into practice, the more blessed they are by God. If you always practice in this way, God's love for you will gradually enable you to see, just as Peter came to know God: Peter said that God not only has the

wisdom to create the heavens and earth and all things, but, moreover, that He also has the wisdom to do real work in people. Peter said that He is not only worthy of people's love because of His creation of the heavens and earth and all things, but, moreover, because of His ability to create man, to save man, to make man perfect, and to bequeath His love to man. So, too, did Peter say that there is much in Him that is worthy of man's love. Peter said to Jesus: "Is creating the heavens and earth and all things the only reason You deserve people's love? There is more in You that is lovable. You act and move in real life, Your Spirit touches me inside, You discipline me, You reproach me—these things are even more worthy of people's love." If you wish to see and experience God's love, then you must explore and seek in real life and must be willing to put aside your own flesh. You must make this resolution. You must be someone with resolve who is able to satisfy God in all things, without being lazy or coveting the enjoyments of the flesh, not living for the flesh but living for God. There may be times when you do not satisfy God. That is because you do not understand God's will; the next time, even though it will take more effort, you must satisfy Him and must not satisfy the flesh. When you experience in this way, you will have come to know God. You will see that God can create the heavens and earth and all things, that He has become flesh so that people can actually see Him and actually engage with Him; you will see that He is able to walk among man, and that His Spirit can make people perfect in real life, allowing them to see His loveliness and experience His discipline, His chastening, and His blessings. If you always experience in this way, in real life you will be inseparable from God, and if one day your relationship with God ceases to be normal, you will be able to suffer reproach and to feel remorse. When you have a normal relationship with God, you will never wish to leave God, and if one day God says He will leave you, you will be

afraid, and will say that you would rather die than be left by God. As soon as you have these emotions, you will feel that you are incapable of leaving God, and in this way, you will have a foundation, and will truly enjoy God's love.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Daily Words of God Excerpt 502

People often speak of letting God be their life, but their experience has not yet come to that point. You are merely saying that God is your life, that He guides you every day, that you eat and drink His words each day, and that you pray to Him each day, so He has become your life. The knowledge of those who say this is quite superficial. In many people there is no foundation; God's words have been planted within them, but they have yet to sprout, much less have they borne any fruit. Today, to what extent have you experienced? Only now, after God has forced you to come this far, do you feel that you cannot leave God. One day, when your experience has reached a certain point, if God were to make you leave, you would not be able to. You will always feel that you cannot be without God inside you; you can be without a husband, wife, or children, without a family, without a mother or father, without the enjoyments of the flesh, but you cannot be without God. Being without God would be like losing your life; you would not be able to live without God. When you have experienced to this point, you will have hit the mark in your faith in God, and in this way, God will have become your life, He will have become the foundation of your existence. You will never again be able to leave God. When you have experienced to this extent, you will have truly enjoyed God's love, and when you have a close enough relationship with God, He will be your life, your love, and at that time you will pray to God and say: "O God! I cannot

leave You. You are my life. I can go without everything else—but without You, I cannot go on living." This is people's true stature; it is the real life. Some people have been forced to come as far as they have today: They have to go on whether they want to or not, and they always feel as if they are stuck between a rock and a hard place. You must experience such that God is your life, such that if God were taken away from your heart, it would be like losing your life; God must be your life, and you must be incapable of leaving Him. In this way, you will have actually experienced God, and at this time, when you love God, you will truly love God, and it will be a singular, pure love. One day, when your experiences are such that your life has reached a certain point, when you pray to God, and eat and drink the words of God, you will be unable to leave God inside, nor will you be able to forget Him even if you wanted to. God will have become your life; you can forget the world, you can forget your wife, husband, or children, but you will have trouble forgetting God—to do so would be impossible, this is your true life and your true love for God. When people's love of God has reached a certain point, their love for nothing else is equal to their love of God; their love for God comes first. In this way you are able to give up everything else, and are willing to accept all dealing and pruning from God. When you have achieved a love of God that surpasses all else, you will live in reality and in God's love.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Daily Words of God Excerpt 503

As soon as God becomes the life within people, people become unable to leave God. Is this not the deed of God? There is no greater testimony! God has worked to a certain point; He has said for people to do service, to be chastised or to die, and people have not backed away, which shows that

they have been conquered by God. People who have the truth are those who, in their real experiences, can stand firm in their testimony, stand firm in their position, stand on the side of God, without ever retreating, and who can have a normal relationship with people who love God, who, when things happen to them, are able to completely obey God, and can obey God unto death. Your practice and revelations in real life are the testimony of God, they are man's living out and the testimony of God, and this is truly enjoying God's love; when you have experienced to this point, the due effect will have been achieved. You are possessed of actual living out and your every action is looked upon with admiration by others. Your clothing and outward appearance are unremarkable, but you live out a life of the utmost piety, and when you communicate the words of God, you are guided and enlightened by Him. You are able to speak God's will through your words, communicate reality, and you understand much about serving in spirit. You are candid in your speech, you are decent and upright, non-confrontational and decorous, able to obey God's arrangements and stand firm in your testimony when things befall you, and you are calm and composed no matter what you are dealing with. This kind of person has truly seen God's love. Some people are still young, but they act as someone of middle age; they are mature, possessed of the truth, and admired by others—and these are the people who have testimony and are the manifestation of God. Which is to say, when they have experienced to a certain point, inside they will have an insight toward God, and their external disposition will also stabilize. Many people do not put the truth into practice and do not stand firm in their testimony. In such people there is no love of God, or testimony to God, and these are the people most loathed by God. They read the words of God in the gatherings, but what they live out is Satan, and this is dishonoring God, vilifying God, and blaspheming God. In

such people, there is no sign of God's love, and they do not have the work of the Holy Spirit at all. So, people's words and actions represent Satan. If your heart is always at peace before God, and you always pay attention to the people and things around you, and what is going on around you, and if you are mindful of God's burden, and always have a heart that reveres God, then God will often enlighten you within. In the church there are people who are "supervisors": They set out to watch the failings of others and then copy and emulate them. They are incapable of differentiating, they do not hate sin and do not loathe or feel disgusted by the things of Satan. Such people are filled with the things of Satan, and they will ultimately be utterly forsaken by God. Your heart should be ever reverent before God, you should be moderate in your words and actions and never wish to oppose or upset God. You should never be willing for God's work in you to have been for nothing, or to allow all the hardship you have endured and all that you have put into practice to come to naught. You must be willing to work harder and to love God more on the path ahead. These are the people who have a vision as their foundation. These are the people who seek progress.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Daily Words of God Excerpt 504

If people believe in God and experience God's words with a heart that reveres God, then in such people there can be seen God's salvation and God's love. These people are able to testify of God; they live out the truth, and what they testify to is also the truth, what God is and God's disposition. They live amid God's love and have seen God's love. If people wish to love God, they must taste God's loveliness and see God's loveliness; only then can there be roused in them a heart that loves God, a heart that inspires people to give of themselves loyally for God. God does not make people

love Him through words and expressions or through their imagination, and He does not force people to love Him. Instead, He lets them love Him of their own volition, and He lets them see His loveliness in His work and utterances, after which there is borne in them the love of God. Only in this way can people truly bear testimony to God. People do not love God because they have been urged to do so by others, nor is it a momentary emotional impulse. They love God because they have seen His loveliness, they have seen that there is so much of Him that is worthy of people's love, because they have seen God's salvation, wisdom, and wondrous deeds—and as a result, they truly praise God and truly yearn for Him, and there is roused in them such a passion that they could not survive without gaining God. The reason why those who truly testify of God are able to give a resounding testimony to Him is because their testimony rests upon the foundation of the true knowledge and true yearning for God. Such testimony is not offered according to an emotional impulse, but according to their knowledge of God and His disposition. Because they have come to know God, they feel that they must surely testify of God and make all those who yearn for God know God, and be aware of God's loveliness and His realness. Like people's love for God, their testimony is spontaneous; it is real and has real significance and worth. It is not passive or hollow and meaningless. The reason only those who truly love God have the most value and meaning in their lives, the reason only they truly believe in God, is that these people are able to live in God's light and are able to live for God's work and management. It is because they do not live in darkness, but live in the light; they do not live meaningless lives, but lives that have been blessed by God. Only those who love God are able to testify of God, only they are God's witnesses, only they are blessed by God, and only they are able to receive God's promises. Those who love God are God's intimates;

they are the people beloved by God, and they can enjoy blessings together with God. Only people such as this will live to eternity, and only they will forever live under God's care and protection. God is for people to love, and He is worthy of all people's love, but not all people are capable of loving God, and not all people can testify of God and hold power with God. Because they are able to testify of God and devote all their efforts to God's work, those who truly love God can walk anywhere beneath the heavens without anyone daring to oppose them, and they can wield power on earth and rule all the people of God. These people have come together from across the world. They speak different languages and have different skin colors, but their existence has the same meaning; they all have a heart that loves God, they all bear the same testimony, and have the same resolve, and the same wish. Those who love God can walk freely throughout the world, and those who testify of God can travel across the universe. These people are beloved by God, they are blessed by God, and they will forever live within His light.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

Daily Words of God Excerpt 505

Just how much do you love God today? And just how much do you know of all that God has done in you? These are the things you should learn. When God arrives on earth, all that He has done in man and allowed man to see is so that man will love Him and truly know Him. That man is able to suffer for God and has been able to come this far is, in one regard, because of God's love, and in another regard, because of God's salvation; moreover, it is because of the judgment and the work of chastisement that God has carried out in man. If you are without the judgment, chastisement, and trials of God, and if God has not made you suffer, then, in all honesty

you do not truly love God. The greater God's work in man, and the greater man's suffering, the more apparent it is just how meaningful God's work is, and the more that man's heart is able to truly love God. How do you learn how to love God? Without torment and refinement, without painful trials—and if, furthermore, all that God gave man were grace, love, and mercy—would you be able to reach a point of truly loving God? On one hand, during God's trials man comes to know his deficiencies and to see that he is insignificant, contemptible, and lowly, that he has nothing and is nothing; on the other hand, during His trials God creates different environments for man that make man more able to experience the loveliness of God. Although the pain is great, and sometimes insurmountable—even reaching the level of crushing grief—having experienced it, man sees how lovely God's work in him is, and only upon this foundation is there born in man true love for God. Today man sees that with the grace, love, and mercy of God alone, he is incapable of truly knowing himself, and much less is he able to know the substance of man. Only through both the refinement and judgment of God, and during the process of refinement itself, can man know his deficiencies, and know that he has nothing. Thus, man's love of God is built upon the foundation of the refinement and judgment of God. If you only enjoy the grace of God, having a peaceful family life or material blessings, then you have not gained God, and your belief in God cannot be considered successful. God has already carried out one stage of the work of grace in the flesh, and has already bestowed material blessings upon man, but man cannot be made perfect with grace, love, and mercy alone. In man's experiences, he encounters some of God's love and sees the love and mercy of God, yet having experienced for a period of time, he sees that God's grace and His love and mercy are incapable of making man perfect, incapable of revealing that which is corrupt within man, and incapable of

ridding man of his corrupt disposition, or making perfect his love and faith. God's work of grace was the work of one period, and man cannot rely on enjoying the grace of God in order to know God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Daily Words of God Excerpt 506

Today, most people do not have that knowledge. They believe that suffering is without value, they are renounced by the world, their home life is troubled, they are not beloved of God, and their prospects are bleak. The suffering of some people reaches an extreme, and their thoughts turn to death. This is not true love for God; such people are cowards, they have no perseverance, they are weak and powerless! God is eager for man to love Him, but the more man loves Him, the greater man's suffering, and the more man loves Him, the greater man's trials. If you love Him, then every kind of suffering will befall you—and if you do not, then perhaps everything will go smoothly for you and all will be peaceful around you. When you love God, you will feel that much around you is insurmountable, and because your stature is too small you will be refined; moreover, you will be incapable of satisfying God, and you will always feel that God's will is too lofty, that it is beyond the reach of man. Because of all this you will be refined—because there is much weakness within you, and much that is incapable of satisfying the will of God, you will be refined internally. Yet you must clearly see that purification is only achieved through refinement. Thus, during these last days you must bear testimony to God. No matter how great your suffering, you should walk until the very end, and even at your last breath, still you must be faithful to God and at the mercy of God; only this is truly loving God, and only this is the strong and resounding testimony. When you are tempted by Satan, you should say: "My heart

belongs to God, and God has already gained me. I cannot satisfy you—I must devote my all to satisfying God." The more you satisfy God, the more God blesses you and the greater the strength of your love for God; so, too, will you have faith and resolve, and will feel that nothing is more worthy or significant than a life spent loving God. It can be said that man has but to love God to be without sorrow. Although there are times when your flesh is weak and you are beset by many real troubles, during these times you will truly rely on God, and within your spirit you will be consoled, and you will feel certainty, and that you have something to depend upon. In this way, you will be able to overcome many environments, and so you will not complain about God because of the anguish that you suffer. Instead, you will want to sing, dance, and pray, to assemble and commune, to give thought to God, and you will feel that all the people, matters, and things around you that are organized by God are fitting. If you do not love God, all that you look upon will be irksome to you and nothing will be pleasing to your eyes; in your spirit you will not be free but downtrodden, your heart will always complain about God, and you will always feel that you suffer so much torment, and that it is so unjust. If you do not pursue for the sake of happiness, but in order to satisfy God and to not be accused by Satan, then such pursuit will give you great strength to love God. Man is able to carry out all that is spoken by God, and all that he does is able to satisfy God—this is what it means to be possessed of reality. Pursuing the satisfaction of God is using your love for God to put His words into practice; regardless of the time—even when others are without strength—inside of you there is still a heart which loves God, which profoundly yearns for and misses God. This is real stature. Just how great your stature is depends on how great your love for God is, on whether you are able to stand fast when tested, whether you are weak when a certain environment comes upon you, and

whether you can stand your ground when your brothers and sisters reject you; the arrival of the facts will show just what your love for God is like. It can be seen from much of God's work that God really does love man, though the eyes of man's spirit have yet to be completely opened and he is unable to clearly see much of the work of God and His will, nor the many things which are lovely about God; man has too little true love for God. You have believed in God throughout all this time, and today God has cut off all means of escape. Realistically speaking, you have no choice but to take the right path, the right path that you have been led onto by the harsh judgment and supreme salvation of God. Only after experiencing hardship and refinement does man know that God is lovely. Having experienced up until today, it can be said that man has come to know part of God's loveliness, but this is still not enough, because man is so lacking. Man must experience more of God's wondrous work, and more of all the refinement of suffering arranged by God. Only then can man's life disposition be changed.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

Daily Words of God Excerpt 507

All of you are in the midst of trial and refinement. How should you love God during refinement? Having experienced refinement, people are able to offer true praise to God, and amidst refinement, they can see that they are very much lacking. The greater your refinement, the more you are able to renounce the flesh; the greater people's refinement, the greater their love for God. This is what you should understand. Why must people be refined? What effect does it aim to achieve? What is the significance of God's work of refinement in man? If you truly seek God, then having experienced His refinement to a certain point you will feel that it is extremely good, and of the utmost necessity. How should man love God

during refinement? By using the resolve to love God to accept His refinement: During refinement you are tormented inside, as if a knife were being twisted in your heart, yet you are willing to satisfy God using your heart, which loves Him, and you are unwilling to care for the flesh. This is what is meant by practicing the love of God. You hurt inside, and your suffering has reached a certain point, yet you are still willing to come before God and pray, saying: "O God! I cannot leave You. Although there is darkness within me, I wish to satisfy You; You know my heart, and I would that You invest more of Your love within me." This is practice during refinement. If you use the love of God as the foundation, refinement can bring you closer to God and make you more intimate with God. Since you believe in God, you must hand over your heart before God. If you offer up and lay your heart before God, then during refinement it will be impossible for you to deny God, or leave God. In this way your relationship with God will become ever closer and ever more normal, and your communion with God will become ever more frequent. If you always practice in this way, then you will spend more time in God's light and more time under the guidance of His words. There will also be more and more changes in your disposition, and your knowledge will increase day by day. When the day comes that God's trials suddenly befall you, you will not only be able to stand by God's side, but will also be able to bear testimony to God. At that time, you will be like Job, and like Peter. Having borne testimony to God you will truly love Him, and will gladly lay down your life for Him; you will be God's witness, and one who is beloved by God. Love that has experienced refinement is strong, not weak. Regardless of when or how God subjects you to His trials, you are able to lay down your concerns about whether you live or die, to gladly cast aside everything for God, and to happily endure anything for God—thus your love will be pure and your

faith real. Only then will you be someone who is truly loved by God, and who has truly been made perfect by God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

Daily Words of God Excerpt 508

If people fall under the influence of Satan, then they have no love for God within them, and their previous visions, love, and resolution have disappeared. People used to feel that they were supposed to suffer for God, but today they think to do so is shameful, and they have no shortage of complaints. This is the work of Satan, a sign that man has fallen under the domain of Satan. If you encounter this state you must pray, and turn it around as soon as you can—this will protect you against Satan's attacks. It is during bitter refinement that man can most easily fall under the influence of Satan, so how should you love God during such refinement? You should summon your will, laying your heart before God and devoting the last of your time to Him. No matter how God refines you, you should be able to put the truth into practice to satisfy God's will and you should take it upon yourself to seek God and seek communion. At times like these, the more passive you are, the more negative you will become and the easier it will be for you to regress. When it is necessary for you to serve your function, although you do not serve it well, you do all you can, and do so using nothing more than your love of God; regardless of what others say—whether they say you have done well, or that you have done badly—your intentions are correct, and you are not self-righteous, for you are acting in behalf of God. When others misinterpret you, you are able to pray to God and say: "O God! I do not ask that others tolerate me or treat me well, nor that they understand or approve of me. I only ask that I may be able to love You in my heart, that I may be at ease in my heart, and that my conscience

may be clear. I do not ask that others commend me, or hold me in high regard; I only seek to satisfy You from my heart; I serve my role by doing all that I can, and although I am foolish, stupid, of poor caliber and blind, I know that You are lovely, and I am willing to devote all I have to You." As soon as you pray in this way, your love for God emerges, and you feel much more relieved in your heart. This is what is meant by practicing the love of God. As you experience, you will fail twice and succeed once, or else fail five times and succeed twice, and as you experience in this way, only amid failure will you be able to see the loveliness of God and discover what is lacking within you. When you next encounter such situations, you should caution yourself, temper your steps, and pray more often. You will gradually develop the ability to triumph in such situations. When that happens, your prayers have been effective. When you see you have been successful this time, you will be gratified inside, and when you pray you will be able to feel God, and that the presence of the Holy Spirit has not left you—only then will you know how God works within you. Practicing in this way will give you a path to experiencing. If you do not put the truth into practice, then you will be without the presence of the Holy Spirit within you. But if you put the truth into practice when you encounter things as they are, then, though you hurt inside, the Holy Spirit will be with you afterward, you will be able to feel the presence of God when you pray, you will have the strength to practice the words of God, and during communion with your brothers and sisters there will be nothing weighing on your conscience and you will feel at peace, and in this way, you will be able to bring to light what you have done. Regardless of what others say, you will be able to have a normal relationship with God, you will not be constrained by others, you will rise above everything—and in this, you will demonstrate that your practice of God's words has been effective.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

Daily Words of God Excerpt 509

The greater God's refinement, the more people's hearts are able to love God. The torment in their hearts is of benefit to their lives, they are more able to be at peace before God, their relationship with God is closer, and they are better able to see God's supreme love and His supreme salvation. Peter experienced refinement hundreds of times, and Job underwent several trials. If you wish to be made perfect by God, you too must undergo refinement hundreds of times; only if you go through this process and rely upon this step will you be able to satisfy God's will and be made perfect by God. Refinement is the best means by which God makes people perfect; only refinement and bitter trials can bring out the true love for God in people's hearts. Without hardship, people lack true love for God; if they are not tested within, if they are not truly subjected to refinement, then their hearts will always be floating around outside. Having been refined to a certain point, you will see your own weaknesses and difficulties, you will see how much you are lacking and that you are unable to overcome the many problems you encounter, and you will see how great is your disobedience. Only during trials are people able to truly know their real states; trials make people better able to be perfected.

During his lifetime, Peter experienced refinement hundreds of times and underwent many painful ordeals. This refinement became the foundation of his supreme love of God, and the most significant experience of his entire life. That he was able to possess a supreme love of God was, in one sense, because of his resolve to love God; more importantly, however, it was because of the refinement and suffering that he underwent. This suffering became his guide on the path of loving God, and the thing that

was most memorable to him. If people do not undergo the pain of refinement when loving God, then their love is full of impurities and their own preferences; love such as this is full of the ideas of Satan, and fundamentally incapable of satisfying God's will. Having the resolve to love God is not the same as truly loving God. Even though all that they think of in their hearts is for the sake of loving and satisfying God, and even though their thoughts seem to be entirely devoted to God and devoid of any human ideas, yet when their thoughts are brought before God, He does not commend or bless such thoughts. Even when people have fully understood all truths—when they have come to know them all—this cannot be said to be a sign of loving God, it cannot be said that these people actually love God. Despite having understood many truths without undergoing refinement, people are incapable of putting these truths into practice; only during refinement can people understand the real meaning of these truths, only then can people genuinely appreciate their inner meaning. At that time, when they try again, they are able to put the truths into practice properly, and in accordance with God's will; at that time, their human ideas are lessened, their human corruption is reduced, and their human emotions are diminished; only at that time is their practice a true manifestation of the love of God. The effect of the truth of the love of God is not achieved through spoken knowledge or mental willingness, and nor can it be achieved simply by understanding that truth. It requires that people pay a price, that they undergo much bitterness during refinement, and only then will their love become pure and after God's own heart.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

Daily Words of God Excerpt 510

Faced with man's state and man's attitude toward God, God has done new work, allowing man to possess both knowledge of and obedience toward Him, and both love and testimony. Thus, man must experience God's refinement of him, as well as His judgment, dealing and pruning of him, without which man would never know God and would never be capable of truly loving and bearing witness to Him. God's refinement of man is not merely for the sake of a one-sided effect, but for the sake of a multi-faceted effect. Only in this way does God do the work of refinement in those who are willing to seek the truth, in order that their resolve and love be made perfect by God. To those who are willing to seek the truth and who yearn for God, nothing is more meaningful, or of greater assistance, than refinement such as this. God's disposition is not so easily known or understood by man, for God, in the end, is God. Ultimately, it is impossible for God to have the same disposition as man, and thus it is not easy for man to know His disposition. The truth is not inherently possessed by man, and is not easily understood by those who have been corrupted by Satan; man is devoid of the truth, and of the resolve to put the truth into practice, and if he does not suffer and is not refined or judged, then his resolve will never be made perfect. For all people, refinement is excruciating, and very difficult to accept—yet it is during refinement that God makes plain His righteous disposition to man, and makes public His requirements for man, and provides more enlightenment, and more actual pruning and dealing; through the comparison between the facts and the truth, He gives man a greater knowledge of himself and the truth, and gives man a greater understanding of God's will, thus allowing man to have a truer and purer love of God. Such are God's aims in carrying out refinement. All the work that God does in man has its own aims and significance; God does not do meaningless work, and nor does He do work that is without benefit to man. Refinement

does not mean removing people from before God, and nor does it mean destroying them in hell. Rather, it means changing man's disposition during refinement, changing his intentions, his old views, changing his love for God, and changing his whole life. Refinement is a real test of man, and a form of real training, and only during refinement can his love serve its inherent function.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

Daily Words of God Excerpt 511

If you believe in God, then you must obey God, put the truth into practice, and fulfill all of your duties. Additionally, you must understand the things you should experience. If you only experience being dealt with, being disciplined, and being judged, if you are only able to enjoy God but remain unable to feel when God is disciplining you or dealing with you—this is unacceptable. Perhaps in this instance of refinement, you are able to stand your ground, but this is still not enough; you must still keep marching forward. The lesson of loving God never stops and has no end. People see believing in God as something that is extremely simple, but once they gain some practical experience, they then realize that belief in God is not as simple as people imagine. When God works to refine man, man suffers. The greater a person's refinement, the greater their love of God will be, and the more of God's might will be revealed in them. Conversely, the less refinement a person receives, the less their love of God will grow, and the less God's might will be revealed in them. The greater such a person's refinement and pain and the more torment they experience, the deeper their love of God will grow, the more genuine their faith in God will become, and the more profound their knowledge of God will be. In your experiences, you will see people who suffer greatly as they are refined, who

are dealt with and disciplined much, and you will see that it is those people who have a deep love for God and a more profound and penetrating knowledge of God. Those who have not experienced being dealt with have but a superficial knowledge, and they can only say: “God is so good, He bestows grace upon people so that they can enjoy Him.” If people have experienced being dealt with and disciplined, then they are able to speak about the true knowledge of God. So the more wondrous God’s work in man is, the more valuable and significant it is. The more impenetrable it is to you and the more incompatible it is with your notions, the more God’s work is able to conquer you, gain you, and make you perfect. How great is the significance of God’s work! If God did not refine man in this way, if He did not work according to this method, then His work would be ineffectual and without significance. It was said in the past that God would select and gain this group, and make them complete in the last days; in this, there is extraordinary significance. The greater the work He carries out within you, the deeper and purer your love for God. The greater the work of God, the more man is able to grasp something of His wisdom and the deeper is man’s knowledge of Him. During the last days, six thousand years of God’s plan for management will come to an end. Can it really end easily? Once He conquers mankind, will His work be over? Can it be so simple? People indeed imagine that it is as simple as this, but what God does is not so simple. No matter what part of God’s work you care to mention, it all is unfathomable to man. If you were able to fathom it, then God’s work would be without significance or value. The work done by God is unfathomable; it is completely counter to your notions, and the more irreconcilable it is with your notions, the more it shows that God’s work is meaningful; if it were compatible with your notions, then it would be meaningless. Today, you feel that God’s work is so wondrous, and the more wondrous you feel it is,

the more you feel that God is unfathomable, and you see how great God's deeds are. If He only did some superficial, perfunctory work to conquer man and did nothing else afterward, then man would be incapable of beholding the significance of God's work. Although you are receiving a little refinement now, it is of great benefit to your growth in life; so it is of the utmost necessity for you to undergo such hardship. Today, you are receiving a little refinement, but afterward you will truly be able to behold the deeds of God, and ultimately you will say: "God's deeds are so wondrous!" These will be the words in your heart. Having experienced God's refinement for a while (the trial of the service-doers and the time of chastisement), some people ultimately said: "Believing in God is really difficult!" The fact that they used the words, "really difficult," shows that God's deeds are unfathomable, that God's work is possessed of great significance and value, and that His work is highly worthy of being treasured by man. If, after I have done so much work, you had not the slightest knowledge, then could My work still have value? It will make you say: "Service to God is really difficult, the deeds of God are so wondrous, and God truly is wise! God is so lovely!" If, after undergoing a period of experience, you are able to say such words, then this proves that you have gained God's work in you. One day, when you are spreading the gospel abroad and someone asks you: "How is your faith in God going?" you will be able to say: "God's actions are so marvelous!" They will feel that your words speak of real experiences. This is truly bearing witness. You will say that God's work is full of wisdom, and His work in you has truly convinced you and conquered your heart. You will always love Him because He is more than worthy of mankind's love! If you can speak to these things, then you can move people's hearts. All of this is bearing witness. If you are able to bear resounding witness, to move people to tears, that shows that you

truly are one who loves God, for you are able to testify to loving God, and through you, God's actions can be borne out in testimony. By your testimony, others are made to seek out God's work, to experience God's work, and in any environment they experience, they will be able to stand firm. This is the only genuine way of bearing witness, and this is exactly what is required of you now. You should see that God's work is extremely valuable and worthy of being treasured by people, that God is so precious and so abundant; He can not only speak, but also judge people, refine their hearts, bring them enjoyment, gain them, conquer them, and perfect them. From your experience you will see that God is very lovable. So how much do you love God now? Can you really say these things from your heart? When you are able to express these words from the depths of your heart, then you will be able to bear witness. Once your experience has reached this level you will be capable of being a witness for God, and you will be qualified. If you do not reach this level in your experience, then you will still be too far off. It is normal for people to show weaknesses during the process of refinement, but after refinement you should be able to say: "God is so wise in His work!" If you are truly able to attain a practical understanding of these words, then it will become something you cherish, and your experience will have value.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

Daily Words of God Excerpt 512

What should you pursue now? Whether or not you are capable of bearing witness for God's work, whether or not you are able to become a testimony and a manifestation of God, and whether or not you are fit to be used by Him—these are the things you should seek. How much work has God really done in you? How much have you seen, how much have you

touched? How much have you experienced, and tasted? Regardless of whether God has tested you, dealt with you, or disciplined you, His actions and His work have been carried out on you. But as a believer in God and as someone who is willing to pursue being perfected by Him, are you able to bear witness for God's work on the basis of your practical experience? Can you live out God's word through your practical experience? Are you able to provide for others through your own practical experience, and expend your whole life to bear witness for God's work? To bear witness to God's work, you must rely on your experience, knowledge, and the price you have paid. Only thus can you satisfy His will. Are you someone who bears witness to God's work? Do you have this aspiration? If you are able to bear witness to His name, and even more, to His work, and if you can live out the image that He requires of His people, then you are a witness for God. How do you actually bear witness for God? You do it by seeking and longing to live out God's word, and, by bearing witness with your words, allowing people to know His work and to see His actions. If you truly seek all of this, then God will perfect you. If all you seek is to be perfected by God and be blessed in the very end, then the perspective of your faith in God is not pure. You should be pursuing how to see God's deeds in real life, how to satisfy Him when He reveals His will to you, and seeking how you ought to bear witness to His wondrousness and wisdom, and how to bear witness for how He disciplines and deals with you. All of these are things you should now be pondering. If your love for God is solely so that you can share in God's glory after He perfects you, then it is still inadequate and cannot meet God's requirements. You need to be able to bear witness to God's work, satisfy His demands, and experience the work He has done on people in a practical way. Whether pain, tears, or sadness, you must experience all of these things in your practice. They are meant to perfect you as one who bears

witness for God. What is it, exactly, that now compels you to suffer and seek perfection? Is your present suffering truly for the sake of loving God and bearing witness for Him? Or is it for the sake of blessings of the flesh, for your future prospects and fate? All of your intentions, motivations, and the goals that you pursue must be rectified and cannot be guided by your own will. If one person seeks perfection to receive blessings and to reign in power, while another person pursues perfection to satisfy God, to bear practical witness to God's work, which of the two means of pursuit would you choose? If you were to choose the first, then you would still be too far away from God's standards. I once said that My actions would be openly known across the entire universe and that I would reign as King in the universe. On the other hand, what you have been entrusted with is to go out to bear witness to God's work, not to become kings and appear to the whole universe. Let God's deeds fill the cosmos and the firmament. Let everyone see them and acknowledge them. These words are spoken in relation to God Himself, and what human beings should do is to bear witness for God. How much of God do you know now? How much of God can you bear witness to? What is the purpose of God perfecting man? Once you understand God's will, how should you show consideration toward His will? If you are willing to be perfected and to bear witness to God's work through what you live out, if you have this driving force, then nothing is too difficult. What people need now is faith. If you have this driving force, then it is easy to let go of any negativity, passiveness, laziness and notions of the flesh, philosophies for living, rebellious disposition, emotions, and so forth.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

Daily Words of God Excerpt 513

While undergoing trials, it is normal for people to be weak, or to have negativity within them, or to lack clarity on God's will or their path for practice. But in any case, you must have faith in God's work, and not deny God, just like Job. Although Job was weak and cursed the day of his own birth, he did not deny that all things in human life were bestowed by Jehovah, and that Jehovah is also the One to take them all away. No matter how he was tested, he maintained this belief. In your experience, no matter what refinement you undergo through God's words, what God requires of mankind, in brief, is their faith and their love for Him. What He perfects by working in this way is people's faith, love, and aspirations. God does the work of perfection on people, and they cannot see it, cannot feel it; under such circumstances, your faith is required. People's faith is required when something cannot be seen by the naked eye, and your faith is required when you cannot let go of your own notions. When you do not have clarity about God's work, what is required of you is to have faith and to take a firm stance and stand witness. When Job reached this point, God appeared to him and spoke to him. That is, it is only from within your faith that you will be able to see God, and when you have faith God will perfect you. Without faith, He cannot do this. God will bestow upon you whatever you hope to gain. If you do not have faith, then you cannot be perfected and you will be unable to see God's actions, much less His omnipotence. When you have faith that you will see His actions in your practical experience, then God will appear to you, and He will enlighten and guide you from within. Without that faith, God will be unable to do that. If you have lost hope in God, how will you be able to experience His work? Therefore, only when you have faith and you do not harbor doubts toward God, only when you have true faith in Him no matter what He does, will He enlighten and illuminate you through your experiences, and only then will you be able to

see His actions. These things are all achieved through faith. Faith comes only through refinement, and in the absence of refinement, faith cannot develop. What does this word, “faith,” refer to? Faith is the genuine belief and the sincere heart that humans should possess when they cannot see or touch something, when God’s work does not align with human notions, when it is beyond human reach. This is the faith that I speak of. People are in need of faith during times of hardship and refinement, and faith is something that is followed by refinement; refinement and faith cannot be separated. No matter how God works, and no matter your environment, you are able to pursue life and seek the truth, and seek knowledge of God’s work, and have an understanding of His actions, and you are able to act according to the truth. Doing so is what it is to have true faith, and doing so shows that you have not lost faith in God. You can only have true faith in God if you are able to persist in pursuing the truth through refinement, if you are able to truly love God and do not develop doubts about Him, if no matter what He does you still practice the truth to satisfy Him, and if you are able to seek in the depths for His will and be considerate of His will. In the past, when God said that you would reign as a king, you loved Him, and when He openly showed Himself to you, you pursued Him. But now God is hidden, you cannot see Him, and troubles have come upon you—do you then now lose hope in God? So, you must at all times pursue life and seek to satisfy God’s will. This is called genuine faith, and this is the truest and most beautiful kind of love.

In the past, people would all come before God to make their resolutions, and they would say: “Even if no one else loves God, I must love Him.” But now, refinement comes upon you, and since this does not align with your notions, you lose faith in God. Is this genuine love? You have read many times about the deeds of Job—have you forgotten about

them? True love can only take shape from within faith. You develop real love for God through the refinements you undergo, and it is through your faith that you are able to be considerate of God's will in your practical experiences, and it is also through faith that you forsake your own flesh and pursue life; this is what people should do. If you do this, then you will be able to see God's actions, but if you lack faith, then you will be unable to see God's actions or to experience His work. If you want to be used and perfected by God, then you must be possessed of everything: the will to suffer, faith, endurance, obedience, and the ability to experience the work of God, grasp His will, be considerate of His sorrow, and so forth. Perfecting a person is not easy, and every single refinement that you experience requires your faith and love. If you want to be perfected by God, it is not enough to merely rush ahead on the path, nor is it enough to merely expend yourself for God. You must possess many things to be able to become someone who is perfected by God. When you face suffering, you must be able to lay aside concern for the flesh and to not make complaints against God. When God hides Himself from you, you must be able to have the faith to follow Him, to maintain your previous love without allowing it to falter or dissipate. No matter what God does, you must submit to His design and be prepared to curse your own flesh rather than make complaints against Him. When you are faced with trials, you must satisfy God, though you may weep bitterly or feel reluctant to part with some beloved object. Only this is true love and faith. No matter what your actual stature is, you must first possess both the will to suffer hardship and true faith, and you must also have the will to forsake the flesh. You should be willing to endure personal hardships and suffer losses to your personal interests in order to satisfy God's will. You must also be capable of feeling regret about yourself in your heart: In the past, you were unable to satisfy God, and now, you can regret yourself. You

must not be lacking in any of these regards—it is through these things that God will perfect you. If you cannot meet these criteria, then you cannot be perfected.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

Daily Words of God Excerpt 514

Someone who serves God should not only know how to suffer for Him; more than that, they should understand that the purpose of believing in God is to pursue a love of God. God makes use of you not just to refine you or for the sake of making you suffer, but rather He makes use of you so that you may know His actions, know the true significance of human life, and in particular, so that you may know that serving God is not an easy task. Experiencing God's work is not about enjoying grace, but rather about suffering for your love of Him. Since you enjoy God's grace, you must also enjoy His chastisement; you must experience all of this. You can experience God's enlightenment in you, and you can also experience how He deals with you and judges you. In this way, your experience will be comprehensive. God has carried out His work of judgment and chastisement upon you. God's word has dealt with you, but not only that; it has also enlightened and illuminated you. When you are negative and weak, God worries for you. All of this work is to let you know that everything about man is within God's orchestrations. You may think that believing in God is about suffering, or doing all manner of things for Him; you might think that the purpose of believing in God is so that your flesh may be at peace, or so that everything in your life runs smoothly, or so that you may be comfortable and at ease in all things. However, none of these are purposes that people should attach to their belief in God. If you believe for these purposes, then your perspective is incorrect, and it is simply

impossible for you to be perfected. God's actions, God's righteous disposition, His wisdom, His words, and His wondrousness and unfathomableness are all things people ought to understand. Having this understanding, you should use it to rid your heart of all personal demands, hopes, and notions. Only by eliminating these things can you meet the conditions demanded by God, and it is only by doing this that you can have life and satisfy God. The purpose of believing in God is to satisfy Him and to live out the disposition He requires, so that His actions and glory may be manifested through this group of unworthy people. This is the correct perspective for believing in God, and this is also the goal that you should seek. You should have the right viewpoint about believing in God and you should seek to obtain God's words. You need to eat and drink God's words and you must be able to live out the truth, and in particular you must be able to see His practical deeds, His wonderful deeds throughout the entire universe, as well as the practical work He does in the flesh. People can, through their practical experiences, appreciate just how God does His work on them and what His will is toward them. The purpose of all of this is to eliminate people's corrupt satanic disposition. Having cast out all the uncleanliness and unrighteousness inside you, and having cast off your wrong intentions, and having developed true faith in God—only with true faith can you truly love God. You can only genuinely love God on the foundation of your belief in Him. Can you achieve love for God without believing in Him? Since you believe in God, you cannot be muddle-headed about it. Some people become full of vigor as soon as they see that faith in God will bring them blessings, but then lose all energy as soon as they see that they have to suffer refinements. Is that believing in God? Ultimately, you must achieve complete and utter obedience before God in your faith. You believe in God but still have demands of Him, have many religious

notions you cannot put down, personal interests you cannot let go of, and still you seek blessings of the flesh and want God to rescue your flesh, to save your soul—these are all behaviors of people who have the wrong perspective. Even though people with religious beliefs have faith in God, they do not seek to change their dispositions and do not pursue knowledge of God, but rather seek only the interests of their flesh. Many among you have faiths that belong in the category of religious convictions; this is not true faith in God. To believe in God, people must possess a heart that is prepared to suffer for Him and the will to give themselves up. Unless people meet these two conditions, their faith in God is not valid, and they will not be able to achieve change in their disposition. Only people who genuinely pursue the truth, seek knowledge of God, and pursue life are those who truly believe in God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

Daily Words of God Excerpt 515

The purpose of the work of refinement is primarily to perfect people's faith. In the end, what is achieved is that you want to leave but, at the same time, you cannot; some people are still able to have faith even when they are bereft of the tiniest shred of hope; and people no longer have hope at all regarding their own future prospects. Only at this time will God's refinement be finished. Man still has not reached the stage of hovering between life and death, and they have not tasted death, so the process of refinement is not yet finished. Even those who were at the step of the service-doers were not refined to the utmost. Job underwent extreme refinement, and he had nothing to rely on. People must undergo refinements to the point that they have no hope and nothing to rely on—only this is true refinement. During the time of the service-doers, if your heart was always

quiet before God, and if no matter what He did and no matter what His will for you was, you always obeyed His arrangements, then at the end of the road you would understand everything that God had done. You undergo the trials of Job, and at the same time you undergo the trials of Peter. When Job was tested, he stood witness, and in the end, Jehovah was revealed to him. Only after he stood witness was he worthy of seeing the face of God. Why is it said: "I hide from the land of filth but show Myself to the holy kingdom"? That means that only when you are holy and stand witness can you have the dignity to see the face of God. If you cannot stand witness for Him, you do not have the dignity to see His face. If you retreat or make complaints against God in the face of refinements, thus failing to stand witness for Him and becoming Satan's laughing stock, then you will not gain the appearance of God. If you are like Job, who in the midst of trials cursed his own flesh and did not complain against God, and was able to detest his own flesh without complaining or sinning through his words, then you will be standing witness. When you undergo refinements to a certain degree and can still be like Job, utterly obedient in front of God and without other requirements of Him or your own notions, then God will appear to you. Now God does not appear to you because you have so many of your own notions, personal prejudices, selfish thoughts, individual requirements and fleshly interests, and you are not worthy of seeing His face. Were you to see God, you would measure Him through your own notions and, in so doing, He would be nailed to the cross by you. If many things come upon you that do not align with your notions but yet you are able to put them aside and gain knowledge of God's actions from these things, and if in the midst of refinements you reveal your heart of love for God, then this is standing witness. If your home is peaceful, you enjoy comforts of the flesh, no one is persecuting you, and your brothers and sisters in the church obey

you, can you display your heart of love for God? Can this situation refine you? It is only through refinement that your love for God can be shown, and it is only through things occurring that do not align with your notions that you can be perfected. With the service of many contrary and negative things, and by employing all sorts of Satan's manifestations—its actions, its accusations, its disturbances and deceptions—God shows you Satan's hideous face clearly, and thereby perfects your ability to distinguish Satan, that you may hate Satan and forsake it.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

Daily Words of God Excerpt 516

Your many experiences of failure, of weakness, your times of negativity, can all be said to be God's trials. This is because everything comes from God, and all things and events are in His hands. Whether you fail or whether you are weak and you stumble, it all rests on God and is within His grasp. From God's perspective, this is a trial of you, and if you cannot recognize that, it will become temptation. There are two kinds of states that people should recognize: One comes from the Holy Spirit, and the likely source of the other is Satan. One is a state in which the Holy Spirit illuminates you and allows you to know yourself, to detest and feel regret about yourself and to be able to have genuine love for God, to set your heart on satisfying Him. The other is a state in which you know yourself, but you are negative and weak. It could be said that this state is God's refinement, and also that it is Satan's temptation. If you recognize that this is God's salvation of you and if you feel that you are now deeply in His debt, and if from now on you try to repay Him and no longer fall into such depravity, if you put your effort into eating and drinking His words, and if you always consider yourself to be lacking, and have a heart of

longing, then this is God's trial. After the suffering has ended and you are once again moving forward, God will still lead, illuminate, enlighten, and nourish you. But if you do not recognize it and you are negative, simply abandoning yourself to despair, if you think in this way, then Satan's temptation will have come upon you. When Job underwent trials, God and Satan were betting with each other, and God allowed Satan to afflict Job. Even though it was God testing Job, it was actually Satan that came upon him. For Satan, it was tempting Job, but Job was on God's side. If that had not been the case, then Job would have fallen into temptation. As soon as people fall into temptation, they fall into danger. Undergoing refinement can be said to be a trial from God, but if you are not in a good state, it can be said to be temptation from Satan. If you are not clear about the vision, Satan will accuse you and obscure you in the aspect of vision. Before you know it, you will fall into temptation.

If you do not experience the work of God, then you will never be able to be perfected. In your experience, you must also enter into the details. For example, what things lead you to develop notions and an excess of motives, and what kind of suitable practices do you have to address these problems? If you can experience God's work, this means that you have stature. If you only appear to have vigor, this is not true stature and you absolutely will not be able to stand firm. Only when you are able to experience God's work and you are able to experience and ponder it at any time and in any place, when you are able to leave the shepherds and live independently in reliance upon God, and you are able to see God's actual actions—only then will God's will be achieved. Right now, most people do not know how to experience, and when they encounter an issue, they do not know how to take care of it; they are incapable of experiencing God's work, and they cannot lead a spiritual life. You must take God's words and work into your practical life.

Sometimes God gives you a certain type of feeling, a feeling that causes you to lose your inner enjoyment and lose God's presence, such that you are plunged into darkness. This is a type of refinement. Whenever you do anything, it always goes awry, or you hit a wall. This is God's discipline. Sometimes, when you do something that is disobedient and rebellious toward God, nobody else may know of it—but God does. He will not let you off, and He will discipline you. The work of the Holy Spirit is very detailed. He very carefully observes people's every word and action, their every act and move, and their every thought and idea so that people can gain internal awareness of these things. You do something once and it goes awry, you do something again and it still goes awry, and gradually you will come to understand the work of the Holy Spirit. Through many times of being disciplined, you will know what to do to be in line with God's will and what is not in line with His will. In the end, you will have accurate responses to the Holy Spirit's guidance from within you. Sometimes you will be rebellious and you will be rebuked by God from within. This all comes from God's discipline. If you do not treasure God's word, if you slight His work, then He will pay you no mind. The more seriously you take God's words, the more He will enlighten you. Right now, there are some people in the church who have a muddled and confused faith, and they do a lot of inappropriate things and act without discipline, and so the work of the Holy Spirit cannot be clearly seen in them. Some people leave their duties behind for the sake of earning money, going out to run a business without being disciplined; that kind of person is in even more danger. Not only do they not currently have the work of the Holy Spirit, but in the future, they will be difficult to perfect. There are many people in whom the work of the Holy Spirit cannot be seen and in whom God's discipline cannot be seen. They are those who are not clear on God's will and who do not know His

work. Those who can stand steady in the midst of refinements, who follow God no matter what He does, and at the very least are able to not leave, or achieve 0.1% of what Peter achieved are doing fine, but they have no value in terms of God making use of them. Many people understand things quickly, have true love for God, and can exceed Peter's level, and God does the work of perfection on them. Discipline and enlightenment come to such people, and if there is something in them that does not accord with God's will, they can cast it off at once. Such people are gold, silver, and precious stones—their value is most high! If God has done many kinds of work but you are still like sand or stone, then you are worthless!

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Daily Words of God Excerpt 517

God's work in the country of the great red dragon is marvelous and unfathomable. He will perfect one group of people and cast out some others, for there are all kinds of people in the church—there are those who love the truth, and those who do not; there are those who experience God's work, and those who do not; there are those who do their duty, and those who do not; there are those who testify for God, and those who do not—and a portion of them are nonbelievers and evil men, and they will certainly be cast out. If you do not clearly know the work of God, then you will be negative; this is because God's work can only be seen in a minority of people. At this time, it will become clear who truly loves God and who does not. Those who truly love God have the work of the Holy Spirit, while those who do not truly love Him will be revealed through each step of His work. They will become those who are to be cast out. These people will be revealed over the course of the work of conquest, and they are people who have no value for being perfected. Those who have been perfected have

been gained by God in their entirety, and are capable of loving God like Peter did. Those who have been conquered do not have spontaneous love, but only passive love, and they are forced to love God. Spontaneous love is developed through understanding gained through practical experience. This love occupies a person's heart and makes them voluntarily devoted to God; God's words become their foundation and they are able to suffer for God. Of course, these are things possessed by someone who has been perfected by God. If you only seek to be conquered, then you cannot bear witness for God; if God only achieves His goal of salvation through conquering people, then the step of the service-doers would finish the job. However, conquering people is not God's final goal, which is to perfect people. So rather than say that this stage is the work of conquest, say that it is the work of perfecting and casting out. Some people have not been fully conquered, and in the course of conquering them, a group of people will be perfected. These two pieces of work are carried out in unison. People have not departed even throughout such a long period of work, and this shows that the goal of conquering has been achieved—this is a fact of being conquered. Refinements are not for the sake of being conquered, but for the sake of being perfected. Without refinements, people could not be perfected. So refinements are truly valuable! Today one group of people is being perfected and gained. The ten blessings mentioned previously were all aimed at those who have been perfected. Everything about changing their image on the earth is aimed at those who have been perfected. Those who have not been perfected are not qualified to receive the promises of God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

Daily Words of God Excerpt 518

To believe in God and know God is ordained by Heaven and acknowledged by earth, and today—during an age when God incarnate is doing His work in person—is an especially good time to know God. Satisfying God is something that is achieved by building on the foundation of understanding God's will, and in order to understand God's will, it is necessary to have some knowledge of God. This knowledge of God is the vision that one who believes in God must have; it is the basis of man's belief in God. In the absence of this knowledge, man's belief in God would exist in a vague state, in the midst of empty theory. Even if it is the resolution of people like this to follow God, they will gain nothing. All those who gain nothing in this stream are the ones who will be cast out—they are all freeloaders. Whichever step of God's work you experience, you should be accompanied by a mighty vision. Otherwise, it would be difficult for you to accept each step of new work, because the new work of God lies beyond man's capacity to imagine, and is outside the bounds of his conception. So, without a shepherd to tend to man, without a shepherd to engage in fellowship about visions, man is incapable of accepting this new work. If man cannot receive visions, then he cannot receive the new work of God, and if man cannot obey God's new work, then man will be unable to understand God's will, and so his knowledge of God will amount to nothing. Before man carries out the word of God, he must know the word of God; that is, he must understand God's will. Only in this way can God's word be carried out accurately and in accordance with God's will. This is something that everyone who seeks the truth must possess, and it is also the process that everyone who tries to know God must undergo. The process of coming to know the word of God is the process of coming to know God and the work of God. So, knowing visions not only refers to knowing the humanity of God incarnate, but also includes knowing the word and the

work of God. From the word of God people come to understand God's will, and from the work of God they come to know God's disposition and what God is. Belief in God is the first step to knowing God. The process of advancing from this initial belief in God to the most profound belief in Him is the process of coming to know God, the process of experiencing the work of God. If you only believe in God for the sake of believing in God, and not for the sake of coming to know Him, then there is no reality to your faith, and your faith cannot become pure—of this there is no doubt. If, during the process by which man experiences God's work, he gradually comes to know God, then his disposition will gradually change, and his belief will become increasingly true. In this way, when man achieves success in his belief in God, he will have completely gained God. The reason why God went to such great lengths to become flesh for the second time to do His work in person was so that man would be able to know Him and to see Him. Knowing God[a] is the final effect to be achieved at the conclusion of God's work; it is the last requirement God makes of mankind. The reason why He does this is for the sake of His final testimony; He does this work in order that man may finally and completely turn to Him. Man can only come to love God by knowing God, and to love God he must know God. No matter how he seeks, or what he seeks to gain, he must be able to achieve knowledge of God. Only in this way can man satisfy God's heart. Only by knowing God can man have true faith in God, and only by knowing God can he truly revere and obey God. Those who do not know God will never arrive at true obedience and reverence of God. Knowing God includes knowing His disposition, understanding His will, and knowing what He is. Yet whichever aspect one comes to know, each one requires man to pay a price and requires the will to obey, without which no one would be able to continue following to the end. The work of God is too

incompatible with the notions of man. God's disposition and what God is are too difficult for man to know, and everything that God says and does is too incomprehensible for man: If man wishes to follow God and yet is unwilling to obey Him, then man will gain nothing. From the creation of the world until today, God has done much work that is incomprehensible to man and that man has found hard to accept, and God has said much that makes the notions of man difficult to heal. But He has never ceased His work on account of man's having too many difficulties; rather, He has carried on working and speaking, and even though great numbers of "warriors" have fallen by the wayside, He is still doing His work, and continues without intermission to choose one group after another of people who are willing to submit to His new work. He has no pity for those fallen "heroes," and instead treasures those who accept His new work and words. But to what end does He work in this way, step-by-step? Why is He always casting out some people and choosing others? Why is it that He always employs such a method? The aim of His work is to allow man to know Him, and thus be gained by Him. The principle of His work is to work on those who are able to submit to the work He does today, and not to work on those who submit to the work He has done in the past while opposing the work He does today. Herein lies the reason why He has been casting out so many people.

The effects of the lesson of coming to know God cannot be achieved in one or two days: Man must accumulate experiences, undergo suffering, and attain true submission. First of all, start from the work and the words of God. It is imperative that you understand what is included in the knowledge of God, how to achieve this knowledge, and how to see God in your experiences. This is what everyone must do when they have yet to know God. No one can grasp the work and the words of God in one fell swoop,

and no one can achieve knowledge of God's entirety within a short time. There is a necessary process of experience, without which no one would be able to know God or to follow Him sincerely. The more work God does, the more man knows Him. The more at odds the work of God is with man's notions, the more man's knowledge of Him is renewed and deepened. If the work of God were to remain forever fixed and unchanging, then there would not be much to man's knowledge of Him. Between the time of creation and the present, what God did during the Age of Law, what He did during the Age of Grace, and what He does during the Age of Kingdom—you must be crystal clear about these visions. You must know the work of God.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Footnotes:

a. The original text reads "The work of knowing God."

Daily Words of God Excerpt 519

Man experiences God's work, comes to know himself, purges away his corrupt disposition, and seeks growth in life, all for the sake of knowing God. If you only seek to know yourself and to deal with your own corrupt disposition, but have no knowledge of what work God does upon man, of how great His salvation is, or of how you experience God's work and witness His deeds, then this experience of yours is fatuous. If you think that one's life has attained maturity just because one is able to put the truth into practice and to endure, this means that you have still not grasped the true meaning of life or God's purpose in perfecting man. One day, when you are in the religious churches, among members of the Repentance Church or of the Life Church, you will come across many devout people, whose prayers contain "visions" and who, in their pursuit of life, feel touched and are

guided by words. Furthermore, they are able in many matters to endure and to forsake themselves, and not to be led by the flesh. At that time, you will not be able to tell the difference: You will believe that everything they do is right, is the natural expression of life, and that it is a great pity that the name that they believe in is wrong. Are not such views foolish? Why is it said that many people have no life? Because they do not know God, and thus it is said that they have no God in their hearts, and have no life. If your belief in God has reached a point where you are capable of thoroughly knowing the deeds of God, the reality of God, and every stage of God's work, then you are possessed of the truth. If you do not know the work and the disposition of God, then there is still something missing in your experience. How Jesus carried out that stage of His work, how this stage is being carried out, how God did His work in the Age of Grace and what work was done, what work is being done in this stage—if you do not have a thorough knowledge of these things, then you will never feel assured and you will always be insecure. If, after a period of experience, you are able to know the work done by God and every step of His work, and if you have gained thorough knowledge of God's aims in speaking His words, and why so many words He has spoken have not been fulfilled, then you may boldly and without holding back pursue the road ahead, free from worry and refinement. You should see by what means God achieves so much of His work. He uses the words He speaks, refining man and transforming his notions by means of many different kinds of words. All the suffering that you have endured, all the refinement that you have undergone, the dealing that you have accepted within you, the enlightenment that you have experienced—these have all been achieved by means of the words God has spoken. On what account does man follow God? He follows because of the words of God! The words of God are deeply mysterious, and they can

moreover move man's heart, reveal things buried deep within it, make him know things that happened in the past, and allow him to penetrate into the future. So man endures suffering because of God's words, and is also made perfect because of God's words: Only at this time does man follow God. What man should do in this stage is accept the words of God, and regardless of whether he is made perfect or subjected to refinement, the words of God are what is key. This is the work of God, and this is also the vision that man should know today.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

Entry Into Life V

Daily Words of God Excerpt 520

During his time following Jesus, Peter formed many opinions of Him and always judged Him from his own perspective. Although Peter had a certain degree of understanding of the Spirit, his understanding was somewhat unclear, which is why he said: “I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit.” He did not understand the things Jesus did and lacked clarity about them. After following Him for some time, Peter grew interested in what He did and said, and in Jesus Himself. He came to feel that Jesus inspired both affection and respect; he liked to associate with Him and stay beside Him, and listening to Jesus’ words rendered him supply and aid. During the time he followed Jesus, Peter observed and took to heart everything about His life: His actions, words, movements, and expressions. He gained a deep understanding that Jesus was not like ordinary men. Although His human appearance was exceedingly normal, He was full of love, compassion, and tolerance for man. Everything He did or said was of great aid to others, and Peter saw and gained things he had never before seen nor possessed from Jesus. He saw that although Jesus had neither a grand stature nor any unusual humanity, He had a truly extraordinary and uncommon air about Him. Although Peter couldn’t fully explain it, he could see that Jesus acted differently from everyone else, for the things He did were very different from that of normal men. From his time in contact with Jesus, Peter also saw that His character was different from that of an ordinary man. He always acted steadily and never with haste, never exaggerated nor underplayed a subject, and He conducted His life in a way that revealed a character which was both normal and admirable. In conversation, Jesus

spoke plainly and with grace, communicating always in a cheerful yet serene manner—and yet never did He lose His dignity while carrying out His work. Peter saw that Jesus was sometimes taciturn, while other times He spoke incessantly. Sometimes He was so happy that He appeared like a frisking and frolicking dove, and other times He was so sad that He did not talk at all, appearing laden with grief as though He were a worn and weary mother. At times He was filled with anger like a brave soldier charging off to kill an enemy or, on some occasions, He even resembled a roaring lion. Sometimes He laughed; other times He prayed and wept. No matter how Jesus acted, Peter grew to have boundless love and respect for Him. Jesus' laughter filled him with happiness, His sorrow plunged him into grief, His anger frightened him, while His mercy, forgiveness, and the strict demands He made of people made him come to truly love Jesus and develop a true reverence and longing for Him. Of course, it was not until after Peter had lived alongside Jesus for a number of years that he gradually came to realize all of this.

—The Word, Vol. 1. The Appearance and Work of God. How Peter Came to Know Jesus

Daily Words of God Excerpt 521

There was a climax in Peter's experiences, when his body was almost totally broken, but Jesus still gave him encouragement within. And one time, Jesus appeared to Peter. When Peter was in tremendous suffering and felt that his heart was broken, Jesus instructed him: "You were with Me on earth, and I was here with you. And though before we were together in heaven, it is, after all, of the spiritual world. Now I am returned to the spiritual world, and you are on earth, for I am not of earth, and though you too are not of earth, you have to fulfill your function on earth. As you are a servant, you must fulfill your duty." Hearing that he would be able to return to God's side gave Peter comfort. At that time, Peter was in such agony that

he was almost bedridden; he felt remorse to the point of saying: “I am so corrupted that I am unable to satisfy God.” Jesus appeared to him and said: “Peter, could it be that you have forgotten the resolution you once made before Me? Have you really forgotten everything I said? Have you forgotten the resolution you made to Me?” Seeing that it was Jesus, Peter rose from his bed, and Jesus comforted him thus: “I am not of the earth, I have already told you—this you must understand, but have you forgotten something else I told you? ‘You are also not of the earth, not of the world.’ Right now, there is work that you need to do. You cannot be grieved like this. You cannot suffer like this. Although men and God cannot coexist in the same world, I have My work and you have yours, and one day when your work is finished, we will be together in one realm, and I will lead you to be with Me forever.” Peter was comforted and reassured after hearing these words. He knew that this suffering was something he had to endure and experience, and from then on, he was inspired. Jesus specially appeared to him at every key moment, giving him special enlightenment and guidance, and He did much work on him. And what did Peter regret the most? Not long after Peter had said “You are the Son of the living God,” Jesus posited another question to Peter (although it is not recorded in the Bible this way). Jesus asked him: “Peter! Have you ever loved Me?” Peter understood what He meant, and said: “Lord! I once loved the Father in heaven, but I admit I have never loved You.” Jesus then said: “If people do not love the Father in heaven, how can they love the Son on earth? And if people do not love the Son sent by God the Father, how can they love the Father in heaven? If people truly love the Son on earth, then they truly love the Father in heaven.” When Peter heard these words, he realized what he had been lacking. He always felt remorse to the point of tears over his words “I once loved the Father in heaven, but I have never loved You.” After the

resurrection and ascension of Jesus, he felt even more remorse and grief over these words. Recalling his past work and his present stature, he would often come before Jesus in prayer, always feeling regret and indebted due to having not met God's will and not measuring up to God's standards. These issues became his biggest burden. He said: "One day I will dedicate to You everything I have and everything I am, and I will give You whatever is most valuable." He said: "God! I have only one faith and only one love. My life is worth nothing, and my body is worth nothing. I have only one faith and only one love. I have faith in You in my mind and love for You in my heart; these two things only have I to give to You, and nothing else." Peter was greatly encouraged by Jesus' words, because before Jesus was crucified, He had told Peter: "I am not of this world, and you too are not of this world." Later, when Peter reached a point of great pain, Jesus reminded him: "Peter, have you forgotten? I am not of the world, and it was only for My work that I departed earlier. You too are not of the world, have you really forgotten? I have told you twice, do you not remember?" Hearing this, Peter said: "I have not forgotten!" Jesus then said: "You once spent a happy time gathered with Me in heaven and a period of time by My side. You miss Me, and I miss you. Although the creations are not worth mentioning in My eyes, how can I not love one who is innocent and lovable? Have you forgotten My promise? You must accept My commission on earth; you must fulfill the task I entrusted to you. One day I will certainly lead you to be by My side." After hearing this, Peter became even more encouraged and received even greater inspiration, such that when he was on the cross, he was able to say: "God! I cannot love You enough! Even if You ask me to die, I still cannot love You enough. Wherever You send my soul, whether or not You fulfill Your past promises, whatever You do afterward, I love You and believe in You." What he held onto was his faith, and true love.

Daily Words of God Excerpt 522

Now you should be able to clearly see the precise path that Peter took. If you can clearly see Peter's path, then you will be certain about the work being done today, so you will not complain or be passive, or long for anything. You should experience Peter's mood at the time: He was stricken with sorrow; he no longer asked for a future or any blessings. He did not seek profit, happiness, fame, or fortune in the world; he only sought to live the most meaningful life, which was to repay God's love and dedicate what he held utterly most precious to God. Then he would be satisfied in his heart. He often prayed to Jesus with the words: "Lord Jesus Christ, I once loved You, but I never truly loved You. Though I said I had faith in You, I never loved You with a true heart. I only looked up to You, adored You, and missed You, but I never loved You nor truly had faith in You." He constantly prayed to make his resolution, and he was always encouraged by the words of Jesus and drew motivation from them. Later, after a period of experience, Jesus tested him, provoking him to yearn for Him further. He said: "Lord Jesus Christ! How I miss You, and long to look upon You. I lack too much, and cannot make up for Your love. I beg You to soon take me away. When will You have need of me? When will You take me away? When will I once again look upon Your face? I do not wish to live any longer in this body, to continue becoming corrupted, nor do I wish to rebel any further. I am ready to dedicate all I have to You as soon as I can, and I do not wish to sadden You any further." This is how he prayed, but he did not know at the time what Jesus would perfect in him. During the agony of his test, Jesus appeared to him again and said: "Peter, I wish to make you perfect, such that you become a piece of fruit, one that is the crystallization of My perfection of you, and which I will enjoy. Can you truly testify for

Me? Have you done what I ask you to do? Have you lived out the words I have spoken? You once loved Me, but though you loved Me, have you lived Me out? What have you done for Me? You recognize that you are unworthy of My love, but what have you done for Me?" Peter saw that he had done nothing for Jesus and remembered his previous oath to give his life to God. And so, he no longer complained, and his prayers from then on grew much better. He prayed, saying: "Lord Jesus Christ! I once left You, and You too once left me. We have spent time apart, and time together in company. Yet You love me more than all else. I have repeatedly rebelled against You and repeatedly grieved You. How can I forget such things? I am always bearing in mind and never forget the work You have done on me and what You have entrusted me with. I have done everything that I can for the work You have done on me. You know what I can do, and You further know what role I can play. I wish to submit to Your orchestrations, and I will dedicate everything I have to You. Only You know what I can do for You. Although Satan fooled me so much and I rebelled against You, I believe You do not remember me for those transgressions and that You do not treat me based on them. I wish to dedicate my entire life to You. I ask for nothing, and neither do I have other hopes or plans; I only wish to act according to Your intention and to do Your will. I will drink from Your bitter cup, and I am Yours to command."

You must be clear about the path you walk; you must be clear about the path you will take in the future, what it is that God will make perfect, and what has been entrusted to you. One day, perhaps, you will be tested and, when that time comes, if you are able to draw inspiration from Peter's experiences, it will show that you are truly walking Peter's path. Peter was commended by God for his true faith and love and for his loyalty to God. And it was for his honesty and longing for God in his heart that God made

him perfect. If you truly have the same love and faith as Peter, then Jesus will surely make you perfect.

—The Word, Vol. 1. The Appearance and Work of God. How Peter Came to Know Jesus

Daily Words of God Excerpt 523

When he was being chastised by God, Peter prayed, "O God! My flesh is disobedient, and You chastise me and judge me. I rejoice in Your chastisement and judgment, and even if You do not want me, in Your judgment I behold Your holy and righteous disposition. When You judge me, so that others may behold Your righteous disposition in Your judgment, I feel content. If it can express Your disposition and allow Your righteous disposition to be seen by all creatures, and if it can make my love for You more pure, that I can attain the likeness of one who is righteous, then Your judgment is good, for such is Your gracious will. I know that there is still much in me that is rebellious, and that I am still not fit to come before You. I wish for You to judge me even more, whether through a hostile environment or great tribulations; no matter what You do, to me it is precious. Your love is so profound, and I am willing to lay myself at Your mercy without the slightest complaint." This is Peter's knowledge after he experienced the work of God, and it is also a testimony to his love of God. Today, you have already been conquered—but how is this conquest expressed in you? Some people say, "My conquest is the supreme grace and exaltation of God. Only now do I realize that the life of man is hollow and without significance. Man spends his life rushing about, producing and raising generation after generation of children, and is ultimately left with nothing. Today, only after being conquered by God have I seen that there is no value to living in this way; it really is a meaningless life. I may as well die and be done with it!" Can such people who have been conquered be gained by God? Can they become specimens and models? Such people are

a lesson in passiveness; they have no aspirations, and do not strive to improve themselves. Even though they count as having been conquered, such passive people are incapable of being made perfect. Near the end of his life, after he had been made perfect, Peter said, “O God! If I were to live a few more years, I would wish to achieve a purer and deeper love of You.” When he was about to be nailed to the cross, in his heart he prayed, “O God! Your time has now arrived; the time You prepared for me has arrived. I must be crucified for You, I must bear this testimony to You, and I hope that my love can satisfy Your requirements, and that it can become purer. Today, to be able to die for You, and be nailed to the cross for You, is comforting and reassuring to me, for nothing is more gratifying to me than to be able to be crucified for You and satisfy Your wishes, and to be able to give myself to You, to offer up my life to You. O God! You are so lovely! Were You to allow me to live, I would be even more willing to love You. As long as I am alive, I will love You. I wish to love You more deeply. You judge me, and chastise me, and try me because I am not righteous, because I have sinned. And Your righteous disposition becomes more apparent to me. This is a blessing to me, for I am able to love You more deeply, and I am willing to love You in this way even if You do not love me. I am willing to behold Your righteous disposition, for this makes me more able to live out a life of meaning. I feel that my life now is more meaningful, for I am crucified for Your sake, and it is meaningful to die for You. Yet still I do not feel satisfied, for I know too little of You, I know that I cannot completely fulfill Your wishes, and have repaid You too little. In my life, I have been incapable of returning my entirety to You; I am far from that. As I look back at this moment, I feel so indebted to You, and I have but this moment to make up for all of my mistakes and all the love that I have not repaid You.”

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 524

Man must pursue to live out a life of meaning, and should not be satisfied with his current circumstances. To live out the image of Peter, he must possess the knowledge and experiences of Peter. Man must pursue things that are higher and more profound. He must pursue a deeper, purer love of God, and a life that has value and meaning. Only this is life; only then will man be the same as Peter. You must focus on being proactive toward your entry on the positive side, and must not submissively allow yourself to backslide for the sake of momentary ease while ignoring more profound, more specific, and more practical truths. Your love must be practical, and you must find ways to free yourself from this depraved, carefree life that is no different from an animal's. You must live out a life of meaning, a life of value, and you must not fool yourself or treat your life like a toy to be played with. For everyone who aspires to love God, there are no unobtainable truths and no justice for which they cannot stand firm. How should you live your life? How should you love God, and use this love to satisfy His desire? There is no greater matter in your life. Above all, you must have such aspirations and perseverance, and should not be like those who are spineless, those who are weaklings. You must learn how to experience a meaningful life and experience meaningful truths, and should not treat yourself perfunctorily in that way. Without you realizing it, your life will pass you by; after that, will you have another opportunity to love God? Can man love God after he is dead? You must have the same aspirations and conscience as Peter; your life must be meaningful, and you must not play games with yourself. As a human being, and as a person who pursues God, you must be able to carefully consider how you treat your life,

how you should offer yourself to God, how you should have a more meaningful faith in God, and how, since you love God, you should love Him in a way that is more pure, more beautiful, and more good. Today, you cannot only be content with how you are conquered, but must also consider the path that you will walk in the future. You must have aspirations and the courage to be made perfect, and should not always think yourself incapable. Does the truth have favorites? Can the truth deliberately oppose people? If you pursue the truth, can it overwhelm you? If you stand firm for justice, will it knock you down? If it is truly your aspiration to pursue life, can life elude you? If you are without the truth, that is not because the truth ignores you, but because you stay away from the truth; if you cannot stand fast for justice, that is not because there is something wrong with justice, but because you believe it is out of line with the facts; if you have not gained life after pursuing it for many years, that is not because life has no conscience toward you, but because you have no conscience toward life, and have driven away life; if you live in the light, and have been incapable of gaining the light, that is not because the light is unable to illuminate you, but because you have not paid any attention to the existence of the light, and so the light has quietly departed from you. If you do not pursue, then it can only be said that you are worthless trash, and have no courage in your life, and do not have the spirit to resist the forces of darkness. You are too weak! You are unable to escape the forces of Satan that lay siege to you, and are only willing to lead this kind of safe and secure life and die in ignorance. What you should achieve is your pursuit of being conquered; this is your bounden duty. If you are content to be conquered, then you drive out the existence of the light. You must suffer hardship for the truth, you must give yourself to the truth, you must endure humiliation for the truth, and to gain more of the truth you must undergo more suffering. This

is what you should do. You must not throw away the truth for the sake of a peaceful family life, and you must not lose your life's dignity and integrity for the sake of momentary enjoyment. You should pursue all that is beautiful and good, and you should pursue a path in life that is more meaningful. If you lead such a vulgar life, and do not pursue any objectives, do you not waste your life? What can you gain from such a life? You should forsake all enjoyments of the flesh for the sake of one truth, and should not throw away all truths for the sake of a little enjoyment. People like this have no integrity or dignity; there is no meaning to their existence!

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 525

God chastises and judges man because it is required by His work, and, moreover, because it is needed by man. Man needs to be chastised and judged, and only then can he achieve the love of God. Today, you have been utterly convinced, but when you encounter the slightest setback, you are in trouble; your stature is still too small, and you still need to experience more of such chastisement and judgment in order to achieve a deeper knowledge. Today, you have some reverence for God, and you fear God, and you know He is the true God, but you do not have a great love of Him, much less have you achieved a pure love; your knowledge is too superficial, and your stature is still insufficient. When you truly encounter an environment, you still have not borne witness, too little of your entry is proactive, and you have no idea how to practice. Most people are passive and inactive; they only secretly love God in their hearts, but have no way of practice, nor are they clear about what their goals are. Those who have been made perfect not only possess normal humanity, but are possessed of truths that exceed the measures of conscience, that are higher than the standards of

conscience; they not only use their conscience to pay back God's love, but, more than that, they have known God, and have seen that God is lovely, and worthy of man's love, and that there is so much to love in God; man cannot help but love Him! The love for God of those who have been made perfect is in order to fulfill their own personal aspirations. Theirs is a spontaneous love, a love that asks for nothing in return, and which is not a transaction. They love God because of nothing other than their knowledge of Him. Such people care not whether God bestows graces upon them, and are content with nothing more than to satisfy God. They do not strike bargains with God, nor do they measure their love of God by conscience: "You have given to me, thus I love You in return; if You do not give to me, then I have nothing for You in return." Those who have been made perfect always believe that: "God is the Creator, and He carries out His work upon us. Since I have this opportunity, condition, and qualification to be made perfect, my pursuit should be to live out a life of meaning, and I should satisfy Him." It is just like that which was experienced by Peter: When he was at his weakest, he prayed to God and said, "O God! Regardless of the time or place, You know that I always remember You. No matter the time or place, You know that I want to love You, but my stature is too small, I am too weak and powerless, my love is too limited, and my sincerity toward You is too meager. Compared to Your love, I am simply unfit to live. I wish only that my life is not in vain, and that I can not only repay Your love, but, moreover, that I can devote all I have to You. If I can satisfy You, then as a creature, I shall have peace of mind, and will ask for nothing more. Although I am weak and powerless now, I will not forget Your exhortations, and I will not forget Your love. Now I am doing nothing more than repaying Your love. O God, I feel awful! How can I give back the love in my heart to You, how can I do all I can, and be able to fulfill Your wishes, and be able

to offer all that I have to You? You know the weakness of man; how can I be worthy of Your love? O God! You know I am of small stature, that my love is too meager. How can I do the best that I can in this kind of environment? I know I should repay Your love, I know that I should give all that I have to You, but today my stature is too small. I ask that You give me strength and confidence, so that I will be more able to possess a pure love to devote to You, and more able to devote all that I have to You; not only will I be able to repay Your love, but I will be more able to experience Your chastisement, judgment and trials, and even more severe curses. You have allowed me to behold Your love, and I am incapable of not loving You, and though I am weak and powerless today, how could I forget You? Your love, chastisement and judgment have all caused me to know You, yet I also feel incapable of fulfilling Your love, for You are so great. How can I devote all that I have to the Creator?" Such was Peter's request, yet his stature was too inadequate. At this moment, he felt as if a knife were being twisted in his heart. He was in agony; he knew not what to do under such conditions. Yet he still continued to pray: "O God! Man is of childish stature, his conscience is feeble, and the only thing I can achieve is to repay Your love. Today, I know not how to satisfy Your desires, and I only wish to do all I can, give all I have, and devote all I have to You. Regardless of Your judgment, regardless of Your chastisement, regardless of what You bestow upon me, regardless of what You take away from me, make me free from the slightest complaint toward You. Many times, when You chastised me and judged me, I grumbled to myself, and was incapable of achieving purity, or of fulfilling Your wishes. My repayment of Your love was born out of compulsion, and at this moment I hate myself even more." It was because he sought a purer love of God that Peter prayed in this way. He was seeking, and entreating, and, furthermore, he was recriminating himself,

and confessing his sins to God. He felt indebted to God, and felt hatred of himself, yet he was also somewhat sad and passive. He always felt thus, as if he was not good enough for God's wishes, and unable to do his best. Under such conditions, Peter still pursued the faith of Job. He saw how great had been the faith of Job, for Job had seen that everything he had was bestowed by God, and it was natural for God to take everything from him, that God would give to whomever He wished—such was the righteous disposition of God. Job had no complaints, and could still praise God. Peter also knew himself, and in his heart he prayed, "Today I should not be content with repaying Your love using my conscience and with however much love I give back to You, because my thoughts are too corrupt, and because I am incapable of seeing You as the Creator. Because I am still unfit to love You, I must cultivate the ability to devote all that I have to You, which I would do willingly. I must know all that You have done, and have no choice, and I must behold Your love, and be able to speak Your praises and extol Your holy name, so that You may gain great glory through me. I am willing to stand fast in this testimony to You. O God! Your love is so precious and beautiful; how could I wish to live in the hands of the evil one? Was I not made by You? How could I live under the domain of Satan? I would prefer that my entire being live amid Your chastisement. I am unwilling to live under the domain of the evil one. If I can be made pure, and can devote my all to You, I am willing to offer up my body and mind to Your judgment and chastisement, for I detest Satan, and am unwilling to live under its domain. Through Your judgment of me, You show forth Your righteous disposition; I am happy, and have not the slightest complaint. If I am able to perform the duty of a creature, I am willing that my entire life be accompanied by Your judgment, through which I will come to know Your righteous disposition, and will rid myself of the influence of the evil one."

Peter always prayed thus, always sought thus, and he reached a, relatively speaking, high realm. Not only was he able to repay God's love, but, more importantly, he also fulfilled his duty as a creature. Not only was he not accused by his conscience, but he was also able to transcend the standards of conscience. His prayers continued to go up before God, such that his aspirations were ever higher, and his love of God was ever greater. Though he suffered agonizing pain, still he did not forget to love God, and still he sought to attain the ability to understand God's will. In his prayers he uttered the following words: "I have accomplished nothing more than the repayment of Your love. I have not borne testimony to You before Satan, have not freed myself from the influence of Satan, and still live amid the flesh. I wish to use my love to defeat Satan, to shame it, and thus satisfy Your desire. I wish to give my entirety to You, to not give the slightest bit of myself to Satan, for Satan is Your enemy." The more he sought in this direction, the more he was moved, and the higher his knowledge of these matters. Without realizing it, he came to know that he should free himself of the influence of Satan, and should completely return himself to God. Such was the realm he attained. He was transcending the influence of Satan, and ridding himself of the pleasures and enjoyments of the flesh, and was willing to experience more profoundly both God's chastisement and His judgment. He said, "Even though I live amid Your chastisement, and amid Your judgment, regardless of the hardship that entails, still I am unwilling to live under the domain of Satan, still I am unwilling to suffer Satan's trickery. I take joy from living amid Your curses, and am pained by living amid the blessings of Satan. I love You by living amid Your judgment, and this brings me great joy. Your chastisement and judgment is righteous and holy; it is in order to cleanse me, and even more, it is to save me. I would prefer to spend my entire life amid Your judgment so that I may be under

Your care. I am unwilling to live under Satan's domain for a single moment; I wish to be cleansed by You; even if I suffer hardship, I am unwilling to be exploited and tricked by Satan. I, this creature, should be used by You, possessed by You, judged by You, and chastised by You. I should even be cursed by You. My heart rejoices when You are willing to bless me, for I have seen Your love. You are the Creator, and I am a creature: I should not betray You and live under the domain of Satan, nor should I be exploited by Satan. I should be Your horse, or ox, instead of living for Satan. I'd rather live amid Your chastisement, without physical bliss, and this would bring me enjoyment even if I were to lose Your grace. Though Your grace is not with me, I enjoy being chastised and judged by You; this is Your best blessing, Your greatest grace. Though You are always majestic and wrathful toward me, still I am incapable of leaving You, and still I cannot love You enough. I'd prefer to live in Your home, I'd prefer to be cursed, chastised, and smitten by You, and am unwilling to live under the domain of Satan, nor am I willing to rush about and busy myself only for the flesh, and much less am I willing to live for the flesh." Peter's love was a pure love. This is the experience of being made perfect, and is the highest realm of being made perfect; there is no life that is more meaningful. He accepted God's chastisement and judgment, he treasured God's righteous disposition, and nothing about Peter was more precious. He said, "Satan gives me material enjoyments, but I do not treasure them. God's chastisement and judgment come upon me—in this I am graced, in this I find enjoyment, and in this I am blessed. Were it not for God's judgment I would never love God, I would still live under the domain of Satan, would still be controlled and commanded by it. If that were the case, I would never become a real human being, for I would be incapable of satisfying God, and would not have devoted my entirety to God. Even though God does not bless me, leaving

me without comfort inside as if a fire is burning within me, and with no peace or joy, and even though God's chastisement and discipline is never apart from me, in God's chastisement and judgment I am able to behold His righteous disposition. I take delight in this; there is no more valuable or meaningful thing in life. Though His protection and care have become ruthless chastisement, judgment, curses and smiting, still I take enjoyment in these things, for they can better cleanse me and change me, can bring me closer to God, can make me more able to love God, and can make my love of God purer. This makes me able to fulfill my duty as a creature, and takes me before God and away from the influence of Satan, so that I no longer serve Satan. When I do not live under the domain of Satan, and am able to devote everything I have and all that I can do to God, without holding anything back—that will be when I am fully satisfied. It is God's chastisement and judgment that have saved me, and my life is inseparable from God's chastisement and judgment. My life on earth is under the domain of Satan, and were it not for the care and protection of God's chastisement and judgment, I would have always lived under the domain of Satan, and, moreover, I would not have had the opportunity or means to live out a life of meaning. Only if God's chastisement and judgment never leave me will I be able to be cleansed by God. Only with the harsh words and righteous disposition of God, and God's majestic judgment, have I gained supreme protection and come to live in the light, and gained the blessings of God. To be able to be cleansed, and free myself from Satan, and live under the dominion of God—this is the greatest blessing in my life today." This is the highest realm experienced by Peter.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 526

Man lives amid the flesh, which means he lives in a human hell, and without God's judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God were man's best protection and greatest grace. Only through chastisement and judgment by God could man awaken and hate the flesh, hate Satan. God's strict discipline frees man from the influence of Satan, frees him from his own little world, and allows him to live in the light of God's presence. There is no better salvation than chastisement and judgment! Peter prayed, "O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me, my heart will be at ease. Today, Your chastisement and judgment have become my best protection and my greatest blessing. The grace You give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering." Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God's chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a creature, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God's protection, then man will become ever

more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, “God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is because of my disobedience, and because of my weakness. I weep because I cannot satisfy Your desires, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled above all other things. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment have given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator. Though I have endured hundreds of trials and tribulations, and have even come close to death, they have allowed me to truly know You and gain supreme salvation. If Your chastisement, judgment and discipline were to depart from me, then I would live in darkness, under the domain of Satan. What benefits does the flesh of man have? If Your chastisement and judgment were to leave me, it would be as if Your Spirit had forsaken me, as if You were no longer with me. If that were so, how could I go on living? If You give me sickness and take my freedom, I can continue living, but if Your chastisement and judgment were to ever leave me, I would have no way to go on living. If I were without Your chastisement and judgment, I would have lost Your love, a love that is too deep for me to put into words.

Without Your love, I would live under the domain of Satan, and would be unable to see Your glorious face. How could I continue living? I could not endure such darkness, such a life. Having You with me is like seeing You, so how could I leave You? I implore You, I beg You not to take my greatest comfort from me, even if it is just a few words of reassurance. I have enjoyed Your love, and today I cannot be away from You; how could I not love You? I have shed many tears of sorrow because of Your love, yet I have always felt that a life such as this is more meaningful, more able to enrich me, more able to change me, and more able to allow me to attain the truth that should be possessed by the creatures."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 527

Man's entire life is lived under the domain of Satan, and there is not a single person who can free themselves from the influence of Satan on their own. All live in a filthy world, in corruption and emptiness, without the slightest meaning or value; they live such carefree lives for the flesh, for lust, and for Satan. There is not the slightest value to their existence. Man is incapable of finding the truth that will free him from the influence of Satan. Even though man believes in God and reads the Bible, he does not understand how to free himself of the control of Satan's influence. Throughout the ages, very few people have discovered this secret, very few have grasped it. As such, even though man detests Satan, and detests the flesh, he does not know how to rid himself of the ensnaring influence of Satan. Today, are you not still under the domain of Satan? You do not regret your disobedient acts, and much less do you feel that you are filthy and disobedient. After opposing God, you even have peace of mind and feel great tranquility. Is your tranquility not because you are corrupt? Does this

peace of mind not come from your disobedience? Man lives in a human hell, he lives under the dark influence of Satan; across the land, ghosts live together with man, encroaching upon the flesh of man. On earth, you do not live in a beautiful paradise. The place where you are is the realm of the devil, a human hell, a netherworld. If man is not cleansed, then he is of the filth; if he is not protected and cared for by God, then he is still a captive of Satan; if he is not judged and chastised, then he will have no means of escaping the oppression of the dark influence of Satan. The corrupt disposition that you show forth and the disobedient behavior that you live out are sufficient to prove that you are still living under the domain of Satan. If your mind and thoughts have not been cleansed, and your disposition has not been judged and chastised, then your entire being is still controlled by the domain of Satan, your mind is controlled by Satan, your thoughts are manipulated by Satan, and your entire being is controlled by the hands of Satan. Do you know just how far you are, now, from the standards of Peter? Do you possess that caliber? How much do you know of the chastisement and judgment of today? How much do you possess of that which Peter came to know? If, today, you are unable to know, will you be able to achieve this knowledge in the future? Someone as lazy and cowardly as you is simply incapable of knowing chastisement and judgment. If you pursue the peace of the flesh, and the pleasures of the flesh, then you will have no means of being cleansed, and in the end you will be returned to Satan, for what you live out is Satan, and it is the flesh. As things stand today, many people do not pursue life, which means that they do not care about being cleansed, or about entering into a deeper life experience. That being so, how can they be made perfect? Those who do not pursue life have no opportunity to be made perfect, and those who do not pursue a knowledge of God, who do not pursue changes in their

disposition, are incapable of escaping Satan's dark influence. They are not serious about their knowledge of God and about their entry into changes in their disposition, just like those who believe in religion, who merely follow ceremony and attend regular services. Is that not a waste of time? If, in man's belief in God, he is not serious about matters of life, does not pursue entry into the truth, does not pursue changes in his disposition, much less pursue a knowledge of the work of God, then he cannot be made perfect. If you wish to be made perfect, then you must understand God's work. In particular, you must understand the significance of His chastisement and judgment, and why this work is carried out upon man. Are you able to accept? During chastisement of this kind, are you able to achieve the same experiences and knowledge as Peter? If you pursue knowledge of God and of the work of the Holy Spirit, and if you pursue changes in your disposition, then you have the opportunity to be made perfect.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 528

For those who are to be made perfect, this step of work of being conquered is indispensable; only once man has been conquered can he experience the work of being made perfect. There is no great value to only performing the role of being conquered, which will not render you fit for use by God. You will have no means of playing your part in spreading the gospel, for you do not pursue life, and do not pursue change and renewal in yourself, and so you have no actual experience of life. During this step-by-step work, you once acted as a service-doer and as a foil, but if ultimately you do not pursue to be Peter, and your pursuit is not according to the path by which Peter was made perfect, then, naturally, you will not experience changes in your disposition. If you are someone who pursues being made

perfect, then you will have borne testimony, and you will say: “In this step-by-step work of God, I have accepted God’s work of chastisement and judgment, and though I have endured great suffering, I have come to know how God makes man perfect, I have gained the work done by God, I have had the knowledge of the righteousness of God, and His chastisement has saved me. His righteous disposition has come upon me and brought me blessings and grace; it is His judgment and chastisement that has protected and purified me. If I had not been chastised and judged by God, and if the harsh words of God had not come upon me, I could not have known God, and nor could I have been saved. Today I see: As a creature, not only does one enjoy all things made by the Creator, but, more importantly, all creatures should enjoy the righteous disposition of God and His righteous judgment, because God’s disposition is worthy of man’s enjoyment. As a creature that has been corrupted by Satan, one should enjoy God’s righteous disposition. In His righteous disposition there is chastisement and judgment, and, moreover, there is great love. Although I am incapable of completely gaining God’s love today, I have had the good fortune to see it, and in this I have been blessed.” This is the path walked by those who experience being made perfect, and this is the knowledge of which they speak. Such people are the same as Peter; they have the same experiences as Peter. Such people are also those who have gained life, who possess the truth. When they experience until the very end, during God’s judgment they will surely completely rid themselves of the influence of Satan, and be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 529

Adam and Eve created by God in the beginning were holy people, which is to say, whilst in the Garden of Eden they were holy, untainted with

filth. They were also faithful to Jehovah, and knew nothing of the betrayal of Jehovah. This is because they were without the disturbance of the influence of Satan, were without Satan's poison, and were the purest of all mankind. They lived in the Garden of Eden, undefiled by any filth, unpossessed by the flesh, and in reverence of Jehovah. Later, when they were tempted by Satan, they had the poison of the serpent, and the desire to betray Jehovah, and they lived under the influence of Satan. In the beginning, they were holy and they revered Jehovah; only in this state were they human. Later on, after they were tempted by Satan, they ate the fruit of the tree of the knowledge of good and evil, and lived under the influence of Satan. They were gradually corrupted by Satan, and lost the original image of man. In the beginning, man had the breath of Jehovah, was not the slightest bit disobedient, and had no evil in his heart. At that time, man was truly human. After being corrupted by Satan, man became a beast. His thoughts were filled with evil and filth, without good or holiness. Is this not Satan? You have experienced much of God's work, yet you have not changed or been cleansed. You still live under the domain of Satan, and still do not submit to God. This is someone who has been conquered but has not been made perfect. And why is it said that such a person has not been made perfect? It is because this person does not pursue life or a knowledge of God's work, and covets nothing more than the pleasures of the flesh and momentary comfort. As a result, there are no changes in their life disposition, and they have not regained the original appearance of man as created by God. Such people are the walking corpses, they are the dead ones that have no spirit! Those who do not pursue a knowledge of matters in the spirit, who do not pursue holiness, and who do not pursue living out the truth, who are content only to be conquered on the negative side, and who cannot live by God's words and become holy humans—these are

people who have not been saved. For, if he is without the truth, man is unable to stand fast during God's trials; only those who can stand fast during God's trials are the ones who have been saved. What I want are people like Peter, people who pursue being made perfect. Today's truth is given to those who yearn for and seek it. This salvation is granted to those who yearn to be saved by God, and is not only meant to be gained by you. Its purpose is that you may be gained by God; you gain God in order that God may gain you. Today I have spoken these words to you, and you have heard them, and you should practice according to these words. In the end, the time when you put these words into practice will be the moment when I have gained you through these words; at the same time, you will have also gained these words, which is to say, you will have gained this supreme salvation. Once you are made clean, you will have become a real human being. If you are incapable of living out the truth, or of living out the likeness of one who has been made perfect, then it can be said that you are not a human, but a walking corpse, a beast, because you are without the truth, which is to say that you are without the breath of Jehovah, and thus you are a dead person that has no spirit! Although it is possible to bear testimony after being conquered, what you gain is but a little salvation, and you have not become a living being possessed of a spirit. Although you have experienced chastisement and judgment, your disposition is not renewed or changed as a result; you are still your old self, you still belong to Satan, and you are not someone who has been cleansed. Only those who have been made perfect are of value, and only people such as this have gained a true life.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 530

Today, some people pursue being used by God, but after being conquered they cannot be used directly. As for the words spoken today, if, when God uses people, you are still unable to accomplish them, then you have not been made perfect. In other words, the arrival of the end of the period when man is made perfect will determine whether man will be cast out or used by God. Those who have been conquered are nothing more than examples of passiveness and negativity; they are specimens and models, but they are nothing more than a counterpoint. Only when man's life disposition has changed, and he has achieved changes inside and out, will he have been fully made complete. Today, which do you want: to be conquered, or to be made perfect? Which do you wish to achieve? Have you fulfilled the conditions for being made perfect? Which conditions do you still lack? How should you equip yourself, and how should you make up for your deficiencies? How should you enter onto the path to being made perfect? How should you completely submit? You ask to be made perfect, so do you pursue holiness? Are you a person who seeks to experience chastisement and judgment so that you may be purified? You pursue being cleansed, so are you willing to accept chastisement and judgment? You ask to know God, but do you have a knowledge of His chastisement and judgment? Today, most of the work He does on you is chastisement and judgment; what is your knowledge of this work, which has been carried out upon you? Has the chastisement and judgment that you have experienced cleansed you? Has it changed you? Has it had any effect on you? Are you weary of so much of the work of today—curses, judgments, and disclosures—or do you feel that these things are of great benefit to you? You love God, but why do you love Him? Do you love God because you have received a little grace? Or do you love God after having gained peace and joy? Or do you love God after being cleansed by His chastisement and judgment?

What exactly makes you love God? Which conditions did Peter fulfill in order to be made perfect? After he was made perfect, what was the crucial way in which it was expressed? Did he love the Lord Jesus because he longed for Him, or because he could not see Him, or because he had been reproached? Or did he love the Lord Jesus even more because he had accepted the suffering of tribulations, and had come to know his own filth and disobedience, had come to know the holiness of the Lord? Did his love of God become purer because of God's chastisement and judgment, or because of something else? Which is it? You love God because of God's grace, and because today He has given you some slight blessing. Is this true love? How should you love God? Should you accept His chastisement and judgment, and, after beholding His righteous disposition, be able to truly love Him, such that you are utterly convinced, and have a knowledge of Him? Like Peter, can you say that you cannot love God enough? Is what you pursue to be conquered after chastisement and judgment, or to be cleansed, protected and cared for after chastisement and judgment? Which of these do you pursue? Is your life a meaningful one, or is it pointless and without value? Do you want the flesh, or do you want the truth? Do you wish for judgment, or comfort? Having experienced so much of God's work, and having beheld the holiness and righteousness of God, how should you pursue? How should you walk this path? How should you put your love of God into practice? Has God's chastisement and judgment achieved any effect in you? Whether or not you have a knowledge of God's chastisement and judgment depends on what you live out, and to what extent you love God! Your lips say you love God, yet what you live out is the old, corrupt disposition; you have no fear of God, and much less do you have a conscience. Do such people love God? Are such people loyal to God? Are they those who accept God's chastisement and judgment? You say you love

God and believe in Him, yet you do not let go of your notions. In your work, entry, the words you speak, and in your life, there is no manifestation of your love of God, and there is no reverence for God. Is this someone who has gained chastisement and judgment? Could someone such as this be Peter? Do those who are like Peter only have the knowledge, but not the living out? Today, what is the condition that requires man to live out a real life? Were Peter's prayers nothing more than words that came out of his mouth? Were they not the words from deep within his heart? Did Peter only pray, and not put the truth into practice? For whose sake is your pursuit? How should you cause yourself to receive protection and cleansing during God's chastisement and judgment? Is God's chastisement and judgment of no benefit to man? Is all judgment punishment? Could it be that only peace and joy, only material blessings and momentary comfort, are beneficial to the life of man? If man lives in a pleasant and comfortable environment, without a life of judgment, could he be cleansed? If man wishes to change and be cleansed, how should he accept being made perfect? Which path should you choose today?

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

Daily Words of God Excerpt 531

At the mention of Peter, people have no end of good things to say about him. They immediately recall the three times that he disowned God, how he tested God by giving service to Satan, and how he was ultimately crucified upside down for God, and so on. Now I am going to focus on describing to you how Peter knew Me and what his final end was. Peter was of good caliber, but his circumstances were not like those of Paul: His parents persecuted Me, they were demons that had been possessed by Satan and, as a result, they taught nothing of God to Peter. Peter was clever,

gifted, and doted on by his parents from a young age. Yet as an adult, he became their enemy because he never stopped pursuing the knowledge of Me, and subsequently turned his back on them. This was because, above all else, he believed that heaven and earth and all things are in the hands of the Almighty and that all positive things come from God and are directly issued from Him without being processed by Satan. The contradistinction of Peter's parents gave him a greater knowledge of My lovingkindness and mercy, thus heightening his desire to seek Me. He focused not just on eating and drinking My words, but, moreover, on grasping My will, and was ever vigilant in his heart. As a result, he was always sensitive in his spirit, and hence he was after My own heart in all he did. He maintained a constant focus on the failures of people in the past to spur himself on, profoundly fearful of becoming ensnared in failure. So, too, did he concentrate on assimilating the faith and love of all those who had loved God throughout the ages. In this way—not only in negative aspects, but much more importantly, in positive aspects—he grew more quickly, such that his knowledge became the greatest of all in My presence. It is not difficult to imagine, then, how he put everything he had in My hands, how he even surrendered making decisions about food, clothing, sleeping and where he lived, and instead enjoyed My riches upon the basis of satisfying Me in all things. I subjected him to countless trials—trials, naturally, that left him half-dead—but amidst these hundreds of trials, he never once lost faith in Me or felt disappointed in Me. Even when I said I had forsaken him, still he was not discouraged, and continued to love Me in a practical way and in accordance with past principles of practice. I told him that I would not praise him even though he loved Me, that I would ultimately cast him into Satan's hands. But amid such trials, trials that did not come upon his flesh, but were of words, he still prayed to Me and said, "O God! Among heaven

and earth and all things, is there any human, any creature, or any thing that is not in the hands of You, the Almighty? When You are merciful toward me, my heart greatly rejoices with Your mercy. When You judge me, unworthy though I may be, I gain a greater sense of the unfathomableness of Your deeds, because You are filled with authority and wisdom. Though my flesh suffers hardship, my spirit is comforted. How could I not give praise to Your wisdom and deeds? Even if I were to die after knowing You, how could I not do so gladly and happily? Almighty One! Do You really not wish to let me see You? Am I really unfit to receive Your judgment? Could it be that there is something in me You do not wish to see?" During such trials, even though Peter was not able to accurately grasp My will, it was evident that he was proud and honored to be used by Me (even though he received My judgment so that humanity might see My majesty and wrath), and that he was not distressed by these trials. Because of his loyalty before Me, and because of My blessing of him, he has been an exemplar and model to man for thousands of years. Is this not precisely what you should emulate? Think long and hard about why I have given such a lengthy account of Peter; these should be the principles by which you act.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 6

Daily Words of God Excerpt 532

Peter followed Jesus for a number of years and saw much in Him that was not in other people. After following Him for a year, Peter was chosen by Jesus from among the twelve disciples. (Of course, Jesus did not speak this aloud, and others were not aware of it at all.) In life, Peter measured himself by everything Jesus did. Most notably, the messages that Jesus preached were etched in his heart. He was utterly dedicated and loyal to Jesus, and he never spoke any grievances against Him. As a result, he

became Jesus' faithful companion everywhere He went. Peter observed Jesus' teachings, His gentle words, what He took for His food, His clothing, His shelter, and how He traveled. He emulated Jesus in every regard. He was never self-righteous, but cast off all that was outdated, following Jesus' example in both word and deed. It was then that Peter felt that the heavens and earth and all things were in the hands of the Almighty and that, for this reason, he was without personal choice. Peter also assimilated all that Jesus was and used it as an example. Jesus' life shows that He was not self-righteous in what He did; instead of bragging about Himself, He moved people with love. Various things showed what Jesus was, and for this reason, Peter emulated everything about Him. Peter's experiences gave him an increasing sense of the loveliness of Jesus, and he said such things as, "I have searched for the Almighty throughout the universe, and I have seen the wonders of the heavens and earth and all things, and I thus have gained a profound sense of the Almighty's loveliness. However, I had never had genuine love in my own heart, and I had never seen the loveliness of the Almighty with my own eyes. Today, in the eyes of the Almighty, I have been looked upon with favor by Him, and I have finally felt God's loveliness. I have finally discovered that it is not just God's having created all things that makes humanity love Him; in my daily life, I have found His boundless loveliness. How could it possibly be limited to what can be seen right now?" As time passed, much that was lovely also emerged in Peter. He grew very obedient to Jesus, and of course, he also suffered quite a few setbacks. When Jesus took him to preach at various locations, Peter always humbled himself and listened to Jesus' sermons. He never became arrogant because of his years of following Jesus. After being told by Jesus that the reason He had come was to be crucified so that He could finish His work, Peter often felt anguish in his heart and would weep alone in secret.

Nevertheless, that “unfortunate” day finally arrived. After Jesus was arrested, Peter wept alone in his fishing boat and said many prayers for this. But in his heart, he knew that this was the will of God the Father, and that no one was able to change it. He remained anguished and teary-eyed only because of his love. This is a human weakness, of course. Thus, when he learned that Jesus would be nailed to the cross, he asked Jesus, “After You leave, will You return to be among us and watch over us? Will we still be able to see You?” Although these words were very naive and full of human notions, Jesus knew the bitterness of Peter’s suffering, so through His love He was considerate of Peter’s weakness: “Peter, I have loved you. Do you know that? Although there is no reason behind what you say, the Father has promised that after My resurrection, I will appear to people for 40 days. Do you not believe that My Spirit will frequently bestow grace upon you all?” Though Peter felt somewhat comforted by this, he still felt that there was one thing missing, and so, after being resurrected, Jesus appeared to him openly for the first time. In order to prevent Peter from continuing to cling to his notions, however, Jesus declined the lavish meal that Peter had prepared for Him, and disappeared in the blink of an eye. From that moment on, Peter finally had a deeper understanding of the Lord Jesus and loved Him even more. After His resurrection, Jesus frequently appeared to Peter. He appeared to Peter three more times after the forty days were up and He had ascended to heaven. Each appearance was right when the work of the Holy Spirit was about to be completed and new work was about to be begun.

Throughout his life, Peter fished for a living but, more than that, he lived to preach. In his later years, he wrote the first and second epistles of Peter, as well as several letters to the church of Philadelphia of that time. The people of this period were profoundly touched by him. Instead of

lecturing people using his own credentials, he provided them with a suitable supply of life. He never forgot Jesus' teachings before He left, and was inspired by them throughout his life. While following Jesus, he resolved to repay the Lord's love with his death and to follow His example in all things. Jesus agreed to this, so when Peter was 53 years old (more than 20 years after Jesus' departure), Jesus appeared to him to help fulfill his aspiration. In the seven years following that, Peter spent his life getting to know himself. One day, at the end of these seven years, he was crucified upside down, thus bringing his extraordinary life to an end.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", On the Life of Peter

Daily Words of God Excerpt 533

What is the influence of darkness? This so-called "influence of darkness" is the influence of Satan's deception, corruption, binding, and controlling of people; the influence of Satan is an influence that has an aura of death. All those who live under the domain of Satan are doomed to perish. How can you escape from the influence of darkness after gaining faith in God? Once you have sincerely prayed to God, you turn your heart to Him completely, at which point your heart is moved by God's Spirit. You grow willing to give yourself to Him completely, and at this moment, you will have escaped from the influence of darkness. If everything man does is that which pleases God and in line with His requirements, then he is someone who lives within the words of God and under His care and protection. If people cannot practice the words of God, if they are always attempting to fool Him, acting in a perfunctory manner toward Him, and not believing in His existence—then these are all people living under the influence of darkness. Men who have not received God's salvation are living under the domain of Satan; that is, they all live under the influence of

darkness. Those who do not believe in God are living under the domain of Satan. Even those who believe in God's existence might not necessarily be living in His light, for those who believe in Him may not actually be living within His words nor be able to submit to God. Man is limited to believing in God, and because he does not have knowledge of God, he is still living within the old rules, among dead words, with a life that is dark and uncertain, neither fully purified by God nor completely gained by Him. Therefore, while it goes without saying that those who do not believe in God are living under the influence of darkness, even those who do believe in God may still be under its influence, for they lack the work of the Holy Spirit. Those who have not received God's grace or mercy and those who cannot see the work of the Holy Spirit are all living under the influence of darkness; and most of the time, so are people who merely enjoy the grace of God yet do not know Him. If a man believes in God yet spends most of his life living under the influence of darkness, then this man's existence has lost its meaning—and what need is there to mention people who do not believe that God exists?

All those who cannot accept God's work, or who accept God's work but are unable to meet His demands, are people living under the influence of darkness. Only those who pursue the truth and are capable of meeting God's demands will receive blessings from Him, and only they will escape from the influence of darkness. Those who have not been released, who are always controlled by certain things, and who are unable to give their hearts to God are people under Satan's bondage who live within an aura of death. Those who are unfaithful to their own duties, who are unfaithful to God's commission, and who fail to perform their functions at the church are people living under the influence of darkness. Those who deliberately disturb the church life, who intentionally sow discord between their

brothers and sisters, or who form cliques are people who live deeper still under the influence of darkness, in Satan's bondage. Those who have an abnormal relationship with God, who always have extravagant desires, who always want to gain an advantage, and who never seek transformation in their dispositions are people who live under the influence of darkness. Those who are always sloppy and never serious in their practice of the truth, and who do not seek to meet the will of God, seeking instead only to satisfy their own flesh, are also people who are living under the influence of darkness, shrouded by death. Those who engage in crookedness and deception when working for God, who deal with God in a perfunctory manner, who cheat God, and who always make plans for themselves are people living under the influence of darkness. All those who cannot sincerely love God, who do not pursue the truth, and who do not focus on transforming their dispositions are people living under the influence of darkness.

—The Word, Vol. 1. The Appearance and Work of God. Escape From the Influence of Darkness, and You Will Be Gained by God

Daily Words of God Excerpt 534

If you wish to be praised by God, then you must first escape from Satan's dark influence, opening your heart to God and turning it toward Him completely. Would God praise the things you are doing now? Have you turned your heart to God? Have the things you have done been what God requires of you? Are they in line with the truth? Examine yourself at all times and concentrate on the eating and drinking of God's words; lay out your heart before Him, love Him with sincerity, and devotedly expend yourself for God. People who do this will surely receive God's praise. All those who believe in God, yet do not pursue the truth, have no way of escaping from Satan's influence. All those who do not live their lives with

honesty, who behave one way in front of others but another way behind their backs, who give the appearance of humility, patience, and love though their essence is insidious, cunning, and without loyalty to God—such people are typical representatives of those who live under the influence of darkness; they are the ilk of the serpent. Those who only ever believe in God for their own benefit, who are self-righteous and haughty, who show off, and who protect their own status are people who love Satan and oppose the truth. These people resist God and belong entirely to Satan. Those who are not attentive to God's burdens, who do not serve God wholeheartedly, who are always concerned with their own self-interests and the interests of their families, who are unable to abandon everything to expend themselves for God, and who never live by His words are people outside of His words. Such people cannot receive God's praise.

When God created men, it was so that they could enjoy His abundance and genuinely love Him; in this way, men would live in His light. Today, as for all those who cannot love God, are not attentive to His burdens, are unable to give their hearts fully to Him, are not able to take His heart as their own, and cannot shoulder His burdens as their own—God's light does not shine upon any such men, and they therefore are all living under the influence of darkness. They are on a path that is diametrically opposed to God's will, and there is not a shred of truth in anything they do. They are wallowing in the mire with Satan; they are people who live under the influence of darkness. If you can often eat and drink the words of God and be attentive to His will and put His words into practice, then you belong to God, and you are a person who lives within His words. Are you willing to escape from the domain of Satan and live in the light of God? If you live within the words of God, then the Holy Spirit will have an opportunity to perform His work; if you live under Satan's influence, then you will give

the Holy Spirit no such opportunity. The work that the Holy Spirit performs on men, the light that He shines on them, and the confidence that He gives to them last for only a moment; if people are not careful and do not pay attention, then the work of the Holy Spirit will pass them by. If men live within the words of God, then the Holy Spirit will be with them and perform work on them. If men do not live within the words of God, then they live in Satan's bonds. If men live with corrupt dispositions, then they do not have the presence or the work of the Holy Spirit. If you live within the boundaries of the words of God, and if you live in the state that God requires, then you are one who belongs to Him, and His work will be performed on you; if you are not living within the boundaries of God's requirements, but living instead under the domain of Satan, then you are decidedly living within Satan's corruption. Only by living within the words of God and giving your heart to Him can you meet His requirements; you must do as God says, making His utterances the foundation of your existence and the reality of your life; only then will you belong to God. If you actually practice in accordance with God's will, He will perform work on you, and you will then live under His blessings, in the light of His countenance; you will grasp the work that the Holy Spirit performs and feel the joy of God's presence.

—The Word, Vol. 1. The Appearance and Work of God. Escape From the Influence of Darkness, and You Will Be Gained by God

Daily Words of God Excerpt 535

To escape from the influence of darkness, you must first be loyal to God and eager at heart to pursue the truth; only then can you have a correct state. Living in a correct state is the prerequisite for escaping from the influence of darkness. Not having a correct state is not being loyal to God, and not being eager at heart to seek the truth; and escaping from the

influence of darkness is out of the question. My words are the basis of man's escape from dark influences, and people who cannot practice in accordance with My words will not be able to escape from the bonds of the influence of darkness. To live in a correct state is to live under the guidance of the words of God, to live in a state of loyalty to God, to live in a state of seeking the truth, to live in the reality of sincerely expending oneself for God's sake, and to live in a state of genuinely loving God. Those who live in these states and within this reality will slowly transform as they enter into the depth of the truth, and they will transform as the work goes deeper; and in the end, they will certainly become people who are gained by God and who love God genuinely. Those who have escaped from the influence of darkness can gradually ascertain God's will and gradually come to understand it, eventually becoming confidants of God. They not only harbor no notions about God and do not rebel against Him, but they also detest even more those notions and rebellion that possessed them before, and genuine love for God arises in their hearts. People who are unable to escape from the influence of darkness are all completely occupied with the flesh and full of rebellion; their hearts are filled with human notions and philosophies for living, as well as their own intentions and deliberations. What God requires is a singular love from man; what He requires is that man be occupied by His words and by a heart full of love for Him. To live within the words of God, to search within His words for that which they should seek, to love God for His words, to run for His words, to live for His words—these are the goals that man should strive to achieve. Everything must be built on God's words; only then will man be able to meet God's requirements. If man is not equipped with the words of God, then he is nothing but a maggot possessed by Satan! Weigh this: How much of the word of God has taken root inside of you? In which things are you living in

accordance with His words? In which things have you not been living in accordance with them? If God's words have not completely taken hold of you, then what exactly occupies your heart? In your everyday life, are you being controlled by Satan, or are you being occupied by the words of God? Are His words the foundation upon which your prayers are based? Have you come out of your negative state through the enlightenment of the words of God? To take God's words as the foundation of your existence—this is what everyone should enter into. If His words are not present in your life, then you are living under the influence of darkness, you are rebelling against God, you are resisting Him, and you are dishonoring His name. Such people's belief in God is pure mischief and disturbance. How much of your life has been lived in accordance with His words? How much of your life has not been lived in accordance with His words? How much of what the word of God has required of you has been fulfilled in you? How much has been lost in you? Have you looked closely at such things?

Escaping from the influence of darkness requires both the work of the Holy Spirit and man's dedicated cooperation. Why do I say that man is not on the right track? People who are on the right track can first give their hearts to God. This is a task that takes a very long time to enter into, for humankind has always lived under the influence of darkness, and has been under Satan's bondage for thousands of years. Therefore, this entry cannot be achieved in a mere day or two. I raised this issue today so that men can gain a grasp of their own state; once man can discern what the influence of darkness is and what it means to live in the light, then entry becomes much easier. This is because you must know what Satan's influence is before you can escape from it; only after that will you have a way to cast it off. As for what to do thereafter, that is humans' own business. Enter into everything

from a positive aspect, and never wait passively. Only in this way can you be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. Escape From the Influence of Darkness, and You Will Be Gained by God

Daily Words of God Excerpt 536

Each of God's words strikes at one of our mortal spots, leaving us wounded and filled with dread. He exposes our notions, our imaginings, and our corrupt disposition. From all that we say and do, down to every one of our thoughts and ideas, our nature and essence are revealed in His words, putting us in a state of fear and trembling with nowhere to hide our shame. One by one, He tells us about all of our actions, our aims and intentions, even the corrupt disposition that we ourselves have never discovered, making us feel exposed in all our wretched imperfection and, even more, completely won over. He judges us for opposing Him, chastises us for blaspheming and condemning Him, and makes us feel that, in His eyes, we have not one single redeeming feature, that we are the living Satan. Our hopes are dashed; we no longer dare to make any unreasonable demands of Him or to harbor any designs on Him, and even our dreams vanish overnight. This is a fact that none of us can imagine and which none of us can accept. Within the space of a moment, we lose our inward equilibrium and do not know how to continue on the road that lies ahead, or how to continue in our beliefs. It seems as if our faith has gone back to square one, and as if we have never met the Lord Jesus or gotten to know Him. Everything before our eyes fills us with perplexity and makes us vacillate indecisively. We are dismayed, we are disappointed, and deep in our hearts there is irrepressible rage and disgrace. We try to vent, to find a way out, and, what is more, to continue waiting for our Savior Jesus, that we may pour our hearts out to Him. Though there are times when we appear on the

outside to be on an even keel, neither haughty nor humble, in our hearts we are afflicted with a sense of loss we have never felt before. Though sometimes we may seem unusually calm on the outside, our minds are roiling with torment like a stormy sea. His judgment and chastisement have stripped us of all our hopes and dreams, putting an end to our extravagant desires and leaving us unwilling to believe that He is our Savior and capable of saving us. His judgment and chastisement have opened a chasm between us and Him, one so deep that no one is willing to cross it. His judgment and chastisement are the first time that we have suffered such a great setback, such great humiliation in our lives. His judgment and chastisement have caused us truly to appreciate God's honor and intolerance of man's offense, compared to which we are exceedingly base, exceedingly impure. His judgment and chastisement have made us realize for the first time how arrogant and pompous we are, and how man will never be the equal of God, or on a par with God. His judgment and chastisement have made us yearn to live no more in such a corrupt disposition, to rid ourselves of this nature and essence as soon as possible, and to cease being vile and detestable to Him. His judgment and chastisement have made us happy to obey His words, no longer rebelling against His orchestrations and arrangements. His judgment and chastisement have once more given us the desire to survive and made us happy to accept Him as our Savior…. We have stepped out of the work of conquest, out of hell, out of the valley of the shadow of death…. Almighty God has gained us, this group of people! He has triumphed over Satan and defeated the multitudes of His enemies!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 4: Beholding the Appearance of God in His Judgment and Chastisement

Daily Words of God Excerpt 537

Only when you have cast off your corrupt dispositions and achieved the living out of normal humanity will you be made perfect. Although you will be unable to speak prophecy, nor of any mysteries, you will be living out and revealing the image of a human. God created man, but then man was corrupted by Satan, such that people became "dead men." So, after you have changed, you will no longer be like these "dead men." It is the words of God that set people's spirits alight and cause them to be reborn, and when people's spirits are reborn, then they will have come to life. When I speak of "dead men," I am referring to corpses that have no spirit, to people whose spirits have died within them. When the spark of life is lit in people's spirits, then people come to life. The saints that were spoken of before refer to people who have come to life, those who were under Satan's influence but defeated Satan. The chosen people of China have endured the cruel and inhumane persecution and trickery of the great red dragon, which has left them mentally ravaged and without the slightest bit of courage to live. Thus, the awakening of their spirits must begin with their essence: Bit by bit, in their essence, their spirits must be awakened. When they one day come to life, there will be no more obstructions, and all will proceed smoothly. At present, this remains unachievable. Most people live in a way that brings forth many deathly currents; they are shrouded in an aura of death, and there is so much that they lack. Some people's words carry death, their actions carry death, and almost everything they bring forth in the way they live consists of death. If, today, people publicly bear testimony to God, then they will fail in this task, for they have yet to come fully to life, and there are too many dead among you. Today, some people ask why God does not show some signs and wonders so that He can quickly spread His work among the Gentiles. The dead cannot bear testimony to God; that is something only the living can do, and yet most people today are "dead

men"; too many live under a shroud of death, under the influence of Satan, and are unable to gain victory. This being so, how could they bear testimony to God? How could they spread the work of the gospel?

All those who live under the influence of darkness are those who live amid death, those who are possessed by Satan. Without being saved by God and judged and chastised by God, people are unable to escape the influence of death; they cannot become the living. These "dead men" cannot bear testimony to God, and nor can they be used by God, much less enter the kingdom. God wants the testimony of the living, not the dead, and He asks that the living, not the dead, work for Him. "The dead" are those who oppose and rebel against God; they are those who are numb in spirit and do not understand God's words; they are those who do not put the truth into practice and have not the slightest loyalty to God, and they are those who live under the domain of Satan and are exploited by Satan. The dead manifest themselves by standing in opposition to the truth, by rebelling against God, and by being lowly, contemptible, malicious, brutish, deceitful, and insidious. Even if such people eat and drink the words of God, they are unable to live out the words of God; though they are alive, they are just walking, breathing corpses. The dead are totally incapable of satisfying God, much less of being utterly obedient to Him. They can only deceive Him, blaspheme against Him, and betray Him, and all that they bring forth by the way they live reveals the nature of Satan. If people wish to become living beings and to bear testimony to God, and to be approved of by God, then they must accept God's salvation; they must gladly submit to His judgment and chastisement and must gladly accept the pruning of God and being dealt with by Him. Only then will they be able to put all of the truths required by God into practice, and only then will they gain God's salvation and truly become living beings. The living are saved by God; they

have been judged and chastised by God, they are willing to devote themselves and are happy to lay down their lives for God, and they would gladly dedicate their whole lives to God. Only when the living bear testimony to God can Satan be shamed; only the living can spread the gospel work of God, only the living are after God's heart, and only the living are real people. Originally the man made by God was alive, but because of Satan's corruption man lives amid death and lives under the influence of Satan, and so, in this way, people have become the spiritless dead, they have become enemies who oppose God, they have become the tools of Satan, and they have become the captives of Satan. All the living people created by God have become dead people, and so God has lost His testimony, and He has lost mankind which He created and which is the only thing that has His breath. If God is to take back His testimony and take back those who were made by His own hand but who have been taken captive by Satan, then He must resurrect them so that they become living beings, and He must reclaim them so that they live in His light. The dead are those who have no spirit, those who are numb in the extreme and who oppose God. They are foremost those who do not know God. These people have not the slightest intention of obeying God; they only rebel against Him and oppose Him and have not the slightest loyalty. The living are those whose spirits have been reborn, who know to obey God, and who are loyal to God. They are possessed of the truth, and of testimony, and these people alone are pleasing to God in His house. God saves those who can come to life, who can see God's salvation, who can be loyal to God and who are willing to seek God. He saves those who believe in God's incarnation and in His appearance. Some people can come to life, and some people cannot; this depends on whether their nature can be saved or not. Many people have heard a lot of God's words yet do not understand God's will, and are still

incapable of putting them into practice. Such people are incapable of living out any truth and also deliberately interfere with God's work. They are incapable of doing any work for God, they cannot devote anything to Him, and they also secretly spend the church's money and eat in the house of God for free. These people are dead and they will not be saved. God saves all those who are amid His work, but there is a portion of people who cannot receive His salvation; only a small number can receive His salvation. This is because most people have been corrupted too deeply and have become the dead, and they are beyond salvation; they have been totally exploited by Satan, and they are too malicious in their nature. That minority of people is also unable to obey God fully. They are not those who have been absolutely faithful to God since the beginning, or who have had the utmost love for God since the beginning; rather, they have become obedient to God because of His work of conquest, they see God because of His supreme love, there are changes in their disposition because of God's righteous disposition, and they come to know God because of His work, His work which is both real and normal. Without this work of God, no matter how good these people are, they would still be of Satan, they would still be of death, and they would still be dead. The fact that these people can today receive God's salvation is purely because they are willing to cooperate with God.

Because of their loyalty to God, the living shall be gained by God and live amid His promises, and because of their opposition to God, the dead shall be detested and rejected by God and live amid His punishment and curses. Such is the righteous disposition of God, which is unchangeable by any man. Because of their own seeking, people receive God's approval and live in the light; because of their cunning schemes, people are cursed by God and descend into punishment; because of their evildoing, people are

punished by God, and because of their yearning and loyalty, people receive God's blessings. God is righteous: He blesses the living, and curses the dead so that they are always amid death and will never live in God's light. God will take the living into His kingdom and into His blessings, to be with Him forever. But for the dead, He will smite them and deliver them into eternal death; they are the object of His destruction and will always belong to Satan. God treats no one unjustly. All those who truly seek God will surely remain in the house of God, and all those who are disobedient to God and incompatible with Him will surely live amid His punishment. Perhaps you are unsure about God's work in the flesh—but one day, God's flesh will not directly arrange man's end; instead, His Spirit will arrange man's destination, and at that time people will know that God's flesh and His Spirit are one, that His flesh cannot commit error, and that His Spirit is even more incapable of error. Ultimately, He will surely take those who have come to life into His kingdom; not one more nor one less. As for the dead, who have not come to life, they will be tossed into the lair of Satan.

—The Word, Vol. 1. The Appearance and Work of God. Are You Someone Who Has Come to Life?

Daily Words of God Excerpt 538

The first step of the Holy Spirit's path in man is, before anything else, to draw man's heart away from people, events, and things and into the words of God, causing man's heart to believe that the words of God are beyond all doubt, and completely true. If you believe in God, you must believe in His words; if, after many years of faith in God, you remain unaware of the path taken by the Holy Spirit, are you really a believer? To achieve a normal human life—a normal human life that has a normal relationship with God—you must first believe in His words. If you have not achieved the first step of the Holy Spirit's work in people, then you have no

foundation. If even the very least of principles is beyond you, how will you walk the path ahead? Setting foot upon the right track by which God perfects man means entering upon the right track of the Holy Spirit's current work; it means setting foot upon the path taken by the Holy Spirit. Right now, the path taken by the Holy Spirit is the current words of God. As such, if people are to set foot upon the path of the Holy Spirit, they must obey, and eat and drink, the current words of God incarnate. The work He does is the work of words; everything begins from His words, and all is built upon His words, upon His current words. Whether being certain about the incarnate God, or knowing the incarnate God, each requires spending more effort on His words. If not, people can accomplish nothing and will be left with nothing. Only by building upon the foundation of eating and drinking God's words, and thereby coming to know Him and to satisfy Him, can people gradually build a normal relationship with God. For man, there is no better cooperation with God than eating and drinking His words and putting them into practice. Through such practice they are best able to stand firm in their testimony of God's people. When people understand and are able to obey the essence of God's current words, they live on the path of being guided by the Holy Spirit, and have set foot on the right track of God's perfection of man. Previously, people could gain God's work simply by seeking God's grace, or by seeking peace and joy, but things are different now. Without the words of the incarnate God, without the reality of His words, people cannot gain God's approval and will all be cast out by God. To achieve a normal spiritual life, people should first eat and drink God's words and put them into practice, and then, upon this foundation, establish a normal relationship with God. How do you cooperate? How do you stand firm in the testimony of God's people? How do you build a normal relationship with God?

How to see if you have a normal relationship with God in your daily life:

1. Do you believe God's own testimony?

2. Do you believe in your heart that God's words are true and infallible?

3. Are you someone who puts His words into practice?

4. Are you faithful to His commission? What do you do in order to be faithful to His commission?

5. Is everything that you do for the sake of satisfying God and being faithful to Him?

By means of the items listed above, you may take stock of whether you have a normal relationship with God in the present stage.

If you are able to accept God's commission, to accept His promise, and to follow the path of the Holy Spirit, then you are following God's will. Inside, is the path of the Holy Spirit clear to you? Right now, do you act in accordance with the path of the Holy Spirit? Does your heart draw close to God? Do you wish to keep pace with the newest light of the Holy Spirit? Do you wish to be gained by God? Do you wish to become a manifestation of God's glory on earth? Do you have the resolution to attain what God requires of you? If, when the words of God are spoken, there is, within you, the resolution to cooperate, and the resolution to satisfy God—if this is your mentality—it means that God's words have borne fruit in your heart. If you lack such resolution, if you have no goals that you pursue, it means that your heart has not been moved by God.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

Daily Words of God Excerpt 539

In the pursuit of change in one's life disposition, the path of practice is simple. If, in your practical experience, you are able to follow the current words of the Holy Spirit and experience God's work, then your disposition is capable of change. If you follow whatever the Holy Spirit says, and seek whatever the Holy Spirit says, then you are someone who obeys Him, and there will be a change in your disposition. People's dispositions change with the current words of the Holy Spirit; if you always cling to your old experiences and rules of the past, then your disposition cannot change. If the Holy Spirit's words of today ask that all people enter into a life of normal humanity but you remain fixated on external things, and are confused about reality and do not take it seriously, then you are someone who has failed to keep up with the work of the Holy Spirit, someone who has not entered upon the path of the Holy Spirit's guidance. Whether or not your disposition can change depends upon whether or not you keep up with the Holy Spirit's current words and whether or not you have true knowledge. This is unlike what you understood before. The change in your disposition that you understood before was that you, who are quick to judge, have ceased to speak thoughtlessly through God's discipline; but that is just one aspect of the change. Right now, the most critical point is following the guidance of the Holy Spirit: Follow whatever God says, and obey whatever He says. People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being dealt with, disciplined, and pruned by His words. Only then can they achieve obedience and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and dealing of His words will they no longer dare to

act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit. In the past, talk of changes in disposition mainly referred to being able to forsake oneself, to allowing the flesh to suffer, disciplining one's body, and ridding oneself of fleshly preferences—which is one kind of change in disposition. Today, everyone knows that the real expression of change in disposition is obeying the current words of God and truly knowing His new work. In this way, people's prior understanding of God, which was colored by their own notions, can be expunged, and they can attain true knowledge of and obedience to God—only this is a genuine expression of a change in disposition.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

Daily Words of God Excerpt 540

People's pursuit of entry into life is based upon the words of God. Previously, it was said that everything is accomplished because of His words, but no one saw this fact. If you enter into experiencing the current step, all will be clear to you, and you will be building a good foundation for future trials. Whatever God says, focus only on entry into His words. When God says He will begin to chastise people, accept His chastisement. When God asks people to die, accept that trial. If you are always living within His newest utterances, God's words will perfect you in the end. The more you enter into God's words, the more quickly you will be perfected. Why, in fellowship after fellowship, do I ask you to know and enter into God's words? Only when you pursue and experience in God's words, and enter into the reality of His words, does the Holy Spirit have the opportunity to

work in you. Therefore, you are all participants in every method by which God works, and whatever the degree of your suffering, in the end you will all receive a "souvenir." In order to attain your final perfection, you must enter into all of God's words. The Holy Spirit's perfection of people is not unilateral; He requires people's cooperation, He needs everyone to consciously cooperate with Him. Whatever God says, focus only on entry into His words—this will be more beneficial to your life. Everything is for the sake of achieving a change in your disposition. When you enter into God's words, your heart will be moved by Him, and you will be capable of knowing everything that God wishes to achieve in this step of His work, and you will have the resolution to achieve it. During the time of chastisement, there were those who believed that this was a method of work, and did not believe in God's words. As a result, they did not undergo refinement, and emerged from the time of chastisement without gaining or understanding anything. There were some who truly entered into these words without a shred of doubt, who said that the words of God are the infallible truth and that humanity should be chastised. They struggled therein for a period of time, letting go of their future and their destiny, and when they emerged, their dispositions had undergone some change, and they had gained a deeper understanding of God. Those who emerged from chastisement all felt the loveliness of God and realized that this step of work embodied God's great love descending into them, that it was the conquest and salvation of God's love. They also said that God's thoughts are always good, and that everything God does in man comes from love, not hate. Those who did not believe in God's words, who did not look to His words, did not undergo refinement during the time of chastisement, and as a result, the Holy Spirit was not with them, and they gained nothing. For those who entered the time of chastisement, although they did undergo

refinement, the Holy Spirit was working hidden inside them, and their life disposition was changed as a result. Some seemed, to all outward appearances, very positive, filled with good cheer all day, but they did not enter into the state of the refinement of God's words and so did not change at all, which was the consequence of not believing in God's words. If you do not believe in God's words, then the Holy Spirit will not work in you. God appears to all those who believe in His words, and those who believe in and accept His words will be able to gain His love!

To enter into the reality of God's words, you should find the path of practice and know how to put God's words into practice. Only thus will there be a change in your life disposition, only through this path can you be perfected by God, and only people who have been perfected by God in this way can be in line with His will. To receive new light, you must live within His words. Being moved by the Holy Spirit but a single time will not do at all—you must go deeper. For those who have been moved but once, their inner zeal is aroused, and they wish to seek, but this cannot last long; they must be constantly moved by the Holy Spirit. Many times in the past, I have mentioned My hope that God's Spirit may move people's spirits, so that they may pursue changes in their life disposition, and while seeking to be moved by God, that they may understand their own inadequacies, and in the process of experiencing His words may cast off the impurities in themselves (self-righteousness, arrogance, notions, and so on). Do not think that merely being proactive in receiving new light will do—you must also cast off all that is negative. On the one hand, you need to enter from a positive aspect, and on the other hand, you need to rid yourself of all that is impure from a negative aspect. You must constantly examine yourself to see which impurities still exist within you. Humanity's religious notions, intentions, hopes, self-righteousness, and arrogance are all unclean things. Look within

yourself, and place everything side by side with all of God's words of revelation, to see which religious notions you have. Only when you truly recognize them can you cast them off. Some people say: "It is enough now simply to follow the light of the present work of the Holy Spirit. There's no need to bother with anything else." But then, when your religious notions arise, how will you get rid of them? Do you think following God's words today is a simple thing to do? If you are someone of religion, disruptions can arise from your religious notions and the traditional theological theories in your heart, and when these things arise, it interferes with your acceptance of new things. These are all real problems. If you only pursue the current words of the Holy Spirit, you cannot fulfill God's will. At the same time as you pursue the present light of the Holy Spirit, you should recognize which notions and intentions you harbor, and what human self-righteousness you have, and which behaviors are disobedient to God. And after you have recognized all of these things, you must cast them off. Having you forsake your previous actions and behaviors is all for the sake of allowing you to follow the words that the Holy Spirit speaks today. A change in disposition, on the one hand, is achieved through God's words, and on the other hand, it requires cooperation on the part of humanity. There is God's work and then there is human practice, and both are indispensable.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

Daily Words of God Excerpt 541

In your future path of service, how can you fulfill God's will? One crucial point is to pursue entry into life, pursue a change in disposition, and pursue deeper entry into the truth—this is the path to achieving being perfected and being gained by God. You are all recipients of God's commission, but what kind of commission? This relates to the next step of

work; the next step of work will be greater work that is carried out throughout the entire universe, so today, you should pursue changes in your life disposition, that in the future you may truly become the proof of God gaining glory through His work, making you into exemplars for His future work. Today's pursuit is entirely for the sake of laying the foundation for future work, so that you may be used by God and can bear witness to Him. If you make this the goal of your pursuit, you will be able to gain the presence of the Holy Spirit. The higher you set the goal of your pursuit, the more you can be perfected. The more you pursue the truth, the more the Holy Spirit works. The more energy you put into your pursuit, the more you will gain. The Holy Spirit perfects people according to their inner state. Some people say that they are not willing to be used by God or perfected by Him, that they just want their flesh to remain safe and not suffer any misfortune. Some people are unwilling to enter into the kingdom yet willing to descend into the bottomless pit. In that case, God will also grant your wish. Whatever you pursue, God will make it happen. So what are you pursuing at present? Is it being perfected? Are your present actions and behaviors for the sake of being perfected by God and being gained by Him? You must constantly measure yourself thus in your daily life. If you put all your heart into the pursuit of a single goal, God will assuredly perfect you. Such is the path of the Holy Spirit. The path on which the Holy Spirit guides people is attained by means of their pursuit. The more you thirst to be perfected and gained by God, the more the Holy Spirit will work within you. The more you fail to seek, and the more negative and retrogressive you are, the more you deprive the Holy Spirit of opportunities to work; as time goes on, the Holy Spirit will abandon you. Do you wish to be perfected by God? Do you wish to be gained by God? Do you wish to be used by God? You should pursue doing everything for the sake of being perfected, gained,

and used by God, so that the universe and all things can see God's actions manifested in you. You are the master among all things, and in the midst of all that there is, you will let God enjoy testimony and glory through you—this is proof that you are the most blessed of all generations!

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

Daily Words of God Excerpt 542

The more mindful you are of God's will, the greater the burden you bear, and the greater the burden you bear, the richer your experience will be. When you are mindful of God's will, God will lay a burden upon you, and then enlighten you about the tasks which He has entrusted to you. When God gives you this burden, you will pay attention to all the related truths while eating and drinking of God's words. If you have a burden related to the state of your brothers' and sisters' lives, then this is a burden that has been entrusted to you by God, and you will always carry this burden with you in your daily prayers. What God does has been laden onto you, and you are willing to do that which God wants to do; this is what it means to take on God's burden as your own. At this point, in your eating and drinking of God's words, you will focus on these types of issues, and you will wonder, How am I going to solve these problems? How can I enable my brothers and sisters to achieve release and find spiritual enjoyment? You will also focus on solving these problems while fellowshiping, and when eating and drinking of God's words, you will focus on eating and drinking of words that relate to these issues. You will also carry a burden while eating and drinking of His words. Once you have understood God's requirements, you will have a clearer idea about which path to take. This is the enlightenment and illumination of the Holy Spirit brought by your burden, and this is also God's guidance which has been bestowed upon you. Why do I say this? If

you have no burden, then you will not be attentive while eating and drinking of God's words; when you eat and drink of God's words while carrying a burden, you can grasp their essence, find your way, and be mindful of God's will. Therefore, in your prayers, you should wish for God to place more burdens upon you and entrust you with even greater tasks, so that ahead of you, you may have more of a path on which to practice; so that your eating and drinking of God's words has a greater effect; so that you grow able to grasp the essence of His words; and so that you become more capable of being moved by the Holy Spirit.

Eating and drinking of God's words, practicing prayer, accepting God's burden, and accepting the tasks He entrusts to you—all of this is so that there may be a path before you. The more the burden of God's entrustment weighs on you, the easier it will be for you to be perfected by Him. Some are unwilling to coordinate with others in service to God, even when they have been called upon; these are lazy people who wish only to revel in comfort. The more you are asked to serve in coordination with others, the more experience you will gain. Due to having more burdens and experiences, you will gain more opportunities to be perfected. Therefore, if you can serve God with sincerity, then you will be mindful of God's burden; as such, you will have more opportunities to be perfected by God. It is just such a group of people that is currently being perfected. The more the Holy Spirit touches you, the more time you will devote to being mindful of God's burden, the more you will be perfected by God, and the more you will be gained by Him—until, in the end, you will become a person whom God uses. At present, there are some who carry no burdens for the church. These people are slack and sloppy, and only care about their own flesh. Such people are extremely selfish, and they are also blind. If you cannot see this matter clearly, you will not carry any burden. The more mindful you are

of God's will, the greater the burden He will entrust to you. The selfish are unwilling to suffer such things; they are unwilling to pay the price, and, as a result, they will miss opportunities to be perfected by God. Are they not doing themselves harm? If you are someone who is mindful of God's will, then you will develop a true burden for the church. In fact, instead of calling this a burden you bear for the church, it would be better to call it a burden you bear for your own life's sake, because the purpose of this burden you develop for the church is to have you use such experiences to be perfected by God. Therefore, whoever carries the greatest burden for the church, whoever carries a burden for entering into life—they will be the ones who are perfected by God. Have you seen this clearly? If the church you are with is scattered like sand, but you are neither worried nor anxious, and you even turn a blind eye when your brothers and sisters are not normally eating and drinking of God's words, then you are not carrying any burdens. Such people are not the kind in whom God delights. The kind of people in whom God delights hunger and thirst for righteousness and are mindful of God's will. Thus, you should become mindful of God's burden, here and now; you should not wait for God to reveal His righteous disposition to all humanity before growing mindful of God's burden. Would it not be too late by then? Now is a good opportunity to be perfected by God. If you allow this chance to slip through your fingers, you will regret it for the rest of your life, just as Moses was unable to enter the good land of Canaan and regretted it for the rest of his life, dying with remorse. Once God has revealed His righteous disposition to all peoples, you will be filled with regret. Even if God does not chastise you, you will chastise yourself out of your own remorse. Some are not convinced by this, but if you do not believe it, just wait and see. There are some people whose sole purpose is to

fulfill these words. Are you willing to sacrifice yourself for the sake of these words?

If you do not seek out opportunities to be perfected by God, and if you do not strive to be ahead of the pack in your seeking of perfection, then you will ultimately be filled with remorse. The best opportunity to attain perfection is the present; now is an extremely good time. If you do not earnestly seek to be perfected by God, once His work has concluded, it will be too late—you will have missed the opportunity. No matter how great your aspirations, if God is no longer performing work, then regardless of the effort you put in, you will never be able to attain perfection. You must seize this opportunity and cooperate while the Holy Spirit does His great work. If you miss this chance, you will not be given another one, no matter what efforts you make. Some of you cry, "God, I am willing to be mindful of Your burden, and I am willing to satisfy Your will!" However, you have no path on which to practice, so your burdens will not last. If you have a path ahead, then you will gain experience one step at a time, and your experience will be structured and organized. After one burden has been completed, another will be given to you. As your life experience deepens, your burdens, too, will grow more profound. Some people only carry a burden when touched by the Holy Spirit; after a period of time, once they no longer have a path on which to practice, they stop carrying any burdens. You cannot develop burdens simply by eating and drinking of God's words. By understanding many truths, you will gain discernment, learn to solve problems using the truth, and gain a more precise understanding of God's words and God's will. With these things, you will develop burdens to carry, and only then will you be able to perform work properly. If you have a burden but do not have a clear understanding of the truth, then that will not do, either; you must experience God's words in person and know how to

practice them. Only after you yourself have entered reality will you be able to provide for others, lead others, and be perfected by God.

—The Word, Vol. 1. The Appearance and Work of God. Be Mindful of God's Will in Order to Attain Perfection

Daily Words of God Excerpt 543

At the moment, God's work is to have everyone enter onto the right track, have a normal spiritual life and genuine experiences, be moved by the Holy Spirit, and—with these as a foundation—accept God's commissions. The purpose of entering into the kingdom's training is to allow your every word, deed, movement, thought and idea to enter into God's words; to be touched more often by God and thereby to develop a heart of love for Him; and to have you assume more of the burden of God's will, so that everyone is on the path of being perfected by God, so that everyone is on the right track. Once you are on this path of being perfected by God, then you are on the right track. Once your thoughts and ideas, as well as your wrong intentions, can be corrected, and you are able to turn from mindfulness of the flesh to mindfulness of God's will, and once you are able to resist the distraction of wrong intentions when they arise, acting instead in accordance with God's will—if you are able to achieve such a transformation, then you are on the right track of life experience. Once your prayer practices are on the right track, you will be touched by the Holy Spirit in your prayers. Every time you pray, you will be touched by the Holy Spirit; every time you pray, you will be able to quiet your heart before God. Every time you eat and drink a passage of God's words, if you are able to grasp the work that He is currently performing and can learn how to pray, how to cooperate, and how to attain entry, only then will your eating and drinking of God's words produce results. When, by way of God's words, you are able to find the path of entry and can discern the current

dynamics of God's work, as well as the direction of the Holy Spirit's work, you will have entered onto the right track. If you have not grasped the key points while eating and drinking of God's words and, afterward, are still unable to find a path on which to practice, this will show that you still do not know how properly to eat and drink of God's words, and that you have not discovered the method or principle for doing so. If you have not grasped the work God is currently performing, then you will be unable to accept the tasks He would entrust to you. The work God does currently is precisely that which humans must enter into and understand at present. Do you have a grasp of these things?

If you eat and drink of God's words effectively, your spiritual life becomes normal, and regardless of what trials you may face, what circumstances you may encounter, what physical ailments you may endure, what estrangement from brothers and sisters or family difficulties you may experience, you are able to eat and drink of God's words normally, pray normally, and carry on with your church life normally; if you can achieve all of this, it will show that you are on the right track. Some people are too fragile and lack perseverance. Upon encountering a minor obstacle, they whimper and become negative. The pursuit of truth demands perseverance and determination. If you have failed to satisfy God's will this time, then you must be able to loathe yourself and, deep down, be quietly determined to succeed the next time. If, this time, you were not mindful of God's burden, then you should be determined to rebel against the flesh when facing the same obstacle in the future, and resolve to satisfy God's will. This is how you will become praiseworthy. Some people do not even know if their own thoughts or ideas are correct; those people are fools! If you wish to subdue your heart and rebel against the flesh, you must first know whether your intentions are correct; only then can you subdue your heart. If

you do not know whether your intentions are correct, can you possibly subdue your heart and rebel against the flesh? Even if you do rebel, you will do so in a confused manner. You should know how to rebel against your misguided intentions; this is what it means to rebel against the flesh. Once you recognize that your intentions, thoughts and ideas are wrong, you should quickly reverse course and walk the right path. Resolve this issue first, and train yourself to attain entry in this regard, because you know best whether you have the right intentions or not. Once your incorrect intentions are corrected and are now for God's sake, then you will have attained the goal of subduing your heart.

The most important thing for you to do now is to gain knowledge of God and His work. You must also know how the Holy Spirit performs work on humanity; these acts are essential for entering onto the right track. It will be easier for you to do so once you have grasped this vital point. You believe in God, and you know God, which shows that your faith in God is genuine. If you continue to gain experience, yet in the end are still unable to know God, then you are surely a person who resists God. Those who believe only in Jesus Christ without also believing in the incarnate God of today are all condemned. They are all latter-day Pharisees, for they do not acknowledge the God of today; they are all in opposition to God. No matter how devoted their worship of Jesus may be, it will all be in vain; God will not praise them. All those with a signboard claiming they believe in God, yet who have no true knowledge of God in their hearts, are hypocrites!

—The Word, Vol. 1. The Appearance and Work of God. Be Mindful of God's Will in Order to Attain Perfection

Daily Words of God Excerpt 544

To seek to be made perfect by God, one must first understand what it means to be perfected by Him, as well as what conditions one must meet in

order to be perfected. Once one has a grasp of such matters, then one must search for a path of practice. To be perfected, one must be of a certain quality. Many people are not innately of high enough quality, in which case you must pay a price and work hard subjectively. The worse your quality, the more subjective effort you must put in. The greater your understanding of God's words and the more you put them into practice, the more quickly you can set foot upon the path of perfection. Through prayer, you can be made perfect in the area of prayer; you can also be perfected by eating and drinking of the words of God, grasping their essence, and living out their reality. By experiencing God's words on a daily basis, you should come to know what is lacking in yourself; moreover, you should recognize your fatal flaw and your weaknesses, and pray and supplicate to God. By doing so, you will gradually be made perfect. The path to perfection is: praying; eating and drinking of God's words; grasping the essence of God's words; gaining entry to the experience of God's words; coming to know what is lacking in yourself; submitting to God's work; being mindful of God's burden and forsaking the flesh through your love for God; and joining in frequent fellowship with your brothers and sisters, which can enrich your experiences. Whether it be communal life or your personal life, and whether it be large assemblies or small ones, they can all allow you to acquire experience and receive training so that your heart can be quiet before God and return to Him. All of this is part of the process of being made perfect. Experiencing the words of God, as mentioned earlier, means being able actually to taste them and allowing yourself to live them out, so that you will gain greater faith and love for God. In this manner, you will gradually shed your corrupt, satanic disposition; free yourself of improper motivations; and live out the likeness of a normal person. The greater the love for God within you—which is to say, the more of you that has been

made perfect by God—the less you will be possessed by Satan's corruption. Through your practical experiences, you will gradually set foot upon the path of perfection. Thus, if you wish to be made perfect, then it is especially important to be mindful of the will of God and to experience His words.

—The Word, Vol. 1. The Appearance and Work of God. Be Mindful of God's Will in Order to Attain Perfection

Daily Words of God Excerpt 545

God now wants to gain a certain group of people, a group consisting of those who strive to cooperate with Him, who can obey His work, who believe the words God speaks to be true, and who can put God's requirements into practice; they are those who have true understanding in their hearts, they are the ones who can be perfected, and they will inevitably be able to walk the path of perfection. Those who cannot be perfected are people without a clear understanding of God's work, who do not eat and drink of God's words, who pay no attention to His words, and who are without any love for God in their hearts. Those who doubt God incarnate, are always uncertain about Him, never treat His words seriously and always deceive Him are people who resist God and belong to Satan; there is no way to perfect such people.

If you wish to be perfected, then you must first be favored by God, for He perfects those whom He favors and who are after His own heart. If you wish to be after God's own heart, then you must have a heart that obeys His work, you must strive to pursue the truth, and you must accept God's scrutiny in all things. Has all that you do passed under God's scrutiny? Is your intent correct? If your intent is correct, then God will commend you; if your intent is wrong, this shows that what your heart loves is not God, but the flesh and Satan. Therefore, you must use prayer as a way to accept God's scrutiny in all things. When you pray, although I am not standing in

front of you in person, the Holy Spirit is with you, and it is both Myself and the Spirit of God to whom you are praying. Why do you believe in this flesh? You believe because He has the Spirit of God. Would you believe in this person if He were without the Spirit of God? When you believe in this person, you believe in the Spirit of God. When you fear this person, you fear the Spirit of God. Faith in God's Spirit is faith in this person, and faith in this person is also faith in the Spirit of God. When you pray, you feel the Spirit of God is with you and that God is before you, and therefore you pray to His Spirit. Today, most people are too afraid to bring their actions before God; while you may deceive His flesh, you cannot deceive His Spirit. Any matter that cannot withstand God's scrutiny is at odds with the truth, and should be cast aside; to do otherwise is to commit a sin against God. So, you must lay your heart before God at all times, when you pray, when you speak and fellowship with your brothers and sisters, and when you perform your duty and go about your business. When you fulfill your function, God is with you, and so long as your intent is correct and is for the work of God's house, He will accept all that you do; you should sincerely devote yourself to fulfilling your function. When you pray, if you have love for God in your heart and seek God's care, protection and scrutiny, if these things are your intent, your prayers will be effective. For example, when you pray at meetings, if you open your heart and pray to God and tell Him what is in your heart without speaking falsehoods, then your prayers will surely be effective. If you earnestly love God in your heart, then make an oath to God: "God, who is in the heavens and on earth and among all things, I swear to You: May Your Spirit examine all that I do and protect and care for me at all times, and make it possible for all that I do to stand in Your presence. Should my heart ever cease to love You or should it ever betray You, then chastise and curse me severely. Do not pardon me in either

this world or the next!" Do you dare make such an oath? If you do not, this shows you are timid, and that you still love yourself. Do you have this resolve? If this is truly your resolve, you should make this oath. If you have the resolve to make such an oath, then God will fulfill your resolve. When you swear an oath to God, He listens. God determines whether you are sinful or righteous by the measure of your prayer and your practice. This now is the process of perfecting you, and if you truly have faith in being perfected, then you will bring all that you do before God and accept His scrutiny; if you do something outrageously rebellious or if you betray God, then He will bring your oath to fruition, and thus no matter what happens to you, be it perdition or chastisement, this is your own doing. You made the oath, so you should abide by it. If you make an oath, but do not abide by it, you will suffer perdition. Since yours was the oath, God will bring your oath to fruition. Some are afraid after they pray, and lament, "All is over! My chance of debauchery is gone; my chance to do wicked things is gone; my chance to indulge my worldly cravings is gone!" These people still love worldliness and sin, and they are certain to suffer perdition.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Are After His Own Heart

Daily Words of God Excerpt 546

To be a believer in God means that all you do must be brought before Him and made subject to His scrutiny. If what you do can be brought before God's Spirit but not before God's flesh, this shows that you have not come under scrutiny by His Spirit. Who is the Spirit of God? Who is the person to whom God bears witness? Are They not one and the same? Most see Them as two separate beings, believing God's Spirit is God's Spirit, and the person to whom God bears witness is merely a human. But are you not mistaken? On whose behalf does this person work? Those who do not know

God incarnate do not have spiritual understanding. God's Spirit and His incarnate flesh are one, because God's Spirit is materialized in the flesh. If this person is unkind to you, will God's Spirit be kind? Are you not confused? Today, all who cannot accept God's scrutiny cannot receive His approval, and those who do not know God incarnate cannot be perfected. Look at all that you do, and see if it can be brought before God. If you cannot bring all that you do before God, this shows that you are an evildoer. Can evildoers be perfected? All that you do, every action, every intention, and every reaction should be brought before God. Even your daily spiritual life—your prayers, your closeness to God, how you eat and drink of God's words, your fellowship with your brothers and sisters, and your life within the church—and your service in partnership can be brought before God for His scrutiny. It is such practice that will help you achieve growth in life. The process of accepting God's scrutiny is the process of purification. The more you can accept God's scrutiny, the more you are purified and the more you are in accord with God's will, so that you will not be drawn into debauchery, and your heart will live in His presence. The more you accept His scrutiny, the greater are Satan's humiliation and your ability to forsake the flesh. So, the acceptance of God's scrutiny is a path of practice people should follow. No matter what you do, even when communing with your brothers and sisters, you can bring your acts before God and seek His scrutiny and aim to obey God Himself; this will make what you practice much more correct. Only if you bring all you do before God and accept God's scrutiny can you be someone who lives in the presence of God.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Are After His Own Heart

Daily Words of God Excerpt 547

Those without understanding of God can never completely obey God. People like this are sons of disobedience. They are too ambitious, and there is too much rebellion in them, so they distance themselves from God and are unwilling to accept His scrutiny. People like this cannot easily be perfected. Some people are selective in how they eat and drink of God's words and in their acceptance of them. They accept certain portions of God's words which accord with their notions while rejecting those which do not. Is this not the most blatant rebellion and resistance against God? If someone believes in God for years without gaining even a little understanding of Him, then they are a nonbeliever. Those who are willing to accept God's scrutiny are those who pursue an understanding of Him, who are willing to accept His words. They are the ones who will receive God's inheritance and blessings, and they are the most blessed. God curses those who have no place for Him in their hearts, and He chastises and forsakes such people. If you do not love God then He will forsake you, and if you do not listen to what I say, then I promise that God's Spirit will forsake you. Try it if you do not believe it! Today I clarify for you a path of practice, but whether you put it into practice is up to you. If you do not believe it, if you do not put it into practice, you will see for yourself whether or not the Holy Spirit works in you! If you do not pursue understanding of God, then the Holy Spirit will not work in you. God works in those who pursue and treasure His words. The more you treasure God's words, the more His Spirit will work in you. The more a person treasures God's words, the greater their chance of being perfected by God. God perfects those who truly love Him, and He perfects those whose hearts are at peace before Him. To treasure all of God's work, to treasure God's enlightenment, to treasure God's presence, to treasure God's care and protection, to treasure how God's words become your reality and provide

for your life—all this accords best with God's heart. If you treasure God's work, that is, if you treasure all the work that He has done upon you, then He will bless you and cause all that is yours to multiply. If you do not treasure God's words, He will not work in you, but He will only grant you paltry grace for your faith, or bless you with scant wealth and your family with scant safety. You should strive to make God's words your reality, and be able to satisfy Him and be after His own heart; you should not merely strive to enjoy His grace. Nothing is more important for believers than to receive God's work, gain perfection, and become those who do God's will. This is the goal you should pursue.

All that man pursued in the Age of Grace is now obsolete, because there is currently a higher standard of pursuit; what is pursued is both loftier and more practical, what is pursued can better satisfy what man requires inside. In ages past, God did not work upon people as He does today; He did not speak to them as much as He does today, and nor were His requirements of them as high as His requirements today. That God speaks of these things to you now shows that God's ultimate intention is focused on you, on this group of people. If you truly wish to be perfected by God, then pursue it as your central goal. No matter whether you are running around, expending yourself, serving a function, or whether you have received God's commission, the aim is always to be perfected and to satisfy God's will, to achieve these goals. If someone says they do not pursue perfection by God or entry into life, but only pursue fleshly peace and joy, then they are the blindest of men. Those who do not pursue the reality of life, but only pursue eternal life in the world to come and safety in this world, are the blindest of men. So, all that you do should be done for the purpose of being perfected and gained by God.

The work God does in people is to provide for them based on their different requirements. The larger a person's life, the more they require and the more they pursue. If at this phase you have no pursuit, this proves the Holy Spirit has forsaken you. All those who pursue life will never be forsaken by the Holy Spirit; such people always pursue, and always have yearning in their hearts. Such people are never content with things as they are at present. Each phase of the Holy Spirit's work aims to achieve an effect in you, but if you grow complacent, if you no longer have needs, if you no longer accept the work of the Holy Spirit, then He will forsake you. People require God's scrutiny every day; they require abundant provision from God every day. Can people cope without eating and drinking of God's word every day? If someone always feels like they cannot eat or drink enough of God's word, if they always seek it and hunger and thirst for it, the Holy Spirit will always work in them. The more someone yearns, the more practical things can come out of their fellowship. The more intensely someone seeks the truth, the more quickly they achieve growth in their life, making them rich in experience and wealthy denizens of the house of God.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Are After His Own Heart

Daily Words of God Excerpt 548

The Holy Spirit has a path to walk in each person, and gives each person the opportunity to be perfected. Through your negativity you are made to know your own corruption, and then by throwing off negativity you will find a path to practice; these are all ways in which you are perfected. Further, through the continuous guidance and illumination of some positive things inside of you, you will proactively fulfill your function, grow in insight and gain discernment. When your conditions are good, you are especially willing to read the word of God, and especially

willing to pray to God, and can relate the sermons you hear to your own state. At such times God enlightens and illuminates you within, making you realize some things of the positive aspect. This is how you are perfected in the positive aspect. In negative states, you are weak and passive; you feel that you do not have God in your heart, yet God illuminates you, helping you find a path to practice. Coming out of this is attainment of perfection in the negative aspect. God can perfect man in both positive and negative aspects. It depends on whether you are able to experience, and on whether you pursue being perfected by God. If you truly seek being perfected by God, then the negative cannot make you suffer loss, but can bring you things that are more real, and can make you more able to know that which is lacking within you, more able to grasp your real state, and see that man has nothing, and is nothing; if you do not experience trials, you do not know, and will always feel that you are above others and better than everyone else. Through all this you will see that all that came before was done by God and protected by God. Entry into trials leaves you without love or faith, you lack prayer and are unable to sing hymns, and without realizing it, in the midst of this you come to know yourself. God has many means of perfecting man. He employs all manner of environments to deal with the corrupt disposition of man, and uses various things to lay man bare; in one regard, He deals with man, in another He lays man bare, and in another He reveals man, digging out and revealing the "mysteries" in the depths of man's heart, and showing man his nature by revealing many of his states. God perfects man through many methods—through revelation, through dealing with man, through man's refinement, and chastisement—so that man may know that God is practical.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

Daily Words of God Excerpt 549

What is it that you seek now? To be perfected by God, to know God, to obtain God—or perhaps you seek to carry yourself in the manner of a Peter of the 90s, or to have faith greater than that of Job, or maybe you seek to be called righteous by God and arrive before the throne of God, or to be able to manifest God on earth and powerfully and resoundingly bear witness for God. Regardless of what you seek, overall, you seek for the sake of being saved by God. No matter if you seek to be a righteous person, if you seek the manner of Peter, or the faith of Job, or to be perfected by God, it is all the work God does on man. In other words, regardless of what you seek, it is all for the sake of being perfected by God, all for the sake of experiencing God's word, to satisfy God's heart; whatever you seek, it is all for the sake of discovering the loveliness of God, of searching out a path to practice in real experience with the aim of being able to throw off your own rebellious disposition, achieving a normal state within yourself, being able to completely conform to God's will, become a correct person, and have a correct motive in everything you do. The reason for you experiencing all of these things is to arrive at knowing God and achieving growth of life. Though what you experience is God's word and actual events, as well as the people, matters, and things in your surroundings, ultimately you are able to know God and to be perfected by God. To seek to walk the path of a righteous person or seek to put God's word into practice: these are the running track, while knowing God and being perfected by God are the destination. Whether you now seek perfection by God, or seek to bear witness for God, it is all ultimately in order to know God; it is in order that the work He does in you may not be in vain, so that finally you come to know the reality of God, to know His greatness, and more so to know God's humbleness and hiddenness, and to know the great amount of work that

God does in you. God has humbled Himself to such a level that He does His work in these filthy and corrupt people, and perfects this group of people. God not only became flesh to live and eat among people, to shepherd people, and to provide what people need. More important is that He does His mighty work of salvation and conquest upon these unbearably corrupt people. He came to the heart of the great red dragon to save these most corrupt of people, so that all people may be changed and made new. The immense hardship that God endures is not only the hardship that the God incarnate endures, but most of all it is that God's Spirit suffers extreme humiliation—He humbles and hides Himself so much that He becomes an ordinary person. God was incarnated and took the form of flesh so that people see that He has a normal human life and normal human needs. This is enough to prove that God has humbled Himself to a great extent. The Spirit of God is realized in the flesh. His Spirit is so high and great, yet He takes the form of a common human, of a negligible human, so as to do the work of His Spirit. The caliber, insight, sense, humanity, and lives of each of you show that you are really unworthy to accept God's work of this kind. You are really unworthy to let God endure such hardship for your sake. God is so great. He is so supreme, and people are so lowly, yet He still works upon them. He not only was incarnated to provide for people, to speak to people, but He even lives together with people. God is so humble, so lovable. If, as soon as God's love is mentioned, as soon as God's grace is mentioned, you shed tears while uttering great praise, if you arrive at this state, then you have true knowledge of God.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

Daily Words of God Excerpt 550

There is a deviation in people's seeking nowadays; they only seek to love God and to satisfy God, but they do not have any knowledge of God, and have neglected the Holy Spirit's enlightenment and illumination within them. They do not have the foundation of true knowledge of God. In this way, they lose zest as their experience progresses. All those who seek to have true knowledge of God, though they were not in good states in the past, and tended toward negativity and weakness, and often shed tears, fell into discouragement, and lost hope—now, as they gain more experience, their states improve. After an experience of being dealt with and broken, and having gone through a round of trial and refinement, they have made great progress. The negative states are reduced, and there has been some change in their life disposition. As they undergo more trials, their hearts begin to love God. There is a rule to God's perfection of people, which is that He enlightens you by using a desirable part of you so that you have a path to practice and can separate yourself from all negative states, helping your spirit attain release, and making you more able to love Him. In this way, you are able to throw off the corrupt disposition of Satan. You are artless and open, willing to know yourself and to put truth into practice. God will certainly bless you, so when you are weak and negative, He enlightens you doubly, helping you know yourself more, be more willing to repent for yourself, and be more able to practice the things that you should practice. Only in this way can your heart be peaceful and at ease. A person who ordinarily pays attention to knowing God, who pays attention to knowing himself, who pays attention to his own practice, will be able to frequently receive God's work, as well as His guidance and enlightenment. Even though such a person may be in a negative state, he is able to turn things around immediately, whether due to the action of conscience or the enlightenment from God's word. The change of a person's disposition is

always achieved when he knows his own actual state and the disposition and work of God. A person who is willing to know himself and open himself up will be able to carry out truth. This kind of person is a person who is loyal to God, and a person who is loyal to God has understanding of God, whether this understanding be deep or shallow, meager or plentiful. This is God's righteousness, and it is something that people attain; it is their own gain. A person who has knowledge of God is one who has a basis, who has vision. This kind of person is certain about God's flesh, and is certain about God's word and God's work. Regardless of how God works or speaks, or how other people cause disturbance, he can stand his ground, and stand witness for God. The more a person is this way, the more he can carry out the truth that he understands. Because he is always practicing God's word, he obtains more understanding of God, and possesses the resolve to forever stand witness for God.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

Daily Words of God Excerpt 551

To have discernment, to have submission, and to have the ability to see into things so that you are keen in spirit means you have God's words illuminating and enlightening you inside as soon as you encounter something. This is being keen in spirit. Everything that God does is for the sake of helping revive people's spirits. Why does God always say people are numb and dull-witted? It is because people's spirits have died, and they have become so numb that they are completely unconscious of things of the spirit. God's work is to make people's lives progress and to help people's spirits come alive, so that they can see into things of the spirit, and they are always able to love God in their hearts and to satisfy God. Arrival at this stage shows that a person's spirit has been revived, and the next time he

encounters something, he can react immediately. He is responsive to sermons, and reacts quickly to situations. This is what achieving keenness of spirit is. There are many people who have a quick reaction to an external event, but as soon as entry into reality or detailed things of the spirit are mentioned, they become numb and dull-witted. They understand something only if it is staring them in the face. All these are signs of being spiritually numb and dull-witted, of having little experience of things of the spirit. Some people are keen of spirit and have discernment. As soon as they hear words that point out their states, they lose no time in writing them down. Once they hear words about principles of practice, they are able to accept them and apply them to their subsequent experience, thereby changing themselves. This is a person who is keen in spirit. Why are they able to react so quickly? It is because they focus on these things in daily life. When they read God's words, they are able to check their states against them and reflect upon themselves. When they hear fellowship and sermons and hear words that bring them enlightenment and illumination, they are able to receive them immediately. It is similar to giving food to a hungry person; they are able to eat right away. If you give food to someone who is not hungry, they are not so quick to react. You often pray to God, and then you are able to react immediately when you encounter something: what God requires in this matter, and how you should act. God guided you on this matter last time; when you encounter this same sort of thing today, naturally you will know how to practice in a way that satisfies God's heart. If you always practice in this way and always experience in this way, at some point it will come easily to you. When reading God's word, you know to what sort of person God is referring, you know what sort of conditions of the spirit He is talking about, and you are able to grasp the key point and put it into practice; this shows that you are able to experience. Why are

some people lacking in this respect? It is because they do not put much effort into the aspect of practice. Though they are willing to put truth into practice, they do not have true insight into the details of service, into the details of truth in their life. They become confused when something happens. In this way, you may be led astray when a false prophet or a false apostle comes along. You must fellowship often about God's words and work—only in this way will you be able to understand the truth and develop discernment. If you do not understand the truth, you will have no discernment. For example, what God speaks, how God works, what His demands on people are, with what sort of people you should come in contact, and what sort of people you should reject—you must often fellowship about these things. If you always experience God's word in this way, you will understand the truth and thoroughly understand many things, and you will have discernment also. What is discipline by the Holy Spirit, what is blame born of human will, what is guidance from the Holy Spirit, what is arrangement of an environment, what is God's words enlightening within? If you are not clear about these things, you will have no discernment. You should know what comes from the Holy Spirit, what is rebellious disposition, how to obey God's word, and how to throw off your own rebelliousness; if you have an experiential understanding of these things, you will have a foundation; when something happens, you will have an appropriate truth against which to measure it and suitable visions as a foundation. You will have principles in everything you do, and will be able to act according to the truth. Then your life will be full of God's enlightenment, full of God's blessings. God will not treat unfairly any person who sincerely seeks Him, or who lives Him out and bears witness for Him, and He will not curse any person who is able to sincerely thirst for truth. If, while you are eating and drinking the words of God, you can pay

attention to knowing your own true state, pay attention to your own practice, and pay attention to your own understanding, then, when you meet a problem, you will receive enlightenment and will gain practical understanding. Then you will have in all things a path of practice and discernment. A person who has truth is unlikely to be deceived, unlikely to behave disruptively or act excessively. Because of truth, he is protected, and also because of truth, he obtains more understanding. Because of truth, he has more paths to practice, gets more opportunities for the Holy Spirit to work in him, and more opportunities to be perfected.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

Daily Words of God Excerpt 552

If you are to be perfected, there are criteria to be met. Through your resolve, your perseverance and your conscience, and through your pursuit, you will be able to experience life and satisfy God's will. This is your entry, and these things are what are required on the path to perfection. The work of perfection can be done on all people. Anyone who pursues God can be perfected and has the opportunity and qualifications to be perfected. There is no fixed rule here. Whether one can be perfected mainly depends on what one pursues. People who love the truth and are able to live out the truth are certainly able to be perfected. People who do not love the truth are not commended by God; they do not possess the life that God demands, and they are unable to be perfected. The perfection work is only for the sake of gaining people and is not a part of the work of battling Satan; the conquest work is only for the sake of battling Satan, which means using the conquest of man to defeat Satan. The work of conquest is the main work, the newest work, work that has never been done in all the ages. One can say that the goal of this stage of work is mainly to conquer all people so as to defeat

Satan. The work of perfecting people—this is not new work. The quintessence of the goal of all work during God's work in the flesh is the conquest of people. This is like in the Age of Grace, when the main work was the redemption of all mankind through the crucifixion. "Gaining people" was additional to the work in the flesh and was done only after the crucifixion. When Jesus came and did His work, His goal was mainly to use His crucifixion to triumph over the bondage of death and Hades, to triumph over Satan's influence—that is, to defeat Satan. It was only after Jesus was crucified that Peter embarked, one step at a time, on the path to perfection. Of course, Peter was among those who followed Jesus while Jesus was working, but he was not perfected during that time. Rather, it was after Jesus finished His work that Peter gradually understood the truth and then became perfected. God incarnate comes to earth only to complete a key, crucial stage of work in a short period of time, not to live long-term among people on earth with the intention of perfecting them. He does not do that work. He does not wait until such time as when man is completely perfected to conclude His work. That is not the goal and significance of His incarnation. He comes only to do the short-term work of saving humanity, not to do the very long-term work of perfecting humanity. The work of saving humanity is representative, capable of launching a new age. It can be finished in a short period of time. But perfecting humanity requires bringing man up to a certain level; such work takes a long time. It is work that must be done by the Spirit of God, but it is done on the foundation of the truth that was spoken during the work in the flesh. It is also done through His raising up the apostles to do long-term shepherding work to achieve His goal of perfecting humanity. God incarnate does not do this work. He only speaks about the way of life so people will understand, and He only gives humanity the truth, rather than continuously accompanying man in

practicing the truth, because that is not within His ministry. Therefore, He will not be accompanying man until the day man completely understands the truth and completely obtains the truth. His work in the flesh concludes when man formally enters the right track of belief in God, when man steps onto the right track of being perfected. This of course is also when He will have thoroughly defeated Satan and triumphed over the world. He cares not whether man will have ultimately entered the truth at that time, nor does He care about whether man's life is great or minuscule. None of that is what He in the flesh should be managing; none of it is within the ministry of God incarnate. Once He finishes His intended work, He will conclude His work in the flesh. So, the work that God incarnate does is only the work that God's Spirit cannot do directly. Moreover, it is the short-term work of salvation, not work that He will carry out on earth on a long-term basis.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

Daily Words of God Excerpt 553

This work being done among you is being carried out on you according to what work needs to be done. After the conquest of these people, a group of people will be perfected. Therefore, much of the work at present is also in preparation for the goal of perfecting you, because there are many people hungering for the truth who can be perfected. If the work of conquest were to be carried out on you and thereafter no further work were done, then would it not be the case that some who yearn for the truth would not gain it? The present work aims to open a path for perfecting people later. Although My work is just the work of conquest, the way of life of which I speak is nevertheless in preparation for perfecting people later. The work that comes after conquest centers on perfecting people, and the conquering is done in order to lay a foundation for the work of perfecting.

Man can be perfected only after being conquered. Right now, the main task is to conquer; later, those who seek and long for the truth will be perfected. To be perfected involves people's active aspects of entry: Do you have a God-loving heart? What has been the depth of your experience as you have walked this path? How pure is your love of God? How exact is your practice of the truth? To be perfected, one must have basic knowledge of all aspects of humanity. This is a baseline requirement. All those who cannot be perfected after being conquered become serving objects and will ultimately still be cast into the lake of fire and brimstone and will still fall into the bottomless pit, because your disposition has not changed and you still belong to Satan. If a man lacks the conditions for perfection, then he is useless—he is waste, a tool, something that cannot withstand the trial of fire! How great is your love of God right now? How great is your loathing of yourself? How deeply do you really know Satan? Have you strengthened your resolve? Is your life within your humanity well regulated? Has your life changed? Are you living a new life? Has your life outlook changed? If these things have not changed, you cannot be perfected even if you do not retreat; rather, you have only been conquered. When it is time to test you, you will be lacking the truth, your humanity will be abnormal, and you will be as low as a beast of burden. Your only attainment would be having been conquered—you would merely be an object I have conquered. Just as a donkey, once it has experienced the master's whip, becomes fearful and afraid to act out every time it sees the master, you would merely be a donkey that has been conquered. If a person lacks those positive aspects and is instead passive and fearful, timid and hesitant in all things, unable to discern anything clearly, unable to accept the truth, still without a path for practice, and beyond that even without a God-loving heart—if a person has no understanding of how to love God, how to live a meaningful life, or how

to be a real person—how can such a person bear witness to God? This would show that your life has little value and you are but a conquered donkey. You would be conquered, but that would merely mean you have renounced the great red dragon and refused to submit to its domain; it would mean you believe there is a God, want to obey all of God's plans, and have no complaints. But as for the positive aspects, are you able to live out God's word and manifest God? If you have none of these aspects, it means you have not been gained by God, and you are but a conquered donkey. There is nothing desirable in you, and the Holy Spirit is not at work in you. Your humanity is too lacking; it is impossible for God to use you. You have to be approved of by God and be a hundred times better than the unbelieving beasts and the walking dead—only those who reach this level are qualified to be perfected. Only if one has humanity and has a conscience is one fit for God's use. Only when you have been perfected can you be considered human. Only the perfected are people who live meaningful lives. Only such people can testify even more resoundingly to God.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

Daily Words of God Excerpt 554

What is the path through which God perfects man? What aspects does it include? Are you willing to be perfected by God? Are you willing to accept His judgment and chastisement? What do you know of these questions? If you have no knowledge to speak of, then this is proof that you still do not know God's work, that you have not been enlightened by the Holy Spirit at all. It is impossible for such people to be perfected. They are only given a small amount of grace to enjoy briefly, and it will not last long. People cannot be perfected by God if they only enjoy His grace. Some are satisfied when their flesh has peace and enjoyment, when their life is easy

and without adversity or misfortune, when their whole family lives in harmony, without contention or dispute—and they may even believe this to be the blessing of God. In truth, it is merely God's grace. You must not be satisfied with merely enjoying the grace of God. Such thinking is so vulgar. Even if you read the words of God every day, and pray every day, and your spirit feels great enjoyment and is especially at peace, if you ultimately have nothing to say of your knowledge of God and His work, and have experienced nothing, and no matter how much of God's word you have eaten and drunk, if all you feel is spiritual peace and enjoyment, and that the word of God is sweet beyond compare, as though you cannot enjoy it enough, but you have no practical experience whatsoever of the words of God and are utterly devoid of the reality of His words, then what can you gain from such faith in God? If you cannot live out the essence of God's words, then your eating and drinking of these words and your prayers are nothing but religious belief. Such people cannot be perfected by God and cannot be gained by Him. People who are gained by God are those who pursue the truth. What God gains is not the flesh of man, not the things which belong to him, but the part within him that belongs to God. Thus, when God perfects people, He does not perfect their flesh, but their hearts, allowing their hearts to be gained by God; which is to say, God perfecting man is, in essence, God perfecting the heart of man so that this heart may turn to God and so that it may love Him.

The flesh of man is mortal. It serves no purpose for God to gain the flesh of man, for the flesh of man is something that inevitably decays and cannot receive His inheritance or blessings. If the flesh of man were gained, and only the flesh of man were in this stream, then though man would nominally be in the stream, his heart would belong to Satan. That being the case, not only would people be unable to become the manifestation of God,

but they would also become His burden, and God's choosing of people would thus become meaningless. Those that God intends to perfect will all receive His blessings and His inheritance. That is, they take in what God has and is so that it becomes what they have within; they have all the words of God wrought into them; whatever God is, you are able to take it all in exactly as is, and thereby live out the truth. This is the kind of person who is perfected by God and who is gained by God. Only someone such as this is eligible to receive the blessings bestowed by God:

1. Gaining the whole of God's love.

2. Acting in accordance with the will of God in all things.

3. Gaining the guidance of God, living in the light of God, and gaining God's enlightenment.

4. Living out on earth the image that God loves; loving God truly as Peter did, crucified for God and worthy to die in recompense for God's love; having the same glory as Peter.

5. Being beloved, respected, and admired by everyone on earth.

6. Overcoming every aspect of the bondage of death and Hades, giving no opportunity for Satan to do its work, being possessed by God, living within a fresh and lively spirit, and not growing weary.

7. Having an ineffable sense of elation and excitement at all times throughout life, as if one has beheld the arrival of the day of God's glory.

8. Winning glory together with God and having a countenance that resembles God's beloved saints.

9. Becoming that which God loves on earth, that is, a beloved son of God.

10. Changing form and ascending with God to the third heaven and transcending the flesh.

Only people who can inherit the blessings of God are perfected and gained by God. Have you gained anything at present? To what extent has God perfected you? God does not perfect man at random; His perfecting man is conditional, and has clear, visible results. It is not, as man imagines, that as long as he has faith in God, he can be perfected and gained by God, and he can receive on earth the blessings and inheritance of God. Such things are exceedingly difficult—to say nothing of the changing of people's form. At present, what you should chiefly seek is to be perfected by God in all things, and to be perfected by God through all people, matters, and things with which you are faced, so that more of what God is will be wrought into you. You must first receive the inheritance of God on earth; only then will you become eligible to inherit more, and greater, blessings from God. These are all things that you should seek, and which you should understand before all else. The more you seek to be perfected by God in all things, the more you will be able to see the hand of God in all things, as a result of which you will, through different perspectives and in different matters, actively seek to enter into the being of God's word and enter into the reality of His word. You cannot be content with such passive states as merely not committing sins, or having no notions, no philosophy for living, and no human will. God perfects man in a multitude of ways; in all matters lies the possibility of being perfected, and He can perfect you not only in positive terms but also in negative terms, to make what you gain more abundant. Every single day there are opportunities to be perfected and occasions to be gained by God. After experiencing thus for a time, you will be greatly changed, and will naturally understand many things of which you were previously ignorant. There will be no need for instruction from others;

unbeknownst to you, God will enlighten you, so that you will receive enlightenment in all things and enter into all your experiences in detail. God will surely guide you so that you veer not to left or right, and you will thus set foot upon path to being perfected by Him.

—The Word, Vol. 1. The Appearance and Work of God. Promises to Those Who Have Been Perfected

Daily Words of God Excerpt 555

Being perfected by God cannot be limited to perfection by eating and drinking God's word. Such experiencing would be too one-sided, it would include too little, and could only restrict people to a very small scope. This being so, people would lack much of the spiritual nourishment they require. If you wish to be perfected by God, you must learn how to experience in all matters, and be able to gain enlightenment in everything that happens to you. Whether it be good or bad, it should bring you benefit, and should not make you negative. Regardless, you should be able to consider things while standing on the side of God, and not analyze or study them from the perspective of man (this would be a deviation in your experience). If you experience thus, then your heart will be filled with the burdens of your life; you will live constantly in the light of God's countenance, not readily deviating in your practice. Such people have a bright future ahead of them. There are so many opportunities to be perfected by God. It all rests on whether you are someone who truly loves God and whether you possess the resolve to be perfected by God, to be gained by God, and to receive His blessings and inheritance. Mere resolve is not enough; you must have much knowledge, else you will always be deviating in your practice. God is willing to perfect each and every one of you. As it stands now, although most people have already accepted the work of God for a very long time, they have limited themselves to merely basking in the grace of God, and are

only willing to allow God to give them a little comfort of the flesh, yet are unwilling to receive more, and higher, revelations. This shows that the heart of man is still always on the outside. Even though the work of man, his service, and his heart of love for God have fewer impurities, as far as his inner substance and his backward thinking are concerned, man still constantly seeks the peace and enjoyment of the flesh, and cares nothing for what the conditions for and purposes of God perfecting man may be. And so, the lives of most people are still vulgar and decadent. Their lives have not changed in the slightest; they simply do not regard faith in God as a matter of importance, it is as if they just have faith for the sake of others, going through the motions and getting by any old how, adrift in a purposeless existence. Few are those who are able to seek to enter into the word of God in all things, gaining more and richer things, becoming people of greater wealth in the house of God today, and receiving more of God's blessings. If you seek to be perfected by God in all things, and are able to receive what God has promised on earth, if you seek to be enlightened by God in all things and do not let the years slip idly by, this is the ideal path to enter actively. Only thus will you become worthy and eligible to be perfected by God. Are you truly one who seeks to be perfected by God? Are you truly one who is earnest in all things? Do you have the same spirit of love for God as Peter did? Do you have the will to love God as Jesus did? You have had faith in Jesus for many years; have you seen how Jesus loved God? Is it truly Jesus that you believe in? You believe in the practical God of today; have you seen how the practical God in the flesh loves the God in heaven? You have faith in the Lord Jesus Christ; that is because Jesus' crucifixion for the sake of redeeming mankind and the miracles He performed are generally accepted facts. Yet the faith of man comes not from knowledge and true understanding of Jesus Christ. You believe only in the

name of Jesus, but you do not believe in His Spirit, because you do not pay any heed to how Jesus loved God. Your faith in God is far too naive. Despite believing in Jesus for many years, you do not know how to love God. Does this not make you the world's greatest fool? This is proof that for years, you have been eating the food of the Lord Jesus Christ in vain. Not only do I dislike such people, I trust that the Lord Jesus Christ—whom you venerate—would also dislike them. How can such people be perfected? Are you not crimson with embarrassment? Do you not feel ashamed? Do you still have the gall to face your Lord Jesus Christ? Do you all understand the meaning of what I have said?

—The Word, Vol. 1. The Appearance and Work of God. Promises to Those Who Have Been Perfected

Entry Into Life VI

Daily Words of God Excerpt 556

Only by pursuing the truth can one achieve a change in disposition: This is something people must comprehend and understand thoroughly. If you do not have sufficient understanding of the truth, you will easily slip up and go astray. If you want to grow in life, you must seek the truth in everything. No matter what you are doing, you should seek out how to behave in order to be in line with the truth, and discover what taints exist within you that violate it; you must have a clear understanding of these things. Regardless of what you are doing, you should consider whether or not it aligns with the truth, and whether it has value and meaning. You can do things that align with the truth, but you cannot do things that do not. With regard to things that you could either do or not do, if they can be let go, then you should let them go. Otherwise, if you do these things for some time and later find that you should let them go, then make a swift decision and let them go quickly. This is the principle you should follow in everything you do. Some people raise this question: Why is seeking the truth and putting it into practice so very difficult—as though you were rowing a boat against the current, and would drift backward if you stopped rowing forward? And yet, why is it actually much easier to do evil or meaningless things—as easy as taking a boat downstream? Why is it like that? It is because humanity's nature is to betray God. Satan's nature has taken a dominant role within humans, and this is an antagonistic force. Humans with a nature that betrays God are, of course, very liable to do things that betray Him, and positive actions are naturally difficult for them to perform. This is decided entirely by humanity's nature and essence. Once you really understand the truth and begin to love it from within yourself,

you will find it easy to do things that conform to the truth. You will do your duty and practice the truth normally—even effortlessly and joyously, and you will feel that doing anything negative would require a great amount of effort. This is because the truth has taken a dominant role in your heart. If you really understand the truths about human life, then you have a path to follow in regard to what kind of person to be, how to be an aboveboard and straightforward person, an honest person, and someone who bears witness for God and serves Him. And once you understand these truths, you will never again be able to commit evil acts that defy Him, nor will you ever play the role of a false leader, a false worker, or an antichrist. Even if Satan deceives you, or someone evil eggs you on, you will not do it; no matter who tries to coerce you, you still will not act that way. If people gain the truth and the truth becomes their life, they become able to loathe evil and to feel an internal disgust for negative things. It would be difficult for them to commit evil, because their life dispositions have changed and they have been perfected by God.

If, in your heart, you truly understand the truth, then you will know how to practice the truth and obey God, and will naturally embark on the path of pursuing the truth. If the path you walk is the right one, and in line with God's will, then the work of the Holy Spirit will not leave you—in which case there will be less and less chance of you betraying God. Without the truth, it is easy to do evil, and you will do it despite yourself. For example, if you have an arrogant and conceited disposition, then being told not to oppose God makes no difference, you can't help yourself, it is beyond your control. You would not do it on purpose; you would do it under the domination of your arrogant and conceited nature. Your arrogance and conceit would make you look down on God and see Him as being of no account; they would cause you to exalt yourself, constantly put yourself on

display; they would make you scorn others, they would leave no one in your heart but yourself; they would rob you of God's place in your heart, and ultimately cause you to sit in the place of God and demand that people submit to you, and make you venerate your own thoughts, ideas, and notions as the truth. So much evil is done by people under the dominance of their arrogant and conceited nature! To resolve the problem of doing evil, they must first resolve their nature. Without a change in disposition, it would not be possible to bring a fundamental resolution to this problem. When you have some understanding of God, when you can see your own corruption and recognize the contemptibility and ugliness of arrogance and conceit, you will then feel disgusted, sickened, and distressed. You will be able to consciously do some things to satisfy God and, in doing this, will feel at ease. You will be able to consciously read the word of God, exalt God, bear witness for God, and, in your heart, you will feel enjoyment. You will consciously unmask yourself, exposing your own ugliness, and by doing this, you will feel good inside and feel yourself to be in an improved state of mind. The first step of seeking a change in your disposition is to seek to understand God's words and to enter into the truth. Only by understanding the truth can you attain discernment; only with discernment can you understand things thoroughly; only by understanding things thoroughly can you truly know yourself; only once you truly know yourself can you forsake the flesh and thus put the truth into practice, gradually leading you toward obedience to God, and step by step, you will be on the right track with your belief in God. This is connected with how resolute people are when pursuing the truth. If someone is truly resolved, then after six months or a year they will begin to be on the right track. Within three or five years, they will see results, and will feel that they are making progress in life. If people believe in God but do not pursue the truth, and never focus

on practicing the truth, then they could believe for ten or twenty years without experiencing any change. And in the end, they will think that that's what faith in God is; they will think it is pretty much the same as how they were living in the secular world previously, and that being alive is meaningless. This truly shows that without the truth, life is empty. They may be able to speak some words of doctrine, but they will still feel uncomforted and uneasy. If people have some knowledge of God, know how to live a meaningful life, and can do some things to satisfy God, then they will feel that this is real life, that only by living in this way will their lives have meaning, and that they have to live this way in order to bring satisfaction to God, repay God, and feel at ease. If they can consciously satisfy God, put the truth into practice, forsake themselves, abandon their own ideas, and be obedient and considerate toward God's will—if they are able to do all these things consciously—then this is what it means to accurately put the truth into practice, and to genuinely put the truth into practice. It's not like before, merely relying on imaginings and following rules, and thinking that this is practicing the truth. In fact, relying on imaginings and following rules is very tiring, not understanding the truth and doing things without principles is also very tiring, and blindly doing things without goals is even more tiring. When you understand the truth, you will not be constrained by anyone or anything, and you will truly have freedom and release. You will act in a principled way, and be relaxed and happy, and you will not feel that this takes too much effort or causes too much suffering. If you have this kind of state, you have the truth and humanity, and you are someone whose disposition has changed.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

Daily Words of God Excerpt 557

In the process of life experience, no matter what happens, you must learn to seek the truth, and ponder the matter thoroughly according to God's words and the truth. When you know how to do things that are completely in line with God's will, you will be able to let go of the things that come from your own will. Once you know how to act in accordance with God's will, you should simply do these things, as if going with the natural flow. Doing things this way feels very relaxed and easy, and this is how people who understand the truth do things. If you can show people that you are truly effective when you perform your duty, and that there are principles to how you do things, that your life disposition has indeed changed, that you have done many good things for God's chosen ones, then you are someone who understands the truth, and certainly have the image of man; and sure enough, there is an effect when you eat and drink the words of God. Once someone genuinely understands the truth, they will be able to discern their various states, they will be able to see complex matters clearly, and so they will know how to practice appropriately. If a person does not understand the truth and cannot discern their own state, then if they want to forsake themselves, they will not know what or how to forsake. If they want to abandon their own will, they will not know what is wrong with their own will, they will think their own will is in line with the truth, and may even regard their own will as the enlightenment of the Holy Spirit. How will such a person abandon their own will? They won't be able to, and much less will they be able to forsake the flesh. Therefore, when you don't understand the truth, you can easily mistake things that come from your own will, things that align with human notions, kindness, love, suffering, and paying a price as being correct and in line with the truth. How, then, could you forsake these human things? You don't understand the truth, and you don't know what it means to practice the truth. You are completely in

the dark and you can't possibly know what to do, so you can only do what you think is good, and as a result, you make deviations in some things. Some of these are because of following rules, some because of enthusiasm, and some because of the disruption of Satan. This is how people who don't understand the truth are. They are highly erratic when they do things, and unfailingly deviant, without any accuracy at all. People who don't understand the truth see things in an absurd way, just like the unbelievers. How could they possibly practice the truth? How could they possibly solve problems? Understanding the truth is not a simple matter. No matter how high or low one's caliber is, even after a lifetime of experience, the amount of truth that they can understand is limited, and the amount of God's word they can understand is also limited. People who are relatively more experienced are people who understand some truths, and at most they can stop doing things that resist God, and stop doing obviously evil things. It's impossible for them to act without the adulteration of their own intentions. Because human beings have normal thinking and their thoughts may not always conform to God's word, adulteration from their own will is inevitable. What is important is to have discernment of all the things that come from one's own will and go against God's word, the truth, and the enlightenment of the Holy Spirit. This requires you to work hard to understand God's word; only when you understand the truth will you have discernment, and only then can you ensure that you will not do evil.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

Daily Words of God Excerpt 558

To know yourself, you must know your own expressions of corruption, your corrupt disposition, your own vital weaknesses, and your nature and essence. You must also know, down to the very last detail, those things that

are revealed in your daily life—your motives, your perspectives, and your attitude about every single thing—whether you are at home or out, when you are in gatherings, when you are eating and drinking of the words of God, or in every single issue you encounter. Through these aspects you must come to know yourself. Of course, to know yourself on a deeper level, you must integrate God's words; only by knowing yourself based on His words can you achieve results. When accepting the judgment of God's words, don't be afraid of suffering or pain, and moreover, don't be afraid that God's words will pierce your hearts and expose your ugly state. It is beneficial to suffer these things. If you believe in God, you should read more of God's words judging and chastising people, especially those that reveal the essence of humankind's corruption, you should compare them to your practical state more, and you should apply them to yourself more and others less. The types of states God reveals exist in every person, and they can all be applied to you. If you don't believe this, try experiencing it. The more you experience, the more you will know yourself, and the more you will feel that God's words are very accurate. After reading God's words, some people are incapable of applying them to themselves; they think that parts of these words are not about them, but are instead about other people. For example, when God exposes people as sluts and whores, some sisters feel that because they have been unerringly faithful to their husbands, such words must not be in reference to them; some sisters feel that since they are unmarried and have never had sex, such words must not be about them, either. Some brothers feel that these words are only aimed at women, and have nothing to do with them; some people believe that God's words of revelation are too severe, that they do not conform to reality, so they refuse to accept them. There are even people who say that in some instances, God's words are wrong. Is this the right attitude to have toward God's

words? It is obviously wrong. People all view themselves based on their external behaviors. They are incapable of reflecting upon themselves, and coming to know their corrupt essence, amid the words of God. Here, “sluts” and “whores” refer to the essence of the corruption, filthiness, and promiscuity of mankind. Whether man or woman, married or not married, everyone has corrupt thoughts of promiscuity—so how can it have nothing to do with you? God’s words expose people’s corrupt dispositions; whether male or female, one’s level of corruption is the same. Is this not fact? Prior to doing anything else, we have to realize that everything God says is the truth, and in line with fact, and that no matter how severe His words that judge and expose people are, or how gentle the words of fellowshiping the truth or exhorting people are, whether these words are judgment or blessings, whether they are condemnations or curses, whether they give people a bitter feeling or a sweet one, people must accept them all. Such is the attitude people should have toward God’s words. What sort of attitude is this? Is it a devout attitude, a pious attitude, a patient attitude, or an attitude of embracing suffering? You are somewhat confused. I tell you that it is not any of these. In their faith, people must firmly maintain that God’s words are the truth. Since they are indeed the truth, people should accept them rationally. Whether or not they are able to recognize or admit it, their first attitude toward God’s words should be one of absolute acceptance. If God’s word doesn’t expose you, who does it expose? And if it is not in order to expose you, why are you asked to accept it? Isn’t this a contradiction? God speaks to the whole of mankind, every sentence uttered by God exposes corrupt mankind, and no one is exempt—which naturally includes you, too. Not a single one of the lines of God’s utterances is about external appearances, or a kind of state, much less about external rules or a simple form of behavior in people. They are not like that. If you think every line

uttered by God is just revealing a simple kind of human behavior or external appearance, then you have no spiritual understanding and you do not understand what the truth is. God's words are the truth. People can sense the profundity of God's words. How are they profound? God's every word exposes people's corrupt dispositions, and essential and deep-rooted things within their lives. They are essential things, not external appearances, and particularly not external behaviors. Viewing people from their external appearances, they might all seem to be good people. But why, then, does God say that some people are evil spirits and some are unclean spirits? This is a matter that is not visible to you. So, one must not treat God's words in light of human notions or imaginings, or in light of human hearsay, and certainly not in light of the ruling party's statements. God's words alone are the truth; man's words are all fallacy. After being fellowshiped to thusly, have you experienced a change in your attitude toward God's words? No matter how great or small the change, the next time you read God's words judging and revealing people, you at least should not try to reason with God. You should stop complaining about God, saying, "God's words of revelation and judgment are really severe; I'm not going to read this page. I'll just skip over it. Let me search for something to read about blessings and promises, so as to find some comfort." You should no longer read the word of God by picking and choosing according to your own inclinations. You must accept the truth and the judgment and chastisement of God's words; only then can your corrupt disposition be cleansed, only then can you attain salvation.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Importance of Pursuing the Truth and the Path of Its Pursuit

Daily Words of God Excerpt 559

How do you understand human nature? Understanding your nature actually means dissecting the things within your soul—the things within your life, and all the logic and philosophies of Satan you have been living by—which is the life of Satan that you have been living by. Only by unearthing the deep-down things within your soul can you understand your nature. How can these things be unearthed? They cannot be unearthed or dissected through a mere one or two events; many times, after you are finished doing something, you still have not come to an understanding. It could take three or five years before you are able to gain even a tiny bit of realization and understanding. So, in many situations you must self-reflect and come to know yourself. You must dig deep and thoroughly dissect yourself, based in God's words, in order to see any results. As your understanding of the truth grows more and more profound, you will gradually come to know your own nature and essence through self-reflection and self-knowledge.

In order to know your nature, you must accomplish a few things. First, you must have a clear understanding of what you like. This does not refer to what you like to eat or wear; rather, it means the kinds of things you enjoy, the things you envy, the things you worship, the things you seek, and the things you pay attention to in your heart, the types of people you enjoy coming into contact with, and the types of people you admire and idolize in your heart. For example, most people like people of great standing, people who are elegant in their speech and deportment, or like those who speak with eloquent flattery or those who put on an act. The aforementioned is about what people they like to interact with. As for the things people enjoy, these include being willing to do certain things that are easy to do, enjoying doing things that others think are good and that would cause people to sing praises and give compliments. In people's natures, there is a common

characteristic of the things they like. That is, they like people, events, and things that others are envious of due to outward appearances, they like people, events, and things that look very beautiful and luxurious, and they like people, events and things that make others worship them. These things that people are fond of are great, dazzling, gorgeous, and grand. People all worship these things. It can be seen that people do not possess any of the truth, nor do they have the likeness of genuine human beings. There is not the slightest degree of significance in worshiping these things, yet people still like them. These things that people like seem especially good to those who do not believe in God, and they are all things that people are especially willing to pursue. … The things that people pursue and yearn for belong to worldly trends, these things are of Satan and the devils, they are detested by God, and devoid of any truth. From the things that people are inclined to yearn for are revealed their nature and essence. People's preferences can be seen in the way they dress: Some people are willing to wear attention-grabbing, colorful clothing, or bizarre outfits. They will wear accessories no one else has worn before, and they love things that can attract the opposite sex. That they wear these clothes and accessories shows the preference they have for these things in their lives and deep within their hearts. The things they like are not dignified or decent. They are not things a normal person should pursue. In their like of them, there is unrighteousness. Their outlook is precisely the same as that of worldly people. One cannot see any part of this that coheres with the truth. Therefore, what you like, what you focus on, what you worship, what you envy, and what you think about in your heart every day are all representative of your nature. Your predilection for worldly things is enough to prove that your nature is fond of unrighteousness, and in serious situations, your nature is evil and incurable. You should analyze your nature in this way: Examine what you are fond of

and what you forsake in your life. You might be good to someone for a time, but this does not prove that you are fond of them. What you are truly fond of is precisely what is in your nature; even if your bones were broken, you would still enjoy it and could never forsake it. This is not easy to change. Take finding a partner, for example, people seek out people of the same type as themselves. If a woman really fell in love with someone, then no one would be able to stop her. Even if her legs were broken, she would still want to be with him; she would want to marry him even if it meant she had to die. How can this be? It is because no one can change what is deep within people's bones, deep within their hearts. Even if a person died, their soul would still like the same things; these are the things of human nature, and they represent a person's essence. The things people are fond of contain some unrighteousness. Some are obvious in their fondness for those things, while some are not; some have a strong liking for them, while others do not; some people have self-control, while others cannot control themselves. Some people are liable to sink into the dark and evil things, which proves that they do not possess life. Some people are able to overcome the temptations of the flesh and not be occupied and constrained by those things, which proves that they have a little stature and that their dispositions have been transformed a little. Some people understand some truths and feel that they have life and that they love God. In fact, it is still too early, and undergoing transformation in one's disposition is not a simple matter. Is a person's nature and essence easy to understand? Even if someone understands a little bit, they must go through many twists and turns to achieve that understanding, and even with a little bit of understanding, change is not easy. These are all the difficulties people face, and people cannot know themselves without the will to pursue the truth. Regardless of how people, matters, or things around you may change and regardless of

how the world may be turned upside down, if the truth is guiding you from within, if it has taken root within you and God's words guide your life, your preferences, your experiences and your existence, at that point you will have truly transformed. Now people's so-called transformation is just cooperating a little, being able to reluctantly accept pruning and dealing, proactively performing their duties, and having a little bit of enthusiasm and faith, but this cannot be considered dispositional transformation and it does not prove that people have life; it is just people's preferences and inclinations—nothing more.

To reach an understanding of natures, in addition to unearthing the things people are fond of in their natures, several of the most important aspects pertaining to their natures also need to be unearthed. For example, people's viewpoints on things, people's methods and goals in life, people's life values and views on life, as well as views on all things relating to truth. These are all things deep within people's souls and they have a direct relationship with the transformation of disposition. What, then, is the life view of corrupt humankind? It can be said to be this: "Every man for himself and the devil take the hindmost." People all live for themselves; to put it frankly, they are living for the flesh. They are living just to put food in their mouths. How does this existence differ from that of the animals? There is no value whatsoever in living like this, let alone any meaning. One's life view is about what you rely on to live in the world, what you live for, and how you live—and these are all things to do with the essence of human nature. Through dissecting people's natures, you will see that people are all resisting God. They are all devils and there is no genuinely good person. Only by dissecting people's natures can you truly know the corruption and essence of man and understand what people actually belong to, what people truly lack, what they should be equipped with, and how

they should live out a human likeness. Truly dissecting a person's nature is not easy, and cannot be done without experiencing God's words or having true experiences.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

Daily Words of God Excerpt 560

How to know one's nature? What things make up a person's nature? You only know of man's shortcomings, defects, intents, notions, negativity, and disobedience, and are unable to discover the things within man's nature. You only know of the outer layer, without being able to discover its origin, and this does not constitute knowledge of man's nature. Some people admit to their deficiencies and negativity, saying, "I understand my nature; you see that I acknowledge my arrogance. Isn't that knowing my nature?" Arrogance is a part of man's nature, that much is true. However, it is not enough to acknowledge it in a doctrinal sense. What is it to know one's own nature? How can it be known? From what aspects is it known? How specifically should one's nature be perceived from the things one reveals? First of all, you can see man's nature through their interests. For example, some people particularly adore famous and eminent people, some especially love singers or movie stars, and some particularly like to play games. From these preferences, we can see what the nature of these people is. Here's a simple example: Some might really idolize a certain singer. To what extent do they idolize them? To the extent that they are obsessed with this singer's every move, every smile, every word. They fixate on the singer, and even photograph everything this singer wears and imitate it. What issue does this level of idolization toward a person show? It shows that such a person has only those unbeliever things in their heart, and that they do not have the truth, they do not have positive things, and much less do they have God in

their heart. All the things that this person thinks, loves, and seeks are of Satan; they occupy this person's heart, which is given over to those things. Can you say what their essence and nature is? If something is loved to an extreme, then that thing can become someone's life and occupy their heart, fully proving that the person is an idol worshiper who does not want God and instead loves the devil. We therefore can conclude that such a person's nature is one that loves and worships the devil, does not love the truth, and does not want God. Is this not the correct way to view someone's nature? It is completely correct. This is how man's nature is dissected. For example, some people particularly idolize Paul. They like to go out and give speeches and do work, they like to attend gatherings and preach, and they like people listening to them, worshiping them, and revolving around them. They like to have status in the minds of others, and they appreciate it when others value the image they present. Let us analyze their nature from these behaviors: What is their nature? If they really behave like this, then it is enough to show that they are arrogant and conceited. They do not worship God at all; they seek a higher status and wish to have authority over others, to possess them, and to have status in their minds. This is the classic image of Satan. The aspects of their nature that stand out are arrogance and conceit, an unwillingness to worship God, and a desire to be worshiped by others. Such behaviors can give you a very clear view into their nature. For example, some people especially love to take unfair advantage at the expense of others, and these people seek to fulfill their own interests in everything. Whatever they do must benefit them, or else they will not do it. They do not bother with anything unless it gives them some advantage, and there are ulterior motives behind all their actions. They speak well of anyone who benefits them and exalt anyone who flatters them. Even when their favorites have problems, they will say those people are correct and try

hard to cover for and defend them. What nature do such people have? You can completely see their nature clearly from these behaviors. They strive to take unfair advantage through their actions, constantly engaging in transactional behavior in every situation, and you can be certain that their nature is one of wholeheartedly coveting profit. They are out for themselves in everything they do. They will not rise early unless it benefits them to do so; they are the most selfish of people, utterly insatiable. Their nature is demonstrated by their love of profit and lack of any love for the truth. Some men are captivated by women, always fooling around with them wherever they go. Beautiful women are the objects of such people's affections and hold the highest esteem in their hearts. They are willing to give their lives, and sacrifice everything, for beautiful women; women are what fill their hearts. What is the nature of these men? Their nature is to love beautiful women, and to worship them, and to love evil; they are lechers with an evil, greedy nature. Why do we say this is their nature? Their actions reveal a greedy nature; these behaviors are not merely occasional transgressions, nor are such people only a little worse than ordinary people, rather, they have grown to be completely occupied by these things, which have become their very nature and essence. Thus, these things have become manifestations of their nature. The ingredients of a person's nature are constantly revealing themselves. Anything a person does, regardless of what it is, can reveal that person's nature. People have their own motives and purposes for everything they do, and whether it be providing hospitality, preaching the gospel, or any other kind of work, they can reveal the parts of their nature without any consciousness of it, because one's nature is their life, and people are driven by their natures for as long as they live. The nature of a person is not revealed just on occasion or by happenstance; rather, it can completely represent the person's essence. Everything that flows from within people's

bones and blood is all representative of their nature and life. Some people love beautiful women. Others love money. Some particularly love status. Some especially value reputation and their personal image. Some particularly love or worship idols. And some people are especially arrogant and conceited, yielding to no one in their hearts and striving for status, they like to stand out from others and have authority over them. There is a variety of different natures, and they can differ among people, but their common elements are resistance to and betrayal of God. In that way they are all identical.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Daily Words of God Excerpt 561

All of mankind has been corrupted by Satan, and man's nature is to betray God. However, among all the humans who have been corrupted by Satan, there are some who can submit to God's work and accept the truth; these are the ones who can obtain the truth and achieve a transformation of disposition. Some people do not pursue the truth, and instead just go with the flow. They will obey and do whatever you tell them to do, they can forsake and expend, and they can endure any suffering. Such people have a little conscience and reason, and they have a hope of being saved and surviving, but their disposition cannot change, because they do not pursue the truth, and are only satisfied with understanding doctrine. They do not say or do things that violate conscience, they can sincerely perform their duties, and they can accept fellowship on the truth regarding any problem. However, they do not make a serious effort to seek the truth, their minds are confused, and they can never understand the essence of the truth. It is impossible for their dispositions to change. If you wish to be purified of corruption and undergo a change in your life disposition, then you must have a love for the truth and the ability to accept the truth. What does it

mean to accept the truth? Accepting the truth indicates that no matter what sort of corrupt disposition you have, or which of the great red dragon's poisons—Satan's poisons—are in your nature, when God's words reveal these things, you should admit and obey, you can't make a different choice, and you should know yourself according to God's words. This means being able to accept God's words and accept the truth. No matter what He says, no matter how severe His utterances are, and no matter what words He uses, you can accept them as long as what He says is the truth, and you can acknowledge them as long as they conform to reality. You can submit to God's words regardless of how deeply you understand them, and you accept and submit to the light that is revealed by the Holy Spirit and fellowshiped by your brothers and sisters. When such a person has pursued the truth to a certain point, they can obtain the truth and achieve a transformation of their disposition. Even if people who don't love the truth have a bit of humanity, can do some good deeds, and can forsake and expend for God, they are confused about the truth and don't seriously seek the truth, so their life disposition never changes. You can see that Peter had similar humanity to the other disciples, but he stood out in his fervent pursuit of the truth; regardless of what Jesus said, he pondered it in earnest. Jesus asked, "Simon Barjona, do you love Me?" Peter answered honestly, "I only love the Father who is in heaven, yet have not loved the Lord on earth." Later he understood, thinking, "This is not right; the God on earth is the God in heaven. Is it not the same God both in heaven and on earth? If I only love God in heaven, then my love is not real; I must love God on earth, for only then will my love be real." Thus, Peter came to understand the true meaning of the word of God from what Jesus had asked. To love God, and for this love to be real, one must love the incarnate God on earth. Loving a vague and invisible God is neither realistic nor practical, whereas loving the

practical, visible God is truth. From Jesus' words, Peter gained the truth and an understanding of God's will. Clearly, Peter's belief in God had only been focused on pursuing the truth; ultimately, he achieved a love of the practical God—the God on earth. Peter was especially earnest in his pursuit of the truth. Each time Jesus counseled him, he pondered Jesus' words in earnest. Perhaps he pondered for months, a year, or even years before the Holy Spirit enlightened him and he understood the essence of God's words; in this way, Peter entered the truth, and afterward, his life disposition was transformed and renewed. If a person does not pursue the truth, they will never understand it. You can say the letters and doctrines ten thousand times, but they will still just be letters and doctrines. Some people just say, "Christ is the truth, the way, and the life." Even if you repeat these words ten thousand times, it will still be useless; you have no understanding of their meaning. Why is it said that Christ is the truth, the way, and the life? Can you articulate the knowledge you have gained about this from experience? Have you entered the reality of the truth, the way, and the life? God has uttered His words so that you can experience them and gain knowledge; merely voicing letters and doctrines is useless. You can only know yourself once you have understood and entered God's words. If you do not understand God's words, then you cannot know yourself. You can only discern when you understand the truth; without understanding the truth, you cannot discern. You can only see matters clearly when you understand the truth; without understanding the truth, you cannot see matters clearly. You can only know yourself when you understand the truth; without understanding the truth, you cannot know yourself. Your disposition can only change when you have gained the truth; without the truth, your disposition cannot change. Only after you have gained the truth can you serve in accordance with God's will; without gaining the truth, you

cannot serve in accordance with God's will. Only after you have gained the truth can you worship God; without understanding the truth, even if you worship Him, it will be nothing more than a performance of religious rites. Without the truth, nothing you do is real; by gaining the truth, everything you do is real. All of these things hinge on gaining the truth from God's words.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Daily Words of God Excerpt 562

Coming to a genuine understanding of God's words is no simple matter. Do not think this way: "I can interpret the literal meaning of God's words, and everyone says my interpretation is good, and gives me a thumbs-up, so this means I understand God's words." That is not the same as understanding God's words. If you have gained some light from within God's utterances, and you have gotten a sense of the true meaning of His words, and if you can express the intention behind His words and what effect they will ultimately achieve—if you have a clear understanding of all of these things—you can be considered to have some level of understanding of God's words. Thus, understanding God's words is not all that simple. Just because you can give a flowery explanation of the literal meaning of God's words does not mean you understand them. No matter how much you can explain their literal meaning, your explanation is still based on human imagination and way of thinking. It is useless! How can you understand God's words? The key is to seek the truth from within them; only in that way can you truly understand what He says. God never speaks words that are empty. Each sentence He utters contains details that are certain to be revealed further in God's words, and they may be expressed differently. Man cannot fathom the ways in which God expresses the truth. God's utterances are very profound and cannot be easily fathomed with human

way of thinking. People can discover roughly the entire meaning of every aspect of the truths as long as they make an effort; if you do this, then as you experience them, details will be filled in as the Holy Spirit enlightens you. One part is pondering and understanding God's words and seeking their specific content through reading them. Another part is understanding the meaning of God's words through experiencing them and obtaining enlightenment from the Holy Spirit. Through constant progress in these two aspects, you can come to understand God's word. If you interpret it on a literal, textual level or from your own thinking and imaginings, then even if you explain it floridly and eloquently, you still don't really understand the truth, and it is all still based on human thinking and imaginings. It is not gained from the enlightenment of the Holy Spirit. People are liable to interpret God's words based on their notions and imaginings, and they may even misinterpret God's words out of context, making it easy for them to misunderstand and judge God, and this is troublesome. Therefore, the truth is mainly gained through understanding God's words and being enlightened by the Holy Spirit. Being able to understand and explain the literal, textual meaning does not mean you have gained the truth. If understanding the literal, textual meaning of God's word meant you understood the truth, then you would only need to have a little education and knowledge, so why would you need the enlightenment of the Holy Spirit? Is God's work something that the human mind can comprehend? Therefore, understanding the truth is not based on human notions or imaginings. You need the enlightenment, illumination, and guidance of the Holy Spirit to have real experience and knowledge. This is the process of understanding and gaining the truth, and it is also a necessary condition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

Daily Words of God Excerpt 563

How do you understand man's nature? The most important thing is to discern it from the perspective of man's world view, life view, and values. Those who are of the devil all live for themselves. Their life view and maxims mainly come from Satan's sayings, such as "Every man for himself and the devil take the hindmost," "Man dies for wealth as birds do for food," and other such fallacies. All these words spoken by those devil kings, great ones, and philosophers have become man's very life. In particular, most of the words of Confucius, who is touted by Chinese people to be a "sage," have become man's life. There are also the famous proverbs of Buddhism and Taoism, and the oft-quoted classic sayings of various famous figures; these are all summations of Satan's philosophies and Satan's nature. They are also the best illustrations and explanations of Satan's nature. These poisons that have been infused into the heart of man all come from Satan; not the least bit of them comes from God. Such devilish words are also in direct opposition to God's word. It is absolutely clear that the realities of all positive things come from God, and all those negative things that poison man come from Satan. Therefore, you can discern a person's nature and to whom they belong from their life view and values. Satan corrupts people through the education and influence of national governments and of the famous and great. Their devilish words have become man's life and nature. "Every man for himself and the devil take the hindmost" is a well-known satanic saying that has been instilled into everyone, and that has become man's life. There are other words of philosophies for living that are also like this. Satan uses each nation's traditional culture to educate, deceive, and corrupt people, causing mankind to fall into and be engulfed by a boundless abyss of destruction, and in the end people are destroyed by God because they serve Satan and resist God. Some people have served as public officials in society for decades. Imagine

asking them the following question: “You’ve done so well in this capacity, what are the main famous sayings that you live by?” They might say, “The one thing I understand is this: ‘Officials do not make things difficult for those who bear gifts, and those who do not flatter accomplish nothing.’” This is the satanic philosophy their career is based on. Are these words not representative of such people’s nature? Unscrupulously using any means to obtain position has become their nature, officialdom and career success are their goal. There are still many satanic poisons in people’s lives, in their conduct and behavior. For example, their philosophies for living, their ways of doing things, and their maxims are all filled with the poisons of the great red dragon, and they all come from Satan. Thus, all things that flow through people’s bones and blood are things of Satan. All of those officials, those who hold power, and those who are accomplished have their own paths and secrets to success. Are such secrets not perfectly representative of their nature? They have done such big things in the world, and no one can see through the schemes and intrigues that lay behind them. This shows just how insidious and venomous their nature is. Mankind has been profoundly corrupted by Satan. Satan’s venom flows through the blood of every person, and it can be said that man’s nature is corrupt, evil, antagonistic, and in opposition to God, filled by and immersed in the philosophies and poisons of Satan—it has become, entirely, the nature and essence of Satan. This is why people resist God and stand in opposition to God. Man can easily come to know themselves if their nature can be dissected in this way.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man’s Nature

Daily Words of God Excerpt 564

The key to self-reflection and knowing yourself is this: The more you feel that in certain areas you have done well or have done the right thing, and the more you think you can satisfy God’s will or are able to boast in

certain areas, then the more it is worth it for you to know yourself in those areas and the more it is worth it for you to dig deep into them to see what impurities exist in you, as well as what things in you cannot satisfy God's will. Let us take Paul as an example. Paul was especially knowledgeable, and he suffered a lot in his preaching work. He was especially adored by many. As a result, after completing much work, he assumed there would be a crown set aside for him. This caused him to go farther and farther down the wrong path, until finally he was punished by God. If, at the time, he had reflected upon himself and dissected himself, then he would not have thought that. In other words, Paul had not focused on seeking the truth in the words of the Lord Jesus; he had only believed in his own notions and imaginings. He had thought that as long as he did some good things and exhibited some good behaviors, he would be praised and rewarded by God. In the end, his own notions and imaginings blinded his spirit and covered the truth of his corruption. But people were not able to discern this, they had no knowledge of these matters, and so before God had brought this to light, they had always set Paul as a standard to reach for, an example to live by, and regarded him as the one they longed to be like and as the idol of their pursuit. Paul's case is a warning to every one of God's chosen people. Especially when we who follow God can suffer and pay the price in our duties and as we serve God, we feel that we are faithful and love God, so at times like this, we should reflect on ourselves and understand ourselves even more concerning the path we are taking, which is very necessary. This is because what you think is good is what you will determine to be correct, and you will not doubt it, reflect on it, or analyze whether there is anything in it that resists God. For example, there are people who believe themselves to be extremely kind-hearted. They never hate or harm others, and they always lend a hand to a brother or sister whose family is in need, lest their

problem go unsolved; they have great goodwill, and do everything in their power to help everyone they can. Yet they never focus on practicing the truth, and they have no life entry. What is the result of such helpfulness? They put their own lives on hold, yet are quite pleased with themselves, and extremely satisfied with all they have done. What is more, they take great pride in it, believing that in all they have done, there is nothing that went against the truth, and that all they have done is surely enough to satisfy God's will, and that they are true believers in God. They see their natural kindness as something to be capitalized on, and, as soon as they do so, they come inevitably to see it as the truth. In reality, all they do is human good. They do not practice the truth at all, for they do this in front of man, and not before God, and less still do they practice according to God's requirements and the truth. Therefore, all their acts are in vain. None of the things they do is the practice of the truth, and none is the practice of God's words, much less are they following His will; rather, they use human kindness and good behavior to help others. In summary, they do not seek God's will in what they do, nor do they act in accordance with His requirements. God does not praise this kind of good behavior of man; to God, it is to be condemned, and does not merit His remembrance.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

Daily Words of God Excerpt 565

The key to achieving a change in disposition is to know one's own nature, and this must happen in accordance with revelations from God. Only in God's word can one know one's own hideous nature, recognize in one's own nature Satan's various poisons, realize that one is foolish and ignorant, and recognize the weak and negative elements in one's nature. After these are fully known, and you are truly able to hate yourself and

forsake the flesh, consistently carry out God's word, consistently pursue the truth while performing your duties, achieve a change in your disposition, and become a person who truly loves God, then you will have embarked on the path of Peter. Without the grace of God, and without enlightenment and guidance from the Holy Spirit, it would be difficult to walk this path, because people do not possess truth and are unable to betray themselves. Walking Peter's path of perfection primarily rests on being resolved, having faith, and relying on God. Furthermore, one must submit to the work of the Holy Spirit; in all things, one cannot do without God's words. These are the key aspects, none of which can be violated. Getting to know oneself through experience is very difficult; without the work of the Holy Spirit, it is futile. To walk the path of Peter, one must concentrate on knowing oneself and on transforming one's disposition. Paul's path was not one of seeking life or focusing on self-knowledge; he particularly focused on doing work and its influence and momentum. His motivation was to gain God's blessings in exchange for his work and suffering, and to receive rewards from God. This motivation was wrong. Paul did not focus on life, nor did he place any importance on achieving a change of disposition; he focused only on rewards. Because he had the wrong goals, the path on which he walked was, of course, also wrong. This was brought about by his arrogant and conceited nature. Clearly, Paul did not possess any truth, nor did he have any conscience or reason. In saving and changing people, God primarily alters their dispositions. The purpose of His words is to achieve in people the outcome of possessing transformed dispositions and the ability to know God, submit to Him, and worship Him in a normal way. This is the purpose of God's words and of His work. Paul's way of seeking was in direct violation of, and in conflict with, God's will; it ran completely counter to it. However, Peter's way of seeking was completely in accord

with God's will: He focused on life, and on changes in disposition, which is precisely the outcome that God desires to achieve in human beings with His work. Peter's path is therefore blessed and receives God's praise. Because the path of Paul is in violation of God's will, God therefore loathes and curses it. To walk the path of Peter, one must know God's will. If one is truly able to fully understand His will through His words—which means understanding what God wants to make of man and, ultimately, what outcome He desires to achieve—only then is one able to have an accurate understanding of which path to follow. If you do not fully understand Peter's path, and merely have a desire to follow it, then you will not be able to embark upon it. In other words, you might know a lot of doctrines, but will ultimately not be able to enter reality. Though you might make a superficial entry, you will be unable to achieve any real outcome.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 566

Nowadays, most people have a very superficial understanding of themselves. They have not come to clearly know the things that are part of their nature at all. They only have knowledge of a few of the corrupt states they expose, the things they are likely to do, or a few of their shortcomings, and this makes them believe that they know themselves. If, furthermore, they abide by a few rules, ensure that they do not make mistakes in certain areas, and manage to avoid committing certain transgressions, they then consider themselves to possess reality in their belief in God and assume that they will be saved. This is completely human imagination. If you abide by those things, will you really become able to refrain from committing any transgressions? Will you have attained a true change in disposition? Will you really be living out the likeness of a human being? Can you genuinely satisfy God that way? Absolutely not, this is for sure. Belief in God works

only when one has high standards and has attained the truth and some transformation in one's life disposition. This first requires dedication to knowing oneself. If people's knowledge of themselves is too shallow, they will find it impossible to solve problems, and their life dispositions simply will not change. It is necessary to know oneself on a profound level, which means knowing one's own nature: what elements are included in that nature, how these things originated, and where they came from. Moreover, are you actually able to hate these things? Have you seen your own ugly soul and your evil nature? If you are truly able to see the truth about yourself, then you will loathe yourself. When you loathe yourself and then practice God's word, you will be able to forsake the flesh and have the strength to carry out truth without believing it to be strenuous. Why do many people follow their fleshly preferences? Because they consider themselves to be pretty good, feeling that their actions are right and justified, that they have no faults, and even that they are entirely in the right, they are therefore capable of acting with the assumption that justice is on their side. When one recognizes what one's true nature is—how ugly, how despicable, and how pitiful—then one is not overly proud of oneself, not so wildly arrogant, and not so pleased with oneself as before. Such a person feels, "I must be earnest and down to earth in practicing some of God's word. If not, then I will not measure up to the standard of being human, and will be ashamed to live in God's presence." One then truly sees oneself as paltry, as truly insignificant. At this time, it becomes easy for one to carry out truth, and one will appear to be somewhat like a human should be. Only when people truly loathe themselves are they able to forsake the flesh. If they do not loathe themselves, they will be unable to forsake the flesh. Truly loathing oneself is not a simple matter. There are several things that must be found in them: First, knowing one's own nature; and second,

seeing oneself as needy and pitiful, seeing oneself to be extremely small and insignificant, and seeing one's own pitiful and dirty soul. When one fully sees what one truly is, and this outcome is achieved, one then truly gains knowledge of oneself, and it can be said that one has come to know oneself fully. Only then can one truly hate oneself, going so far as to curse oneself, and truly feel that one has been corrupted profoundly by Satan such that one does not even resemble a human being. Then, one day, when the threat of death appears, such a person will think, "This is God's righteous punishment. God is indeed righteous; I really should die!" At this point, he will not lodge a complaint, much less blame God, simply feeling that he is so needy and pitiful, so filthy and corrupt that he should be cast out and destroyed by God, and a soul like his is not fit to live on earth. Therefore, this person will not complain against or resist God, much less betray God. If one does not know oneself, and still considers oneself to be pretty good, then when death comes knocking, this person will think, "I have done so well in my faith. How hard I have sought! I have given so much, I have suffered so much, yet ultimately, God is now asking me to die. I don't know where God's righteousness is. Why is He asking me to die? If I have to die, then who will be saved? Won't the human race come to an end?" First of all, this person has notions about God. Secondly, this person is complaining, and not showing any submission whatsoever. This is just like Paul: When he was about to die, he did not know himself, and by the time God's punishment was nigh, it was all too late.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 567

To be precise, taking Peter's path in one's faith means to walk the path of pursuing the truth, which is also the path of truly getting to know oneself and changing one's disposition. Only by walking the path of Peter will one

be on the path of being perfected by God. One must be clear on how, exactly, to walk Peter's path, as well as how to put it into practice. First, one must put aside one's own intentions, improper pursuits, and even family and all things of one's own flesh. One must be wholeheartedly devoted; that is, one must completely devote oneself to the word of God, focus on eating and drinking of God's words, concentrate on the search for the truth and the search for God's intentions in His words, and try to grasp God's will in everything. This is the most fundamental and vital method of practice. This was what Peter did after seeing Jesus, and it is only by practicing in this way that one can achieve the best results. Wholehearted devotion to the words of God primarily involves seeking the truth, seeking God's intentions within His words, focusing on grasping the will of God, and understanding and obtaining more truth from God's words. When reading His words, Peter was not focused on understanding doctrines, much less was he focused on obtaining theological knowledge; instead, he concentrated on comprehending the truth and grasping God's will, as well as achieving an understanding of His disposition and His loveliness. Peter also attempted to understand the various corrupt states of man from God's words, as well as man's nature, essence, and actual shortcoming, thus easily meeting God's requirements in order to satisfy Him. Peter had so many correct practices that abided by the words of God; this was most in line with God's will, and it was the best way a person could cooperate while experiencing God's work. When experiencing the hundreds of trials from God, Peter examined himself strictly against every word of God's judgment and revelation of man, and every word of His demands of man, and strived to accurately fathom the meaning of those words. He tried in earnest to ponder and memorize every word that Jesus said to him, and achieved very good results. Through this manner of practicing, he was able to achieve an

understanding of himself from God's words, and he not only came to understand the various corrupt states and shortcomings of man, but also came to understand man's essence and nature. This is what it means to truly understand oneself. From God's words, Peter not only achieved a true understanding of himself, but saw God's righteous disposition, what He has and is, His will for His work, and His demands of mankind. From these words he truly came to know God. He came to know God's disposition and His essence; he came to know and understand what God has and is, as well as God's loveliness and God's demands for man. Although God did not speak back then as much as He does today, results in these aspects were nevertheless achieved in Peter. This was a rare and precious thing. Peter went through hundreds of trials, but did not suffer in vain. He not only came to understand himself from the words and the work of God, but he also came to know God. In addition, he particularly focused on God's requirements of mankind within His words. In whichever aspects man should satisfy God to be in line with God's will, Peter was able to put forth great effort in these aspects and achieve full clarity; this was extremely beneficial with regard to his life entry. No matter what God spoke of, as long as those words could become life and are the truth, Peter was able to carve them into his heart to ponder and appreciate them frequently. After hearing the words of Jesus, he was able to take them to heart, which shows that he was especially focused on God's words, and he truly achieved results in the end. That is, he was able to freely put the words of God into practice, accurately practice the truth and be in line with God's will, act entirely in accordance with God's intention, and give up his own personal opinions and imaginings. In this way, Peter entered into the reality of God's words. Peter's service came in line with God's will primarily because he had done this.

If one can satisfy God while fulfilling one's duty, is principled in one's words and actions, and can enter the reality of all aspects of the truth, then one is a person who is perfected by God. It can be said that the work and the words of God have been completely effective for them, that God's words have become their life, they have obtained the truth, and they are able to live in accordance with God's words. After this, the nature of their flesh—that is, the very foundation of their original existence—will shake apart and collapse. After people possess God's words as their life, they will become new people. If the words of God become people's lives, if the vision of God's work, His revelations and requirements of humanity, and the standards for human life that God requires people to meet become their life, if people live according to these words and truths, then they are perfected by the words of God. Such people are reborn and have become new people through God's words. This is the path by which Peter pursued the truth; it is the path of being perfected. He was perfected by God's words, and gained life from the words of God. The truth expressed by God became his life, and only then did he become a person who obtained the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

Daily Words of God Excerpt 568

Until people have experienced God's work and understood the truth, it is Satan's nature that takes charge and dominates them from within. What, specifically, does that nature entail? For example, why are you selfish? Why do you protect your own position? Why do you have such strong emotions? Why do you enjoy those unrighteous things? Why do you like those evils? What is the basis for your fondness for such things? Where do these things come from? Why are you so happy to accept them? By now, you have all come to understand that the main reason behind all these things is that

Satan's poison is within man. So what is Satan's poison? How can it be expressed? For example, if you ask, "How should people live? What should people live for?" people will answer, "Every man for himself and the devil take the hindmost." This single phrase expresses the very root of the problem. Satan's philosophy and logic has become people's lives. No matter what people pursue after, they do it for themselves—and so they live only for themselves. "Every man for himself and the devil take the hindmost"—this is the life philosophy of man, and it also represents human nature. These words have already become the nature of corrupt mankind, the true portrait of corrupt mankind's satanic nature, and this satanic nature has already become the basis for corrupt mankind's existence; for several thousand years, corrupt mankind has lived by this venom of Satan, right up to the present day. Everything that Satan does is for the sake of its own appetite, ambitions, and aims; it wishes to surpass God, to break free of God, and to seize control of all things created by God. Today, such is the extent that people have been corrupted by Satan: They all have satanic natures, they all try to deny and oppose God, they want to control their own fates and try to oppose the orchestrations and arrangements of God—their ambitions and appetites are exactly the same as Satan's. Therefore, man's nature is Satan's nature. In fact, many people's mottos and wise sayings represent human nature and reflect the essence of human corruption. The things that people choose are their own preferences, and they all represent people's dispositions and pursuits. In every word a person says, and everything they do, no matter how disguised it is, they cannot cover up their nature. For example, the Pharisees usually preached quite nicely, but when they heard the sermons and truths expressed by Jesus, rather than accepting them, they condemned them. This exposes the Pharisees' nature and essence of being sick of and hating the truth. Some people speak quite

prettily and are good at disguising themselves, but after others associate with them for a while, the others find that their nature is deeply cunning and dishonest. After a long time of associating with them, everyone else discovers their essence and nature. In the end, the others draw the following conclusion: They never speak a word of truth, and are deceitful. This statement represents such people's nature; it is the best illustration and proof of their nature and essence. Their philosophy of life is to not tell anyone the truth, as well as to not trust anyone. Man's satanic nature contains a great deal of satanic philosophies and poisons. Sometimes you yourself are not even aware of them, and do not understand them; nevertheless, every moment of your life is based on these things. Moreover, you think that these philosophies are quite correct and reasonable, and not at all mistaken. This suffices to show that Satan's philosophies have become people's nature, and that they are living in complete accordance with them, thinking this way of living to be good, and without any sense of repentance at all. Therefore, they are constantly revealing their satanic nature, and in all aspects, they continue to live by Satan's philosophies. Satan's nature is humanity's life, and it is humanity's nature and essence.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

Daily Words of God Excerpt 569

You are now somewhat able to recognize the corrupt disposition you reveal. Once which corrupt things you are still liable to reveal and what things you are still liable to do that are at odds with the truth become clear to you, cleansing your corrupt disposition will be easy. Why, in many matters, can people not get a hold of themselves? Because at all times, and in every regard, they are being controlled by their corrupt dispositions, which constrain and interfere with them in all things. When they are not in trouble, and have not fallen down or become negative, some people

invariably feel themselves to have stature, and think nothing of it when someone wicked, a false leader, or an antichrist, is exposed and cast out. They are even apt to boast to everyone that, “Anyone else could fall down, but not me. Anyone else might not love God, but I do.” They think that they can stand firm in their testimony in any situation or context. And the result? A day comes when they are tested and they whine about God. Is this not failing, is it not falling down? Nothing exposes people more than when they are tested. God surveys man’s innermost heart, and people must not brag at any time. Whatever they brag about, that is where they will sooner or later fall down. Seeing others falling down and failing in a certain context, they think nothing of it, and even think that they themselves can do no wrong, that they will be able to stand firm—but they, too, end up falling down and failing in the same context. How can this be? It is because people do not thoroughly understand their nature and essence; their knowledge of the problems with their own nature and essence is still insufficiently deep, so putting the truth into practice is very strenuous for them. For example, some people are very deceitful, dishonest in word and deed, yet if you ask them in what regard their corrupt disposition is most severe, they will say, “I am a little deceitful.” They will merely say they are a little deceitful, but they do not say that their nature itself is deceit, and they do not say that they are a deceitful person. Their knowledge of their own corrupt state is not that deep, and they do not look at it as something as serious, nor as thoroughly, as others. Others see that this person is so deceitful and so crooked, that there is fraud in their every word, that their words and actions are never honest—but they cannot see so deeply into themselves. Any knowledge they happen to have is merely superficial. Whenever they speak and act, they reveal something in their nature, yet they are unaware of this. They believe that their acting thus is not the revelation of corruption, they think

that they have already put the truth into practice—but to people watching, this person is quite treacherous and crafty, their words and actions are very dishonest. That is to say, people have an overly superficial understanding of their own nature, and there is a huge discrepancy between this and God's words that judge and expose them. This is not a mistake in what God reveals, but rather is humans' lack of profound understanding of their own nature. People do not have a fundamental or essential understanding of themselves; instead, they focus on and devote their energy to their actions and outward expressions. Even if someone occasionally said something about understanding themselves, it would not be very profound. No one has ever thought that they are a certain type of person or have a certain type of nature due to having done a certain type of thing or having revealed a certain thing. God has revealed the nature and essence of humanity, but humans understand that their way of doing things and their way of speaking are flawed and defective; therefore, it is a strenuous task for people to put the truth into practice. People think that their mistakes are merely momentary manifestations that are revealed carelessly rather than being revelations of their nature. When people think in this way, it is very difficult for them to truly know themselves, and very difficult for them to understand and practice the truth. Because they do not know the truth and do not thirst after the truth, when putting the truth into practice, they only perfunctorily follow the rules. People do not view their own nature as being too corrupt, and believe that they are not so bad that they should be destroyed or punished. Yet according to God's standards, people's corruption is too deep, they are still far from the standard of salvation, because people only have some actions that do not outwardly violate the truth, whereas in fact do not practice the truth and are not obedient to God.

Changes in a person's behavior or conduct do not imply a change in their nature. The reason this is the case is that changes in one's conduct cannot fundamentally alter their original appearance, much less can it alter their nature. Only when people understand the truth, and have knowledge of their own nature and essence and are able to put the truth into practice, can their practice become profound and something other than adherence to a set of rules. The way people practice the truth today is still not up to standard, and cannot achieve fully all the truth requires. People practice only a portion of the truth, and only when they are in certain states and circumstances can they put a little of the truth into practice; it is not the case that they are able to put the truth into practice in all circumstances and all situations. When, on occasion, a person is happy and their state is good, or when they are fellowshiping with others and they have a path to practice in their heart, for the time being, they are able to do some things that are in line with the truth. But when they live with people who are negative and who do not pursue the truth, they are influenced by these people, and in their heart they lose the path, and are incapable of practicing the truth. This shows that their stature is too small, that they still do not really understand the truth. There are some individuals who, if they are guided and led by the right people, are able to put the truth into practice; but if they are duped and disturbed by a false leader or an antichrist, not only are they incapable of practicing the truth, but are also liable to be duped into following other people. Such people are still at risk, are they not? People like this, with this kind of stature, could not possibly be able to practice the truth in all matters and contexts. Even if they do practice the truth, it would only be when they are in a good frame of mind, or guided by others; without someone good to lead them, there would be times when they would still be apt to do things that violate the truth, when they would still stray from God's words. And

what is this because of? It is because you only know a few of your states, and have no knowledge of your own nature and essence, and have yet to attain the stature of renouncing the flesh and practicing the truth; as such, you have no control over what you will do in the future, and cannot guarantee that you will be able to stand firm in any situation or test. There are times when you are in a state and you can put the truth into practice, and you seem to evince some change, yet, in a different environment, you are incapable of putting it into practice. This is out of your control. Sometimes you can practice the truth, and sometimes you cannot. One moment, you understand, and the next, you are confused. Currently, you are doing nothing bad, but perhaps you will in a little while. This proves that corrupt things still exist inside you, and, if you are incapable of true self-knowledge, they will not be easy to resolve. If you cannot attain a thorough understanding of your own corrupt disposition, and are ultimately capable of things that resist God, then you are in danger. If you can attain penetrating insight into your nature and hate it, then you will be able to control yourself, forsake yourself, and put the truth into practice.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 570

The aim of fellowshiping the truth clearly is to enable people to understand and practice the truth and achieve changes in their dispositions. It is not simply to bring light and a little happiness to their hearts once they understand the truth. If you understand the truth but do not practice the truth, then there is no point in fellowshiping and understanding the truth. What is the problem when people understand the truth but do not put it into practice? This is proof that they do not love the truth, that in their hearts, they do not accept the truth, in which case they will miss out on God's blessings and the opportunity for salvation. In whether or not people are

able to attain salvation, what's crucial is whether they are able to accept and practice the truth. If you have put into practice all of the truths you understand, you will receive the enlightenment, illumination and guidance of the Holy Spirit, and will be able to enter the reality of the truth, and will achieve a deeper understanding of the truth, and will gain the truth, and will gain God's salvation. Some people are incapable of practicing the truth, they are always complaining that the Holy Spirit does not enlighten or illuminate them, that God does not give them strength. This is wrong; this is misunderstanding God. The enlightenment and illumination of the Holy Spirit is built on the foundation of people's cooperation. People must be sincere, and willing to practice the truth, and whether their understanding is profound or superficial, they must be able to put the truth into practice. Only then will they be enlightened and illuminated by the Holy Spirit. If people understand the truth but do not put it into practice—if they just wait for the Holy Spirit to act and force them to put it into practice—are they not being extremely passive? God never forces people to do anything. If people understand the truth but are unwilling to put it into practice, this shows that they do not love the truth, or that their state is abnormal and there is some kind of blockage. But if people are able to pray to God, God will act, too; only if they are unwilling to practice the truth and also do not pray to God will the Holy Spirit have no means of working in them. In fact, no matter what kind of difficulty people have, it can always be solved; what's key is whether or not they are able to practice according to the truth. Today, the problems of corruption in you are not a cancer, they are not some incurable disease. If you can resolve to practice the truth, you will receive the work of the Holy Spirit, and it will be possible for these corrupt dispositions to change. It all depends on if you can resolve to practice the truth, this is what's key. If you practice the truth, if you walk the path of pursuing the

truth, then you will be able to receive the work of the Holy Spirit, and can definitely be saved. If the path you walk is the wrong one, then you shall lose the work of the Holy Spirit, one wrong step will beget another, and it will all be over for you, and no matter how many years you continue believing for, you will not be able to attain salvation. For example, when they are working, some people never think about how to do the work in a way that benefits God's house and is in line with God's will—with the result that they do much that is selfish and vile, that is despicable and hateful to God; and in doing so, they have been revealed and cast out. If, in all things, people are able to seek the truth and practice according to the truth, then they have already entered onto the right track of faith in God, and so have hope of becoming someone who is in line with God's will. Some people understand the truth but do not put it into practice. Instead, they believe that the truth is nothing more than this, and is incapable of resolving their own inclinations and corrupt dispositions. Are such people not laughable? Are they not ridiculous? Are they not know-it-alls? If people are able to act according to the truth, then their corrupt dispositions can change. If their belief and service to God is according to their own natural personality, then not a single one of them will be able to achieve changes in their dispositions. There are some people who spend all day stewing in the grief of their own wrong choices. Given a ready-made truth, they do not give it any thought or try to put it into practice, but insist on choosing their own path. What an absurd way of behaving this is; truly, they do not know a good thing when they see it, and are destined to have a hard lot in life. Practicing the truth is that simple; whether you practice or not is all that matters. If you are someone who has resolved to practice the truth, then your negativity, weakness and corrupt disposition will gradually be resolved and changed; this depends on whether or not your heart loves the truth,

whether or not you are able to accept the truth, whether or not you can suffer and pay a price in order to gain the truth. If you truly love the truth, you will be able to suffer all kinds of pain in order to gain the truth, whether this is being vilified, judged, or deserted by people. You should bear this all with patience and tolerance; and God will bless and protect you, He will not abandon or neglect you—this is absolute. If you pray to God with a heart that fears Him, depend on God and look up to God, there will be nothing you cannot get through. You may have a corrupt disposition, and you may transgress, but if you have a heart that fears God, and if you scrupulously walk the path of pursuing the truth, then you will unquestionably be able to stand firm, and will unquestionably be led and protected by God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 571

If you wish to achieve understanding of the truth, it is crucial that you know how to eat and drink God's words. If you read God's words too little, don't read them in earnest, and don't contemplate them with your heart, then you won't be able to understand the truth. All you will be able to understand is a little bit of doctrine, and so it will be very difficult for you to understand God's will and God's purpose in His words. If you do not understand the aims and results that God's words intend to achieve, if you do not understand what His words seek to accomplish and perfect in man, if you do not understand these things, then it proves that you do not yet comprehend the truth. Why does God say what He says? Why does He speak in that tone? Why is He so earnest and sincere in every word He speaks? Why does He choose to use certain words? Do you know? If you cannot say for sure, it means you do not understand God's will or His intentions. If you do not understand the context behind His words, then how can you understand or practice the truth? To gain the truth, you must first

understand what God means in every word that He utters, and then put into practice what you have grasped, causing God's words to be lived out in you, and to become your reality. By doing so you will enter into the reality of the truth. Only when you have a thorough understanding of the word of God can you really grasp the truth. After merely coming to understand a few letters and doctrines, you think you understand the truth and possess reality. This is self-deception. You don't even understand why God requires people to practice the truth. This proves that you don't understand God's will, and that you still don't understand the truth. In fact, God makes this requirement of people to purify and save them, so that people can cast off their corrupt dispositions, and become ones who obey and know God. This is the goal God wants to achieve by requiring people to practice the truth.

God expresses the truth for people who love the truth, thirst for the truth, and seek the truth. As for those who concern themselves with letters and doctrines and like to give lengthy, pompous speeches, they will never gain the truth; they are fooling themselves. Their perspective of the truth and God's words is wrong, they twist their necks to read that which is upright—their perspective is all wrong. Some people prefer to study God's words. They always study how God's words talk about destination or about how to be blessed. They are most interested in these kinds of words. If God's words do not conform to their notions and do not satisfy their desire for blessings, they will become negative, no longer pursue the truth, and not want to expend for God. This shows that they are not interested in the truth. As a result, they do not take the truth seriously; they are only capable of accepting the truth that conforms to their notions and imaginings. Although such people are fervent in their belief in God and try every way they can to do some good deeds and present themselves well to others, they are only doing it in order to have a good destination in the future. Despite the fact

that they also engage in church life, eating and drinking God's words, they will not practice the truth or gain it. There are some people who eat and drink the words of God, but who merely go through the motions; they think they have gained the truth simply by having come to understand a few letters and doctrines. What fools they are! The word of God is the truth. However, one will not necessarily understand and gain the truth after they read God's words. If you fail to gain the truth through eating and drinking the words of God, then what you gain will be letters and doctrines. If you do not know how to practice the truth or how to act according to the principles, then you remain without the reality of the truth. You may read God's words often, but afterward, you still fail to understand God's will, and acquire only some letters and doctrines. How to eat and drink God's words in order to understand the truth? First of all, you should realize that the word of God is not so straightforward; the word of God is utterly profound. Even one sentence of God's words requires a lifetime to experience. Without several years of experience, how could you possibly understand the word of God? If, when reading God's words, you do not understand God's will, and do not understand the intentions of His words, their origin, the effect they seek to achieve, or what they seek to accomplish, then does it mean that you understand the truth? You may have read God's words many times and perhaps you can recite many passages by heart, but you cannot practice the truth and have not changed at all, and your relationship with God is just as distant and estranged as ever. When encountering something that is at odds with your notions, you remain doubtful toward Him, and you do not understand Him, but reason with Him and harbor notions about Him and misunderstandings of Him, resisting Him and even blaspheming Him. What kind of disposition is this? This disposition is one of arrogance, of being fed up with the truth. How can

people who are so arrogant and so sick of the truth accept or practice it? Such people will absolutely never be able to gain the truth or God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 572

It has been said "He that follows to the end shall be saved," but is this easy to put into practice? It is not, and many who are hunted down and persecuted by the great red dragon become too timid and afraid to follow God. Why did they fall down? Because they lack genuine faith. Some people can accept the truth, pray to God, rely on God, and they stand firm in trials and tribulations, while others cannot follow to the end. At some point during trials and tribulations, they will fall, lose their testimony, and be unable to pick themselves up and carry on. All the things that arise each day, big or small, that can shake your resolution, occupy your heart, or restrict your ability to do your duty and your forward progress require diligent treatment; you should examine them carefully and seek the truth. These are all problems that must be solved as you experience. Some people become negative, complain, and quit their duties when they run into difficulties, and they are unable to crawl back to their feet after each setback. All these people are fools who do not love the truth, and they would not gain it with even a lifetime of faith. How could such fools follow to the end? If the same thing happens to you ten times, but you gain nothing from it, then you are a mediocre, useless person. Astute people and those of true caliber who understand spiritual matters are seekers of the truth; should something happen to them ten times, then, in perhaps eight of those cases, they would be able to gain some enlightenment, learn some lesson, understand some truth, and make some progress. When things befall a fool ten times—one who does not understand spiritual matters—not once will it benefit their life, not once will it change them, and not once will it cause

them to know their ugly face, in which case it is over for them. Each time something happens to them, they fall down, and each time they fall down, they need someone else to support them and coax them; without support and coaxing, they cannot rise. If, each time something happens, they are in danger of falling, and if, each time, they are in danger of being degraded, is this not the end for them? Are there any other grounds for such useless people to be saved? God's salvation of mankind is a salvation of those who love the truth, a salvation of the part of them with will and resolve, and the part of them that is their yearning for truth and righteousness in their hearts. A person's resolve is the part of them in their heart that yearns for righteousness, goodness, and truth, and is possessed of conscience. God saves this part of people, and through it, He changes their corrupt disposition, so that they may understand and gain the truth, so that their corruption may be cleansed, and their life disposition may be transformed. If you do not have these things within you, you cannot be saved. If, within you, there is no love for the truth or aspiration for righteousness and light; if, whenever you encounter evil, you have neither the will to cast off evil things nor the resolve to suffer hardship; if, moreover, your conscience is numb; if your faculty for receiving truth is also benumbed, and you are unattuned to the truth and to events that arise; and if you are undiscerning in all matters, and in the face of whatever befalls you, you are unable to seek the truth to resolve problems and are constantly negative, then there is no way for you to be saved. Such a person has nothing to recommend them, nothing that is worth God working on. Their conscience is numb, their mind is muddied, and they do not love the truth, nor yearn for righteousness deep in their heart, and, no matter how clearly or transparently God speaks of the truth, they have not the slightest reaction; it is as if their heart is already dead. Are things not over for them? A person with a breath left in them may

be saved by artificial respiration, but, if they have already died and their soul has left, artificial respiration will do nothing. If, when confronted with problems and difficulties, a person shrinks back and avoids them, they do not seek the truth at all, and they choose to be negative and slack in their work, then they are revealed for what they really are. Such people have no experience or testimony at all. They are just freeloaders, dead weight, they are useless in God's house, and they are utterly doomed. Only those who can seek the truth to solve problems are people with stature, and only they can stand firm in testimony. When you encounter problems and difficulties, you must face them with a cool head, and react to them in the right way, and you must make a choice. You should learn to use the truth to solve problems. Whether the truths that you ordinarily understand are profound or shallow, you should make use of them. Truths are not merely words that come out of your mouth when something happens to you, nor are they used expressly to solve the problems of others; instead, they are to be used to solve the problems and difficulties you have. That is what's most important. And only when you solve your own problems will you be able to solve those of others. Why is it said that Peter is a fruit? Because there are things of worth in him, things worth perfecting. He sought the truth in all things, had resolve, and was firm of will; he had reason, was willing to suffer hardship, and loved the truth in his heart; he did not let go of what came to pass, and he was able to learn lessons from all things. These are all strong points. If you have none of these strong points, it means trouble. It will not be easy for you to gain the truth and be saved. If you don't know how to experience or don't have experience, you won't be able to solve other people's difficulties. Because you are incapable of practicing and experiencing God's words, and have no idea what to do when things happen to you, and get upset—burst into tears—when you encounter problems, and

become negative and run away when you suffer some minor setback, and are forever incapable of reacting in the right way—because of all this, it is not possible for you to enter life. How can you provide for others without life entry? To provide for people's lives, you must fellowship the truth clearly and be able to fellowship the principles of practice clearly in order to solve problems. For someone who has heart and spirit, you need only say a little, and they'll get it. But only understanding a little of the truth will not do. They must also have the path and principles of practice. Only this will help them to practice the truth. Even when people understand spiritual things, and it only takes a few words for them to understand them, if they don't practice the truth there will be no entry into life. If they can't accept the truth, then it's all over for them, and they will never be able to enter the realities of the truth. You can hold some people's hand as you teach them, and they will seem to understand at the time, but as soon as you let go, they become confused again. This is not someone who understands spiritual matters. If, no matter what problems you encounter, you are negative and weak, you have no testimony at all, and you don't cooperate with what you should do and what you should cooperate with, this proves that you do not have God in your heart, and you are not a person who loves the truth. Never mind how the work of the Holy Spirit moves people, merely by experiencing God's work for many years, listening to so many truths, having a little conscience, and relying on self-restraint, people should at least be able to meet the minimum standards and not be rebuked by their consciences. People should not be as numb and weak as they now are, and it is simply unthinkable that they are in this state. Perhaps you have gone through the last few years in a daze, not pursuing the truth whatsoever or making any progress at all. If this isn't the case, how could you still be so numb and dull? When you are this way, it is entirely due to your own

foolishness and ignorance, and you cannot blame anyone else. The truth is not partial to certain people over others. If you don't accept the truth, and you don't seek the truth to solve problems, how can you change? Some people feel that their caliber is too low and that they lack the ability to receive, so they delimit themselves, and they feel that no matter how much they pursue, they will not be able to meet God's requirements. They think that no matter how hard they try, it's useless, and that's all there is to it, so they are always negative, and as a result, even after years of believing in God, they haven't gained any truth. If, without doing the hard work to pursue the truth, you say that your caliber is too poor, you give up on yourself, and you always live in a negative state, and as a result, you don't understand the truth that you should understand or practice the truth within your ability, then aren't you the one hindering yourself? If you always say that your caliber isn't good enough, isn't this evading and shirking responsibility? If you can suffer, pay a price, and gain the work of the Holy Spirit, then you will inevitably be able to understand some truths and enter into some realities. If you don't look to or rely on God, and you give up on yourself without putting in any effort or paying a price, and simply surrender, then you are useless, and lack the slightest conscience and reason. No matter whether your caliber is poor or outstanding, if you have a bit of conscience and reason, you should properly complete what you ought to do and your mission; being a deserter is a terrible thing and a betrayal of God. This is irredeemable. Pursuing the truth requires a firm will, and people who are too negative or weak will accomplish nothing. They will not be able to believe in God unto the end, and, if they wish to obtain the truth and achieve a change of disposition, they have less hope still. Only those who are resolved and pursue the truth can obtain it and be perfected by God.

Daily Words of God Excerpt 573

There are many people who, as soon as their duty gets busy, become incapable of experiencing, and are unable to maintain a normal state, and as a result, are constantly asking for an assembly, and for the truth to be fellowshiped to them. What is going on here? They do not understand the truth, they lack a foundation in the true way, such people are driven by zeal when they perform their duty, and cannot endure for long. When people do not understand the truth, there is no principle to anything they do. If it is arranged for them to do something, they make a mess of it, they neither take any care in what they do, nor look for a principle, there is no obedience in their hearts—which proves that they do not love the truth and are incapable of experiencing God's work. No matter what you do, you should first understand why you are doing it, what intention it is that directs you to do this thing, what the significance is in your doing it, what the nature of the matter is, and whether what you are doing is a positive thing or a negative thing. You must have a clear understanding of all these matters; this is quite necessary to be able to act with principle. If you are doing something to fulfill your duty, then you should ponder: How should I fulfill my duty well so that I am not just doing it perfunctorily? You should pray and draw close to God in this matter. Praying to God is in order to seek the truth, the way to practice, the intention of God, and how to satisfy God. Prayer is in order to achieve these effects. Praying to God, drawing close to God, and reading God's words are not religious ceremony or outward actions. It is done for the purpose of practicing in accordance with the truth after seeking God's will. If you always say "thanks be to God" when you haven't done anything, and you might seem very spiritual and insightful, but if, when the time comes to act, you still do as you want, without searching for the truth

at all, then this “thanks be to God” is nothing more than a mantra, it is false spirituality. When fulfilling your duty, you should always think: “How should I fulfill this duty? What is God’s will?” Praying to God and drawing close to God in order to seek principles and truths for your actions, seeking the will of God in your heart, and not departing from God’s words or the principles of the truth in anything you do—only this is someone who truly believes in God; all this is unattainable to people who do not love the truth. There are many people who follow their own ideas no matter what they do, and consider things in highly simplistic terms, and do not seek the truth, either. There is a total absence of principle, and in their hearts they give no thought to how to act according to what God asks, or in a way that satisfies God, and they know only to mulishly follow their own will. God has no place in such people’s hearts. Some people say, “I only pray to God when I encounter difficulty, but still it doesn’t feel like this has any effect—so generally when things happen to me now I don’t pray to God, because praying to God is of no use.” God is utterly absent from the hearts of such people. They do not seek the truth no matter what they are doing; they only follow their own ideas. So are there principles to their actions? Definitely not. They see everything in simple terms. Even when people fellowship the principles of the truth to them, they are not able to accept them, because there have never been any principles to their actions, God has no place in their hearts, and there is no one but them in their hearts. They feel their intentions are good, that they are not committing evil, that they cannot be considered in violation of the truth, they think that acting according to their own intentions should be practicing the truth, that acting thus is obeying God. In fact, they are not truly seeking or praying to God in this matter, but acting on impulse, according to their own zealous intentions, they are not performing their duty as God asks, they do not have a heart of obedience to

God, they are absent of this wish. This is the greatest mistake in people's practice. If you believe in God yet He is not in your heart, are you not trying to deceive God? And what effect can such faith in God have? Just what can you gain? And what is the point of such faith in God?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 574

How should you reflect on yourself, and try to know yourself, when you have done something that violates the principles of the truth and is displeasing to God? When you were about to do that thing, did you pray to Him? Did you ever consider, "Is doing things in this way in line with the truth? How would this matter be viewed by God if it were brought before Him? Would He be happy or irritated if He knew about it? Would He detest or be disgusted by it?" You did not seek it out, did you? Even if others reminded you, you would still think that the matter was no big deal, and that it did not run against any principles and was not a sin. As a result, you offended God's disposition and provoked Him to anger, even to the point of His despising you. This is produced by people's rebelliousness. Therefore, you should seek the truth in all things. This is what you must follow. If you can earnestly come before God to pray beforehand, and then seek the truth according to God's words, you will not go wrong. You may have some deviations in your practice of the truth, but this is hard to avoid, and you will be able to practice correctly after you gain some experience. However, if you know how to act in accordance with the truth, yet don't practice it, the problem is your dislike of the truth. Those who do not love the truth will never seek it, no matter what may happen to them. Only those who love the truth have hearts that fear God, and when things happen that they don't understand, they are able to seek the truth. If you can't grasp God's will and don't know how to practice, then you should fellowship with some people

who understand the truth. If you can't find those who understand the truth, you should find a few people who have a pure understanding to pray to God together with one mind and one heart, seek from God, await God's time, and wait for God to open a way for you. As long as you all yearn for the truth, seek the truth, and fellowship on the truth together, the time may come when one of you comes up with a good solution. If you all find the solution suitable and it is a good way, then this may have been due to the enlightenment and illumination of the Holy Spirit. If you then continue to fellowship together to come up with a more accurate path of practice, it will certainly be in line with the principles of truth. In your practice, if you discover your way of practice is still somewhat unsuitable, then you need to quickly correct it. If you err slightly, God will not condemn you, because your intentions in what you do are right, and you are practicing according to the truth. You are simply a little confused about the principles and have made an error in your practice, which is excusable. But when most people do things, they do them on the basis of how they imagine them to be done. They don't use God's words as a basis to contemplate how to practice according to the truth or how to gain God's approval. Instead, they only think about how to benefit themselves, how to make others look up to them, and how to make others admire them. They do things entirely based on their own ideas and purely to satisfy themselves, which is troublesome. Such people will never do things in accordance with the truth, and God will always hate them. If you are truly someone with conscience and reason, then no matter what happens, you should be able to come before God to pray and seek, be able to seriously examine the motives and adulteration in your actions, be able to determine what is appropriate to do according to God's words and requirements, and repeatedly weigh and contemplate what actions please God, what actions disgust God, and what actions earn God's

approval. You must go over these matters time and again in your mind until you clearly understand them. If you know that you have your own motives for doing something, then you must reflect on what your motives are, whether it is to satisfy yourself or to satisfy God, whether it is beneficial to yourself or to God's chosen people, and what consequences it will cause…. If you seek and contemplate more like this in your prayers, and ask yourself more questions to seek the truth, then the deviations in your actions will become smaller and smaller. Only those who can seek the truth in this way are people who are considerate of God's will and who fear God, because you are seeking in accordance with the requirements of God's words and with an obedient heart, and the conclusions you reach from seeking this way will be in line with the principles of truth.

If a believer's actions are out of touch with the truth, then they are the same as an unbeliever. This is the type of person who does not have God in their heart, and who strays from God, and such a person is like a hired worker in God's house who does some odd jobs for their master, receives a little compensation, and then leaves. This is simply not a person who believes in God. What to do to gain God's approval is the first thing you should think about and work for when you do things; it should be the principle and scope of your practice. The reason you should determine whether what you are doing is in line with the truth is that if it is in line with the truth, then it certainly conforms with God's will. It is not that you should measure whether the matter is right or wrong, or if it accords with everyone else's tastes, or if it is in line with your own desires; rather, you should determine whether it is in accordance with the truth, and whether or not it benefits the work and interests of the church. If you give consideration to these things, then you will be more and more in line with God's will when you do things. If you do not consider these aspects, and

merely rely on your own will when doing things, then you are guaranteed to do them incorrectly, because the will of man is not the truth and, of course, is incompatible with God. If you wish to be approved by God, then you must practice according to the truth rather than according to your own will. Some people engage in certain private matters in the name of fulfilling their duties. Their brothers and sisters then see this as inappropriate, and reproach them for it, but these people do not accept the blame. They think that it was a personal matter that did not involve the church's work, finances, or people, and it was not evildoing, therefore people should not interfere. Some things might seem to you to be private matters that do not involve any principle or truth. However, looking at the thing you did, you were very selfish. You gave no consideration to the work of the church or the interests of God's house, nor to whether this would be satisfactory to God; you were only considering your own benefit. This already involves the propriety of the saints, as well as a person's humanity. Even though what you were doing did not involve the interests of the church, nor did it involve the truth, engaging in a private matter while claiming to be performing your duty is not in line with the truth. Regardless of what you are doing, how big or small a matter is, and whether it is your duty in God's family or your own private affair, you must consider whether what you are doing conforms with God's will, as well as whether it is something that a person with humanity should do. If you seek the truth like that in everything you do, then you are a person who truly believes in God. If you devoutly treat every matter and every truth in this way, then you will be able to achieve changes in your disposition. There are those who think, "Having me practice the truth when I perform my duty is fair enough, but when I'm taking care of my private affairs, I don't care what the truth has to say—I'll do what I like, whatever it takes to benefit myself." In these words, you can

see that they are no lovers of the truth. There are no principles to what they do. They will do whatever is of benefit to them, without even considering the effect it will have on God's house. As a result, when they have done something, God is not present in them, and they feel dark and sad, and do not know what is going on. Is this not their just desert? If you do not practice the truth in your actions and dishonor God, then you are sinning against Him. If someone does not love the truth and frequently acts according to their own will, then they will frequently offend God. He will detest and reject them, and set them off to the side. What such a person does often fails to meet with God's approval, and if they know no repentance, then punishment is not far off.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 575

Any duty you fulfill involves life entry. Whether your duty is rather regular or erratic, dull or lively, you must always attain life entry. The duties some people perform are rather monotonous; they do the same thing every day. However, when performing them, the states these people reveal are not all that homogenous. Sometimes, when in a good mood, people are a bit more diligent and do a better job. Other times, due to some unknown influence, their corrupt satanic dispositions stir up mischief in them, causing them to have improper views and be in bad states and bad moods; this results in them performing their duties in a perfunctory manner. People's internal states are constantly changing; they can change at any place and any time. No matter how your state changes, it is always wrong to act based on your mood. Say you do a bit better when you are in a good mood, and a bit worse when you are in a bad mood—is this a principled way of doing things? Will this allow you to perform your duty to an acceptable standard? No matter what their mood, people must know to pray

before God and seek the truth; only in this way can they refrain from being controlled and swayed to and fro by their moods. When fulfilling your duty, you should always examine yourself to see if you are doing things according to principle, if your performance of your duty is up to standard, whether or not you are simply doing it in a perfunctory manner, whether you have tried to shirk your responsibilities, and whether there are any problems with your attitude and the way you think. Once you have self-reflected and these things become clear to you, you will have an easier time fulfilling your duty. No matter what you encounter while performing your duty—negativity and weakness, or being in a bad mood after being dealt with—you should treat it properly, and you must also seek the truth and understand God's will. By doing these things, you will have a path to practice. If you wish to do a good job in fulfilling your duty, then you must not be affected by your mood. No matter how negative or weak you are feeling, you should practice the truth in everything you do, with absolute strictness, and sticking to the principles. If you do this, then not only will other people approve of you, but God will like you, too. As such, you will be a person who is responsible and who shoulders a burden; you will be a genuinely good person who actually fulfills your duties up to standard and who fully lives out the likeness of a genuine person. Such people are purified and achieve real transformation when fulfilling their duties, and they can be said to be honest in God's eyes. Only honest people can persevere with practicing the truth and succeed in acting with principle, and can fulfill their duties up to standard. People who act with principle fulfill their duties meticulously when they are in a good mood; they do not work in a perfunctory manner, they are not arrogant and they do not show themselves off to make others think highly of them. When they are in a bad mood, however, they complete their everyday tasks just as earnestly and

responsibly, and even if they encounter something that is detrimental to the fulfillment of their duties, or that puts a bit of pressure on them or causes a disruption while they do their duties, they are still able to quiet their hearts before God and pray, saying, "No matter how big a problem I come up against—even if the heavens come tumbling down—as long as I am alive, I am determined to do my best to fulfill my duty. Every day I live is a day in which I must perform my duty well, so that I am worthy of this duty bestowed upon me by God, as well as this breath He has put in my body. Regardless of how much difficulty I might be in, I will set it all aside, for fulfilling my duty is of the utmost importance!" Those who are not affected by any person, event, thing, or environment, who are not controlled by any mood or external situation, and who put their duties and the commissions with which God has entrusted them first and foremost—they are the people who are loyal to God and who genuinely submit to Him. People like this have attained life entry and have entered the reality of the truth. This is one of the most genuine and practical expressions of living out the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

Daily Words of God Excerpt 576

For some people, no matter what issue they might encounter when performing their duties, they do not seek the truth, and they always act according to their own thoughts, notions, imaginings, and desires. They are constantly satisfying their own selfish desires, and their corrupt dispositions are always in control over their actions. They may appear to have always performed their duties, but because they have never accepted the truth, and are incapable of doing things according to the principles of the truth, they will ultimately fail to gain the truth and life, and will become a service-doer worthy of the name. So, what are such people relying on when performing

their duties? They are relying neither on the truth nor on God. That bit of truth that they do understand has not taken up sovereignty in their hearts; they are relying on their own gifts and talents, on whatever knowledge that they have acquired as well as on their own willpower or good intentions, to perform these duties. And with this being the case, will they be able to perform their duties to an acceptable standard? When people rely on their natural state, notions, imaginings, expertise, and learning to perform their duties, although it may appear as if they are performing their duties and not committing evil, they are not practicing the truth, and have not done anything that is satisfactory to God. There is also another problem that cannot be ignored: During the process of performing your duty, if your notions, imaginings, and personal desires never change and are never replaced with the truth, and if your actions and deeds are never done in accordance with the principle of the truth, then what will the final outcome be? You will have no entry into life, you will become a service-doer, thus fulfilling the words of the Lord Jesus: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, and in Your name have cast out devils, and in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity" (Matthew 7:22–23). Why does God call these people who exert effort and who render service evildoers? There is one point we can be sure on, and that is that no matter what duties or work these people do, their motivations, impetus, intentions, and thoughts arise entirely from their selfish desires, and they are wholly in order to protect their own interests and prospects, and in order to satisfy their own pride, vanity and status. It is all centered around these considerations and calculations, there is no truth in their hearts, they do not have a heart that fears and obeys God—this is the root of the problem. What, today, is it crucial for you to pursue? In all things, you

must seek the truth, and you must perform your duty properly according to the will of God and what God asks. If you do, you shall receive God's praise. So what, specifically, is involved in performing your duty according to what God asks? In all you do, you must learn to pray to God, you must reflect on what motivations you have, what thoughts you have, and whether these motivations and thoughts are in line with the truth; if they are not, they should be put aside, after which you should act according to the principles of the truth, and accept God's scrutiny. This will ensure that you put the truth into practice. If you have your own motivations and aims, and are well aware that they violate the truth and are at odds with God's will, yet still do not pray to God and seek the truth for a solution, then this is dangerous, it is easy for you to commit evil and do things that oppose God. If you commit evil one or two times and repent, then you still have hope of salvation. If you keep committing evil—if you commit all manner of wicked deeds—and still do not repent, then you're in trouble: God shall cast you to one side or abandon you, which means you are at risk of being cast out; people who commit all manner of wicked deeds will surely be punished and cast out.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 577

People must understand that there is a fundamental principle of the Lord of creation's treatment of created beings, which is also the highest principle. How the Lord of creation treats created beings is completely based on His management plan and on His work requirements; He does not need to consult any single person, nor does He need to get any single person to agree with Him. Whatever He ought to do and however He ought to treat people, He does, and, no matter what He does or how He treats people, it all accords with the principles of the truth, and the principles by which the

Lord of creation works. As a created being, the only thing to do is to submit to the Creator; one should not make any choice of one's own. This is reason that created beings ought to have, and if a person does not have it, then they are not fit to be called a person. People must understand that the Lord of creation will always be the Lord of creation; He has the power and the qualifications to orchestrate and rule over any created being as He pleases, and does not need a reason to do so. This is His authority. There is not one among the beings of creation who has the right or is qualified to pass judgment on whether what the Lord of creation does is right or wrong, or how He should act. No creature is entitled to choose whether to accept the rule and arrangements of the Creator; and no creature is entitled to make demands of how the Creator rules over and arranges their fate. This is the highest truth. No matter what the Lord of creation has done to His created beings, and no matter how He has done it, the humans He created should do only one thing: Seek, submit, know, and accept everything put in place by the Lord of creation. The final result will be that the Lord of creation will have accomplished His management plan and completed His work, having caused His management plan to progress without any obstructions; meanwhile, because the created beings have accepted the Creator's rule and arrangements, and submitted to His rule and arrangements, they will have gained the truth, understood the Creator's will, and come to know His disposition. There is yet another principle I must tell you: No matter what the Creator does, no matter how He manifests, and no matter whether what He does is a great deed or a small one, He is still the Creator; whereas all mankind, which He created, regardless of what they have done, and regardless of how talented or gifted they might be, remain created beings. As for created humanity, no matter how much grace and how many blessings they have received from the Creator, or how much mercy,

lovingkindness, or benevolence, they should not believe themselves to stand apart from the masses, or think they can be on equal footing with God and that they have become highly ranked among created beings. Regardless of how many gifts God has bestowed on you, or how much grace He has given you, or how kindly He has treated you, or whether He has given you a few special talents, none of these are your assets. You are a created being, and you will thus forever be a created being. You must never think, "I am a little darling in the hands of God. God will not ever cast me aside, God's attitude toward me will always be one of love, care and gentle caresses, with warm whispers of comfort and encouragement." To the contrary, in the eyes of the Creator, you are the same as all other created beings; God can use you as He wishes, and can also orchestrate you as He wishes, and He can arrange as He wishes for you to play any role among all sorts of people, events, and things. This is the knowledge people should have, and the good sense that they should possess. If one can understand and accept these words, their relationship with God will grow more normal, and they will establish a most legitimate relationship with Him; if one can understand and accept these words, they will orient their station properly, assume their place there, and uphold their duty.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Understanding the Truth Can One Know God's Deeds

Daily Words of God Excerpt 578

Knowing God must be through reading God's words, and practicing and experiencing God's words, as well as experiencing many trials, refinements, pruning and dealing; only then is it possible to have a true knowledge of God's work and God's disposition. Some say: "I haven't seen God incarnate, so how should I know God?" In fact, God's words are an expression of His disposition. From God's words, you can see His love and

salvation for humans, as well as His method for saving them…. This is because His words are expressed by God Himself, not written by humans. They have been personally expressed by God; God Himself is expressing His own words and His heart's voice, which can also be called the words from His heart. Why are they called the words from His heart? It is because they are issued from deep down, and express His disposition, His will, His ideas and thoughts, His love for mankind, His salvation of mankind, and His expectations of mankind…. God's utterances include harsh words, and gentle and considerate words, as well as some revelatory words that are not in line with human wishes. If you look only at the revelatory words, you might feel that God is rather stern. If you look only at the gentle words, you might feel that God is not very authoritative. You therefore should not take them out of context; rather, look at them from every angle. Sometimes God speaks from a compassionate perspective, and then people see His love for mankind; sometimes He speaks from a very strict perspective, and then people see that His disposition tolerates no offense, that man is deplorably filthy, and is not worthy of seeing God's face or of coming before Him, and that they are now allowed to come before Him is purely by His grace. God's wisdom can be seen from the way He works and in the significance of His work. People can still see these things in God's words, even without any direct contact with Him. When someone who genuinely knows God comes into contact with Christ, their encounter with Christ can correspond with their existing knowledge of God; however, when someone who has only a theoretical understanding encounters Christ, they cannot see the correlation. The truth of God's incarnation is the most profound of mysteries; it is difficult for man to fathom. Draw together God's words on the mystery of the incarnation, look at them from all angles, and then pray together, ponder, and fellowship further on this aspect of the truth. In doing so, you

will be able to gain the enlightenment of the Holy Spirit and come to understand. Because humans have no chance of having direct contact with God, they must rely on this kind of experience to feel their way through and enter a little bit at a time if they are to ultimately attain true knowledge of God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Daily Words of God Excerpt 579

What does it mean to know God? It means being able to comprehend His joy, anger, sorrow, and happiness, and thus know His disposition—this is what it is to truly know God. You claim that you have seen Him, yet you do not understand His joy, anger, sorrow, and happiness and you do not understand His disposition. You also understand neither His righteousness nor His mercifulness, nor do you know what He likes or what He loathes. This is not knowledge of God. Some people are able to follow God, but do not necessarily truly believe in God. To truly believe in God is to obey God. Those who do not truly obey God do not truly believe in God—this is where the difference lies. When you have followed God for several years, and have knowledge and understanding of God, when you have some understanding and grasp of God's will, when you are aware of God's painstaking intention in saving man: that is when you truly believe in God, truly obey God, truly love God, and truly worship God. If you believe in God but do not pursue the knowledge of God, and have no understanding of God's will, God's disposition, and God's work, then you are just a follower who runs after God and follows whatever the majority does. That cannot be called true submission, much less true worship. How does true worship come about? Without exception, all who see God and genuinely know God worship and revere Him; they are all compelled to bow down and worship Him. At present, while God incarnate is at work, the more understanding

people have of His disposition and of what He has and is, the more they will treasure these things and the more they will revere Him. Generally, the less understanding of God people have, the more careless they are, and so they treat God as human. If people really knew and saw God, they would tremble with fear and bow down on the ground. "He that comes after me is mightier than I, whose shoes I am not worthy to bear" (Matthew 3:11)—why did John say this? Though deep down he did not have a very profound knowledge of God, he knew that God is awe-inspiring. How many people these days are capable of revering God? If they do not know His disposition, then how can they revere God? If people neither know Christ's essence nor understand God's disposition, they will be even less able to truly worship the real God. If they see only the ordinary and normal outward appearance of Christ, yet do not know His essence, then it is easy for them to treat Christ as just an ordinary man. They may adopt an irreverent attitude toward Him and can cheat Him, resist Him, disobey Him, and cast judgment on Him. They can be self-righteous and not take His words seriously; they can even give rise to notions, condemnations, and blasphemy against God. To resolve these issues, one must know Christ's essence and divinity. This is the main aspect of knowing God; it is what everyone who believes in the practical God must enter and achieve.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

Destinations and Outcomes

Daily Words of God Excerpt 580

In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, man has regained the sanctity he once possessed. Oh, corrupt world of old! At last, it has toppled over into the filthy water and, sinking below the surface, has dissolved into mud! Oh, all mankind, of My own creation! At last they have come back to life again in the light, found the foundation for existence, and ceased to struggle in the mud! Oh, the myriad things of creation that I hold in My hands! How can they not, through My words, be renewed? How can they not, in the light, give play to their functions? Earth is no longer deathly still and silent, heaven no longer desolate and sad. Heaven and earth, no longer separated by a void, are united as one, never to be sundered again. On this jubilant occasion, at this moment of exultation, My righteousness and My holiness have extended throughout the universe, and all mankind extols them without ceasing. The cities of heaven are laughing with joy, and the kingdom of earth is dancing with joy. At this time, who is not rejoicing, and who is not also weeping? Earth in its primordial state belongs to heaven, and heaven is united with earth. Man is the cord uniting heaven and earth, and because of man's sanctity, because of man's renewal, heaven is no longer concealed from earth, and earth is no longer silent toward heaven. The faces of mankind are wreathed in smiles of gratification, and hidden in all their hearts is a sweetness that knows no bounds. Man does not quarrel with man, nor do men come to blows with one another. Are there any who, in My light, do not live peacefully with others? Are there any who, in My day, disgrace My name? All men direct their reverential gaze toward Me, and in their hearts, they secretly cry out to Me. I have searched mankind's every action:

Among the men who have been cleansed, there are none who are disobedient to Me, none who pass judgment on Me. All mankind is suffused with My disposition. All men are coming to know Me, are drawing closer to Me and adoring Me. I stand fast in the spirit of man, am exalted to the highest pinnacle in man's eyes, and flow through the blood in man's veins. The joyous exaltation in man's heart fills every place on the face of the earth, the air is brisk and fresh, dense fogs no longer blanket the ground, and the sun shines resplendent.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 18

Daily Words of God Excerpt 581

The kingdom is expanding in humanity's midst, it is forming in humanity's midst, and it is standing up in humanity's midst; there is no force that can destroy My kingdom. Of My people who are in the kingdom of today, which of you is not a human being among human beings? Which of you lies outside the human condition? When My new starting point is announced to the multitude, how will humanity react? You have seen with your own eyes the state of humankind; surely you do not still harbor hopes of enduring forever in this world? I am now walking abroad amongst My people and I live in their midst. Today, those who bear genuine love for Me —such people are blessed. Blessed are those who submit to Me, they will surely stay in My kingdom. Blessed are those who know Me, they will surely wield power in My kingdom. Blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy My blessings. Blessed are those who are able to forsake themselves, they will surely enter into My possession and inherit My kingdom's bounty. Those who run around for Me I will remember, those who make expenditures for Me I will joyfully embrace, and to those who make offerings to Me I will grant enjoyments.

Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless abundance in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that were made for you? You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the light guiding you. You will surely be the master of all creation. You will surely be an overcomer before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs to bear witness to My victory. You will surely stand firm and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit My blessings, and will surely radiate My glory throughout the entire universe.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 19

Daily Words of God Excerpt 582

As My words are consummated, the kingdom is gradually formed on earth and man is gradually returned to normality, and thus there is established on earth the kingdom in My heart. In the kingdom, all the people of God recover the life of normal man. Gone is the frosty winter, replaced by a world of cities of spring, where spring lasts all year. No longer are people faced with the gloomy, miserable world of man, and no longer do they endure the cold chill of the world of man. People do not fight with each other, countries do not go to war against each other, no longer is there carnage and the blood that flows from carnage; all lands are filled with happiness, and everywhere teems with warmth between men. I move throughout the world, I enjoy from atop My throne, and I live among the stars. The angels offer unto Me new songs and new dances. No longer

does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me. Today, you all live before Me; tomorrow, you will all exist in My kingdom. Is this not the greatest blessing that I bestow upon man? Because of the price you pay today, you will inherit the blessings of the future and will live among My glory. Do you still not wish to engage with the essence of My Spirit? Do you still wish to slay yourselves? People are willing to pursue the promises that they can see, even though they are ephemeral, yet none are willing to accept the promises of tomorrow, even though they will last for eternity. The things that are visible to man are the things that I will annihilate, and the things that are impalpable to man are the things that I will accomplish. This is the difference between God and man.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 20

Daily Words of God Excerpt 583

In My light, people see the light again. In My word, people find the things that they enjoy. I have come from the East, I hail from the East. When My glory shines forth, all nations are lighted, all is brought into the light, not one thing remains in darkness. In the kingdom, the life that God's people live with God is happy beyond measure. The waters dance with joy at the blessed lives of the people, the mountains enjoy with the people My abundance. All men are striving, working hard, showing their loyalty in My kingdom. In the kingdom, rebellion is no more, resistance no more; the heavens and the earth depend on each other, man and I draw close in deep feeling, through life's sweet felicities, leaning one against the other…. At this time, I formally begin My life in heaven. Satan's disturbance is no more, and the people enter into rest. Throughout the universe, My chosen

people live within My glory, blessed beyond compare, not as people living among people, but as people living with God. All humanity has gone through Satan's corruption, and drunk the bitter and the sweet of life to the lees. Now, living in My light, how can one not rejoice? How can one lightly forgo this beautiful moment and let it slip away? Ye People! Sing the song in your hearts and dance with joy for Me! Lift your sincere hearts and offer them up to Me! Beat your drums and play joyfully for Me! I radiate My delight through all the universe! To the people I reveal My glorious face! I shall call out in a loud voice! I shall transcend the universe! Already I reign among the people! I am exalted by the people! I drift in the blue heavens above and the people go walking along with Me. I walk among the people and My people surround Me! The people's hearts are joyous, their songs shake the universe, cracking the empyrean! The universe is no longer shrouded in fog; there is no more mud, no more sewage gathering. Holy people of the universe! Under My inspection you show your true countenance. You are not men covered in filth, but saints pure as jade, you are all My beloved, you are all My delight! All things come back to life! The saints have all returned to serve Me in heaven, entering My warm embrace, no longer weeping, no longer anxious, offering themselves up to Me, coming back to My home, and in their homeland they will love Me without surcease! Never changing in all eternity! Where is the sorrow! Where are the tears! Where is the flesh! The earth passes away, but the heavens are forever. I appear to all peoples, and all peoples praise Me. This life, this beauty, from time immemorial till the end of time, shall not change. This is the life of the kingdom.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Rejoice, All Ye People!

Daily Words of God Excerpt 584

I have done much work among you and, of course, have spoken a number of utterances as well. Yet I cannot help feeling that My words and My work have not entirely fulfilled the purpose of My work in the last days. For in the last days, My work is not for the sake of a certain person or certain people, but to demonstrate My inherent disposition. Yet for a myriad of reasons—perhaps a scarcity of time or hectic work schedule—people have not gained any knowledge of Me from My disposition. Thus do I embark upon My new plan, My final work, and open a new page in My work, so that all who see Me will beat upon their breasts and weep and wail without cease on account of My existence. This is because I bring the end of mankind to the world, and from this point on, I lay bare My entire disposition before mankind, so that all who know Me and all those who do not may feast their eyes and see that I have indeed come to the human world, have come onto the earth where all things multiply. This is My plan, and My sole "confession" since My creation of mankind. May you give your undivided attention to My every move, for My rod once again presses close to mankind, to all those who oppose Me.

Together with the heavens, I begin the work that I must do. And so I thread My way through the streams of people and move between heaven and earth, without anyone ever perceiving My movements or taking notice of My words. Therefore, My plan continues to progress smoothly. It is only that all your senses have become so benumbed that you are oblivious to the steps of My work. But there will surely come a day when you will realize My intentions. Today, I live together with you and suffer together with you, and I have long since come to understand the attitude that mankind bears toward Me. I wish to speak no further of this, much less do I wish to bring shame on you by bringing up further instances of this painful subject. I hope only that you remember all you have done in your hearts, so that we

may tally our accounts on the day when we meet again. I do not wish to falsely accuse any one among you, for I have always acted justly, fairly, and with honor. Of course, I also hope that you can be upstanding, and do nothing that goes against heaven and earth or your own conscience. This is the only thing that I ask of you. Many people feel restless and ill at ease because they have committed atrocious wrongs, and many feel ashamed of themselves because they have never performed a single good deed. Yet there are also many who, far from feeling disgraced by their sins, go from bad to worse, completely ripping off the mask concealing their hideous features—which had yet to be fully exposed—to test My disposition. I do not care for, nor pay any heed to, the actions of any one person. Rather, I do the work that I ought to do, be it gathering information, or traveling the land, or doing something within My interests. At key times, I proceed with My work among man as originally planned, not a second too late or too soon, and with both ease and dispatch. However, with every step of My work, some are cast aside, for I despise their flattering ways and their feigned subservience. Those who are abhorrent to Me will certainly be forsaken, whether intentionally or unintentionally. In short, I would that all whom I despise stay far away from Me. Needless to say, I will not spare the wicked who remain in My house. Because the day of man's punishment is near, I do not hurry to cast out all those despicable souls from My house, for I have a plan of My own.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

Daily Words of God Excerpt 585

Now is the time when I determine the ending for each person, not the stage in which I began to work man. I write down in My record book, one by one, the words and actions of each person, the path by which they have

followed Me, their inherent characteristics, and how they have ultimately comported themselves. In this way, no matter what kind of person they are, no one shall escape My hand, and all shall be with their own kind as I assign. I decide the destination of each person not on the basis of age, seniority, amount of suffering, and least of all, the degree to which they invite pity, but according to whether they possess the truth. There is no other choice but this. You must realize that all those who do not follow the will of God shall also be punished. This is an immutable fact. Therefore, all those who are punished are so punished for the righteousness of God and as retribution for their numerous evil acts. I have not made a single change to My plan since its inception. It is simply that, as far as man is concerned, those to whom I direct My words seem to be diminishing in number, as are those of whom I truly approve. However, I maintain that My plan has never changed; rather, it is the faith and love of man that are ever changing, ever waning, to the extent that it is possible for each person to go from fawning over Me to being cold toward Me and even casting Me out. My attitude toward you will be neither hot nor cold, until I feel disgust and abhorrence, and finally mete out punishment. However, on the day of your punishment, I will still see you, but you shall no longer be able to see Me. As life among you already has become tedious and dull to Me, so, needless to say, I have chosen different surroundings in which to live, the better to avoid the hurt of your malicious words and steer clear of your unbearably sordid behavior, that you may no longer fool Me or treat Me in a perfunctory manner. Before I leave you, I must still exhort you to refrain from doing that which is not in accordance with the truth. Rather, you should do that which is pleasing to all, that which brings benefit to all, and that which benefits your own destination, otherwise the one who suffers in the midst of disaster will be none other than yourself.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

Daily Words of God Excerpt 586

My mercy is expressed toward those who love Me and deny themselves. The punishment visited upon the wicked, meanwhile, is precisely proof of My righteous disposition and, even more, testimony to My wrath. When disaster comes, all who oppose Me will weep as they fall victim to famine and plague. Those who have committed all manner of wickedness, but who have followed Me for many years, will not escape paying for their sins; they too, will be plunged into disaster, the like of which has seldom been seen throughout millions of years, and they will live in a constant state of panic and fear. And those of My followers who have shown loyalty to Me will rejoice and applaud My might. They will experience ineffable contentment and live amid joy such as I have never before bestowed upon mankind. For I treasure the good deeds of man and abhor their evil deeds. Since I first began to lead mankind, I have been eagerly hoping to gain a group of people who are of the same mind with Me. Those who are not of the same mind with Me, meanwhile, I never forget; I always loathe them in My heart, awaiting the chance to bring retribution upon them, which I shall relish to see. Now My day has finally come, and I need no longer wait!

My final work is not only for the sake of punishing man, but also for the sake of arranging the destination of man. Moreover, it is so that all people may acknowledge My deeds and actions. I want each and every person to see that all I have done is right, and that all I have done is an expression of My disposition. It is not man’s doing, much less nature, that brought forth mankind, but I, who nourish every living being in creation. Without My existence, mankind will only perish and suffer the scourge of

calamity. No human being will ever again see the beauteous sun and moon, or the verdant world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind's only salvation. I am mankind's only hope and, even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately come to a standstill. Without Me, mankind will suffer catastrophe and be trampled underfoot by all manner of ghosts, though no one takes heed of Me. I have done work that can be done by no other, and hope only that man can repay Me with some good deeds. Though but a few have been able to repay Me, I will still conclude My journey in the human world and begin the next step of My unfolding work, because all My rushing to and fro in man's midst these many years has been fruitful, and I am very pleased. What I care about is not the number of people, but rather their good deeds. In any case, I hope that you prepare a sufficiency of good deeds for your own destination. Then will I be satisfied; otherwise, none of you can escape the disaster that will befall you. The disaster originates with Me and is of course orchestrated by Me. If you cannot appear as good in My eyes, then you will not escape suffering the disaster. In the midst of tribulation, your actions and deeds were not considered entirely appropriate, for your faith and love were hollow, and you only showed yourselves to be either timid or tough. Regarding this, I will only make a judgment of good or bad. My concern continues to be the way in which each of you acts and expresses himself, on the basis of which I shall determine your end. However, I must make this clear: Toward those who showed Me not the slightest loyalty during times of tribulation, I shall be merciful no more, for My mercy only extends so far. I have no liking, furthermore, for anyone who has once betrayed Me, much less do I like to associate with those who sell out the interests of their friends. This is My disposition, regardless of who the person may be. I must

tell you this: Anyone who breaks My heart shall not receive clemency from Me a second time, and anyone who has been faithful to Me shall forever remain in My heart.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

Daily Words of God Excerpt 587

In the vast expanse of the world, oceans silting into fields, fields flooding into oceans, over and over. Except for He who rules over everything among all things, no one is able to lead and guide this human race. There is no mighty one to labor or make preparations for this human race, still less is there anyone who can lead this human race toward the destination of light and liberate it from earthly injustices. God laments the future of mankind, He grieves at the fall of mankind, and is pained that mankind is marching, step by step, toward decay and the path of no return. No one has ever given thought to which direction such a mankind that has broken the heart of God and renounced Him to seek the evil one might be headed. It is precisely for this reason why no one senses the wrath of God, why no one seeks a way to please God or tries to draw closer to God, and what is more, why no one seeks to comprehend God's grief and pain. Even after hearing the voice of God, man continues on his own path, persists in straying from God, evading God's grace and care, and shunning His truth, preferring to sell himself to Satan, the enemy of God. And who has given any thought—should man persist in his obduracy—to how God will act toward this humanity that has dismissed Him without a backward glance? No one knows that the reason for God's repeated reminders and exhortations is because He has prepared in His hands a calamity like never before, one that will be unbearable to the flesh and soul of man. This calamity is not merely a punishment of the flesh, but also of the soul. You

need to know this: When God's plan falls through, and when His reminders and exhortations are not repaid, what kind of rage will He unleash? It will be like nothing that has ever been experienced or heard by any created being. And so I say, this calamity is without precedent, and will never be repeated. For God's plan is to create mankind only this once, and to save mankind only this once. This is the first time, and it is also the last. Therefore, no one can comprehend the painstaking intentions and fervent anticipation with which God saves mankind this time.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

Daily Words of God Excerpt 588

Man understands a little of the work of today and the work of the future, but he does not understand the destination into which mankind will enter. As a creature, man should perform the duty of a creature: Man should follow God in whatever He does; you should proceed in whatever way I tell you to. You have no way of managing things for yourself, and you have no mastery over yourself; all must be left to the mercy of God, and everything is held within His hands. If the work of God provided man with an end, a wonderful destination, ahead of time, and if God used this to entice man and cause man to follow Him—if He did a deal with man—then this would not be conquest, nor would it be to work the life of man. Were God to use man's end to control him and gain his heart, then in this He would not be perfecting man, nor would He be able to gain man, but instead would be using the destination to control him. Man cares about nothing more than the future end, the final destination, and whether or not there is something good to hope for. If man were given a beautiful hope during the work of conquest, and if, prior to the conquest of man, he were given a proper destination to pursue, then not only would the conquest of man not achieve its effect, but the effect of the work of conquest would also be influenced.

That is to say, the work of conquest achieves its effect by taking away the fate and prospects of man and judging and chastising the rebellious disposition of man. It is not achieved by doing a deal with man, that is, by giving man blessings and grace, but rather by revealing man's loyalty by stripping him of his "freedom" and eradicating his prospects. This is the essence of the work of conquest. If man were given a beautiful hope at the very beginning, and the work of chastisement and judgment were done after, then man would accept this chastisement and judgment on the basis that he had prospects, and in the end, the unconditional obedience and worship of the Creator by all His creatures would not be achieved; there would only be blind, ignorant obedience, or else man would blindly make demands of God, and it would be impossible to fully conquer man's heart. Consequently, it would be impossible for such work of conquest to gain man, or, moreover, to bear testimony to God. Such creatures would be unable to perform their duty and would only strike bargains with God; this would not be conquest, but mercy and blessing. The biggest problem with man is that he thinks of nothing but his fate and prospects and idolizes these things. Man pursues God for the sake of his fate and prospects; he does not worship God because of his love for Him. And so, in the conquest of man, man's selfishness, greed and the things that most obstruct his worship of God must all be dealt with and thereby eliminated. In doing so, the effects of man's conquest will be achieved. As a result, in the first stages of the conquest of man it is necessary to purge the wild ambitions and most fatal weaknesses of man, and, through this, to reveal man's love of God and change his knowledge of human life, his view of God, and the meaning of his existence. In this way, man's love of God is cleansed, which is to say, man's heart is conquered. But in God's attitude toward all creatures, God does not conquer only for the sake of conquering; rather, He conquers in

order to gain man, for the sake of His own glory, and in order to recover the earliest, original likeness of man. Were He to conquer only for the sake of conquering, then the significance of the work of conquest would be lost. That is to say that if, after conquering man, God washed His hands of man and paid no heed to man's life or death, then this would not be the management of mankind, nor would man's conquest be for the sake of his salvation. Only the gaining of man following his conquest, and his ultimate arrival at a wonderful destination, is at the heart of all the work of salvation, and only this can achieve the aim of man's salvation. In other words, only man's arrival at the beautiful destination and his entry into rest are the prospects that should be possessed by all creatures, and the work that should be done by the Creator. If man were to do this work, then it would be too limited: It could take man to a certain point, but it would not be able to bring man to the eternal destination. Man is not able to decide man's destiny, nor, moreover, is he able to ensure man's prospects and future destination. The work done by God, however, is different. Since He created man, He leads him; since He saves man, He will thoroughly save him, and will completely gain him; since He leads man, He will bring him to the proper destination; and since He created and manages man, He must take responsibility for man's fate and prospects. It is this which is the work done by the Creator. Though the work of conquest is achieved by purging man of his prospects, man must ultimately be brought into the proper destination prepared for him by God. It is precisely because God works man that man has a destination and his fate is assured. Here, the suitable destination referred to is not man's hopes and prospects purged in times past; the two are different. Those things which man hopes for and pursues are the yearnings arising from his pursuit of the extravagant desires of the flesh, rather than the destination due to man. What God has prepared for man,

meanwhile, are the blessings and promises due to man once he has been made pure, which God prepared for man after creating the world, and which are not tainted by the choices, notions, imaginings, or flesh of man. This destination is not prepared for a particular person, but is the place of rest of the whole of mankind. And so, this destination is the most suitable destination for mankind.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 589

The Creator intends to orchestrate all beings of creation. You must not discard or disobey anything that He does, nor should you be rebellious toward Him. When the work He does ultimately achieves His aims, in this He will gain glory. Today, why is it not said that you are the descendant of Moab, or the offspring of the great red dragon? Why is there no talk of chosen people, and only talk of created beings? Created being—this was man's original title, and it is this which is his innate identity. Names vary only because the ages and periods of work vary; in fact, man is an ordinary creature. All creatures, whether they be the most corrupt or the most holy, must perform the duty of a created being. When God carries out the work of conquest, He does not control you using your prospects, fate or destination. There is actually no need to work in this way. The aim of the work of conquest is to make man perform the duty of a created being, to make him worship the Creator; only after this can he enter the wonderful destination. The fate of man is controlled by the hands of God. You are incapable of controlling yourself: Despite man always rushing and busying himself on his own behalf, he remains incapable of controlling himself. If you could know your own prospects, if you could control your own fate, would you still be a created being? In short, regardless of how God works, all His work

is for the sake of man. Take, for example, the heavens and earth and all things that God created to serve man: The moon, the sun, and the stars that He made for man, the animals and plants, spring, summer, autumn and winter, and so on—all are made for the sake of man's existence. And so, regardless of how God chastises and judges man, it is all for the sake of man's salvation. Even though He strips man of his fleshly hopes, it is for the sake of purifying man, and the purification of man is done so that he may survive. The destination of man is in the hands of the Creator, so how could man control himself?

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 590

Once the work of conquest has been completed, man will be brought into a beautiful world. This life will, of course, still be on earth, but it will be totally unlike man's life today. It is the life that mankind will have after the whole of mankind has been conquered, it will be a new beginning for man on earth, and for mankind to have such a life will be proof that mankind has entered a new and beautiful realm. It will be the beginning of the life of man and God on earth. The premise of such a beautiful life must be that, after man has been purified and conquered, he submits before the Creator. And so, the work of conquest is the last stage of God's work before mankind enters the wonderful destination. Such a life is man's future life on earth, the most beautiful life on earth, the kind of life that man longs for, the kind that man has never before achieved in the history of the world. It is the final outcome of the 6,000 years of work of management; it is what mankind yearns for most, and it is also God's promise to man. But this promise cannot come to pass immediately: Man will enter the future destination only once the work of the last days has been completed and he

has been completely conquered, that is, once Satan has been utterly defeated. After man has been refined, he will be without a sinful nature, because God will have defeated Satan, meaning that there will be no encroachment by hostile forces, and no hostile forces at all that can attack the flesh of man. And so man will be free and holy—he will have entered eternity. Only if the hostile forces of darkness are held in bondage will man be free wherever he goes, and so he will be without rebelliousness or opposition. Satan has but to be held in bondage, and all will be well with man; the current situation exists because Satan still stirs up trouble everywhere on earth, and because the entire work of God's management has yet to reach its end. Once Satan has been defeated, man will be completely liberated; when man gains God and comes out from under the domain of Satan, he will behold the Sun of righteousness. The life due to normal man will be regained; all that should be possessed by normal man—such as the ability to discern good from evil, and understanding how to eat and clothe oneself, and the ability to live normally—all of this will be regained. If Eve had not been tempted by the serpent, man should have had this kind of normal life after he was created in the beginning. He should have eaten, been clothed, and led the normal human life on earth. Yet after man became depraved, this life became an unattainable illusion, and even today man does not dare to imagine such things. In fact, this beautiful life that man longs for is a necessity. If man were without such a destination, then his depraved life on earth would never cease, and if there were not such a beautiful life, then there would be no conclusion to Satan's fate or to the age in which Satan holds power over the earth. Man must arrive at a realm unreachable by the forces of darkness, and when he does, this will prove that Satan has been defeated. In this way, once there is no disturbance by Satan, God Himself will control mankind, and He will command and

control the entire life of man; only then will Satan truly have been defeated. Man's life today is mostly a life of filth; it is still a life of suffering and affliction. This could not be called the defeat of Satan; man has yet to escape from the sea of affliction, has yet to escape from the hardship of the life of man, or the influence of Satan, and he still has but an infinitesimal knowledge of God. All of man's hardship was created by Satan; it was Satan that brought suffering into the life of man, and only after Satan is placed in bondage will man be able to completely escape from the sea of affliction. Yet the bondage of Satan is achieved through the conquest and gaining of the heart of man, by making man the spoils of the battle with Satan.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 591

Today, man's pursuit of becoming an overcomer and being made perfect are the things he pursues before he has the normal human life on earth, and they are the objectives that he seeks before Satan is placed in bondage. In essence, man's pursuit of becoming an overcomer and being made perfect, or being made great use of, is to escape from Satan's influence: The pursuit of man is to become an overcomer, but the final outcome will be his escape from the influence of Satan. Only by escaping from the influence of Satan can man lead the normal human life on earth, the life of worshiping God. Today, man's pursuit of becoming an overcomer and being made perfect are the things that are pursued prior to having the normal human life on earth. They are pursued primarily for the sake of being cleansed and putting the truth into practice, and in order to worship the Creator. If man possesses the normal human life on earth, a life without hardship or affliction, then man will not engage in the pursuit of becoming

an overcomer. “Becoming an overcomer” and “being made perfect” are the objectives that God gives man to pursue, and through the pursuit of these objectives He causes man to put the truth into practice and live out a life of meaning. The objective is to make man complete and to gain him, and the pursuit of becoming an overcomer and being made perfect is merely a means. If, in the future, man enters into the wonderful destination, there will be no reference to becoming an overcomer and being made perfect; there will only be each created being performing their duty. Today, man is made to pursue these things simply in order to define a scope for man, so that man’s pursuit can be more targeted and practical. Otherwise, man would live amidst vague abstractedness, and pursue entry into eternal life, and if this were so, would man not be even more pitiable? To pursue in this way, without goals or principles—is it not self-deception? Ultimately, this pursuit would naturally be fruitless; in the end, man would still live under the domain of Satan and would be incapable of extricating himself from it. Why subject himself to such aimless pursuit? When man enters the eternal destination, man will worship the Creator, and because man has gained salvation and entered eternity, man will not pursue any objectives, nor, moreover, will he need to worry about being besieged by Satan. At this time, man will know his place, and will perform his duty, and even if they are not chastised or judged, each person will perform their duty. At that time, man will be a creature in both identity and status. There will no longer be the distinction of high and low; each person will simply perform a different function. Yet man will still live in a destination that is orderly and suitable for mankind; man will perform his duty for the sake of worshiping the Creator, and it is this mankind which will become the mankind of eternity. At that time, man will have gained a life illuminated by God, a life under the care and protection of God, a life together with God. Mankind

will lead a normal life on earth, and all people will enter onto the right track. The 6,000-year management plan will have utterly defeated Satan, meaning that God will have recovered the original image of man upon his creation, and as such, the original intention of God will have been fulfilled. In the beginning, before mankind was corrupted by Satan, mankind led a normal life on earth. Later, when man was corrupted by Satan, man lost this normal life, and so there began the work of God's management, and the battle with Satan to recover the normal life of man. Only when the 6,000-year work of God's management comes to an end will the life of all mankind officially begin on earth; only then will man have a wonderful life, and God will recover His purpose in creating man in the beginning, as well as the original likeness of man. And so, once man has the normal life of mankind on earth, man will not pursue becoming an overcomer or being made perfect, for man will be holy. The "overcomers" and "being perfected" of which people speak are the objectives given to man to pursue during the battle between God and Satan, and they exist only because man has been corrupted. It is by giving you an objective and causing you to pursue this objective, that Satan will be defeated. Asking you to be an overcomer or to be made perfect or to be used requires that you bear testimony in order to shame Satan. In the end, man will lead the normal human life on earth, and man will be holy; when this happens, will people still seek to become overcomers? Are they not all beings of creation? Speaking of being an overcomer and being a perfected one, these words are directed at Satan, and at the filthiness of man. Is this word "overcomer" not in reference to the victory over Satan and the hostile forces? When you say that you have been made perfect, what within you has been made perfect? Is it not that you have divested yourself of your corrupt satanic dispositions, so that you can achieve supreme love for God? Such things are said in

relation to the filthy things within man, and in relation to Satan; they are not spoken of in relation to God.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 592

When man achieves the true life of man on earth and the entire forces of Satan are placed in bondage, man will live easily upon earth. Things will not be as complex as they are today: Human relationships, social relationships, complex familial relationships—they bring so much trouble, so much pain! Man's life here is so miserable! Once man has been conquered, his heart and mind will change: He will have a heart that reveres and loves God. Once all those within the universe who seek to love God have been conquered, which is to say, once Satan has been defeated, and once Satan—all the forces of darkness—has been placed in bondage, then man's life on earth will be untroubled, and he will be able to live freely upon earth. If man's life were without fleshly relationships and the complexities of the flesh, then it would be so much easier. Man's relationships of the flesh are too complex, and for man to have such things is proof that he has yet to free himself of the influence of Satan. If you had the same relationship with each of your brothers and sisters, if you had the same relationship with each member of your family, then you would have no concerns, and would not need to worry about anyone. Nothing could be better, and in this way man would be relieved of half of his suffering. Living a normal human life on earth, man will be similar to the angels; though still being of the flesh, he will be much like an angel. This is the final promise, the last promise bestowed upon man. Today man undergoes chastisement and judgment; do you think man's experience of such things is meaningless? Could the work of chastisement and judgment be done for no

reason? Previously it has been said that to chastise and judge man is to place him into the bottomless pit, which means the taking away of his fate and prospects. This is for the sake of one thing: the cleansing of man. Man is not placed in the bottomless pit deliberately, after which God washes His hands of him. Instead, it is in order to deal with the rebelliousness within man, so that in the end the things within man may be cleansed, so that he may have a true knowledge of God and be like a holy person. If this is done, then all will be accomplished. In fact, when those things within man that are meant to be dealt with are dealt with, and man bears resounding testimony, Satan will also be defeated, and even though there may be a few of those things which are originally within man that are not completely cleansed, once Satan is defeated, it will no longer cause trouble, and at that time man will have been completely cleansed. Man has never experienced such a life, but when Satan is defeated, all will be settled and those trifling things within man will all be solved, and once that main problem has been solved, all other troubles will end. During this incarnation of God on earth, when He personally does His work among man, all the work He does is done to defeat Satan, and He will defeat Satan through the conquest of man and by making you complete. When you bear resounding testimony, this, too, will be a mark of Satan's defeat. Man is first conquered and ultimately completely made perfect in order to defeat Satan. In essence, however, along with the defeat of Satan, this is also the salvation of all mankind from this empty sea of affliction. Regardless of whether work is carried out throughout the entire universe or in China, it is all in order to defeat Satan and bring salvation to the whole of mankind, so that man may enter the place of rest. The incarnate God, this normal flesh, is precisely for the sake of defeating Satan. The work of God in flesh is used to bring salvation to all those beneath heaven who love God, it is for the sake of conquering all

mankind, and, moreover, for the sake of defeating Satan. The core of all God's management work is inseparable from the defeat of Satan to bring salvation to all mankind. Why, in much of this work, is there always talk of having you bear testimony? And whom is this testimony directed at? Is it not directed at Satan? This testimony is made to God, and it is made to testify that the work of God has achieved its effect. Bearing testimony is related to the work of defeating Satan; if there were not a battle with Satan, then man would not be required to bear testimony. It is because Satan must be defeated that, at the same time as saving man, God requires that man bear testimony to Him before Satan, which He uses to save man and do battle with Satan. As a result, man is both the object of salvation and a tool in the defeat of Satan, and so man is at the core of the work of God's entire management, while Satan is merely the object of destruction, the enemy. You may feel that you have done nothing, but because of the changes in your disposition, testimony has been borne, and this testimony is directed at Satan and is not made to man. Man is not fit to enjoy such a testimony. How could he understand the work done by God? The object of God's fight is Satan; man, meanwhile, is only the object of salvation. Man has corrupt satanic dispositions, and is incapable of understanding this work. This is because of the corruption of Satan and is not inherent to man, but is directed by Satan. Today, God's main work is to defeat Satan, that is, to completely conquer man, so that man may bear final testimony to God before Satan. In this way, all things will be accomplished. In many cases, to your naked eye it appears that nothing has been done, but in fact, the work has already been completed. Man requires that all the work of completion be visible, yet without making it visible to you, I have completed My work, for Satan has submitted, which means that it has been utterly defeated, that all of God's wisdom, power and authority have vanquished Satan. This is exactly the

testimony that must be borne, and though it has no clear expression in man, though it is not visible to the naked eye, Satan has already been defeated. The entirety of this work is directed against Satan and carried out because of the battle with Satan. And so, there are many things that man does not see as having been successful, but which, in God's eyes, were successfully completed long ago. This is one of the inner truths of all God's work.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 593

All those who are willing to be made perfect have the chance to be made perfect, so everyone must relax: In the future you will all enter the destination. But if you are unwilling to be made perfect, and are unwilling to enter the wonderful realm, then that is your own problem. All those who are willing to be made perfect and are loyal to God, all those who obey, and all those who faithfully perform their function—all such people can be made perfect. Today, all those who do not loyally perform their duty, all those who are not loyal to God, all those who do not submit to God, particularly those who have received the enlightenment and illumination of the Holy Spirit but do not put it into practice—all such people are unable to be made perfect. All those who are willing to be loyal and obey God can be made perfect, even if they are a little ignorant; all those who are willing to pursue can be made perfect. There is no need to worry about this. As long as you are willing to pursue in this direction, you can be made perfect. I am unwilling to forsake or cast out any of those among you, but if man does not strive to do well, then you are only ruining yourself; it is not Me that casts you out, but you yourself. If you yourself do not strive to do well—if you are lazy, or do not perform your duty, or are not loyal, or do not pursue the truth and always do as you please, if you behave recklessly, fight for

your own fame and fortune, and are unscrupulous in your dealings with the opposite sex, then you will bear the burden of your own sins; you are not worthy of anyone's pity. My intention is for all of you to be made perfect, and at the very least be conquered, so that this stage of work may be successfully completed. God's wish is for every person to be made perfect, to be ultimately gained by Him, to be completely cleansed by Him, and to become people He loves. It matters not whether I say you are backward or of poor caliber—this is all fact. My saying this does not prove that I intend to forsake you, that I have lost hope in you, much less that I am unwilling to save you. Today I have come to do the work of your salvation, which is to say that the work I do is a continuation of the work of salvation. Every person has the chance to be made perfect: Provided that you are willing, provided that you pursue, in the end you will be able to achieve this result, and not one of you will be forsaken. If you are of poor caliber, My requirements of you will be in accordance with your poor caliber; if you are of high caliber, My requirements of you will be in accordance with your high caliber; if you are ignorant and illiterate, My requirements of you will be in accordance with your illiteracy; if you are literate, My requirements of you will be in accordance with the fact that you are literate; if you are elderly, My requirements of you will be in accordance with your age; if you are capable of providing hospitality, My requirements of you will be in accordance with this capability; if you say you cannot offer hospitality, and can only perform a certain function, whether it be spreading the gospel, or taking care of the church, or attending to other general affairs, My perfection of you will be in accordance with the function that you perform. Being loyal, obeying to the very end, and seeking to have supreme love for God—this is what you must accomplish, and there are no better practices than these three things. Ultimately, man is required to achieve these three

things, and if he can achieve them, then he will be made perfect. But, above all, you must truly pursue, you must actively press onward and upward, and not be passive in that regard. I have said that every person has the chance to be made perfect and is capable of being made perfect, and this holds true, but you do not try to be better in your pursuit. If you do not achieve these three criteria, then in the end you must be cast out. I want everyone to catch up, I want everyone to have the work and the enlightenment of the Holy Spirit, and be able to obey to the very end, because this is the duty that each of you should perform. When you have all performed your duty, you will all have been made perfect, you will also have resounding testimony. All those who have testimony are those who have been victorious over Satan and gained God's promise, and they are the ones who will remain to live in the wonderful destination.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Daily Words of God Excerpt 594

In the beginning, God was in rest. There were no humans or anything else upon the earth at that time, and God had not yet done any work. He only began His work of management once humanity existed and after humanity had been corrupted; from that point on, He no longer rested, but instead began to busy Himself among humanity. It was because of humanity's corruption that God lost His rest, and also because of the archangel's rebellion. If God does not defeat Satan and save corrupted humanity, He will never again be able to enter into rest. As man lacks rest, so does God, and when He rests once more, humans will, too. Living in rest means a life without war, without filth, and without any persisting unrighteousness. This is to say, it is a life devoid of Satan's disruptions (here "Satan" refers to enemy forces) and Satan's corruption, and nor is it

prone to the invasion of any force in opposition to God; it is a life in which everything follows its own kind and can worship the Lord of creation, and in which heaven and earth are entirely tranquil—this is what is meant by the words "restful life of humans." When God rests, unrighteousness will no longer persist upon the earth, nor will there be any further invasion from enemy forces, and humankind will enter a new realm—no longer be a humanity corrupted by Satan, but rather a humanity that has been saved after having been corrupted by Satan. Humanity's day of rest will also be God's day of rest. God lost His rest due to humanity's inability to enter into rest, not because He had originally been unable to rest. Entering into rest does not mean that everything stops moving or ceases to develop, nor does it mean that God stops working or that humans stop living. The sign of entering into rest will be when Satan has been destroyed, when those wicked people who joined it in its evildoing have been punished and wiped out and when all forces hostile to God cease to exist. God entering into rest means that He will no longer carry out His work of humanity's salvation. Humanity entering into rest means that all of humanity will live within God's light and under His blessings, devoid of Satan's corruption, and no more unrighteousness will occur. Under God's care, humans will live normally upon earth. When God and humanity enter into rest together, it means that humanity has been saved and that Satan has been destroyed, that God's work in humans is entirely complete. God will no longer continue to work in humans, and they will no longer live under Satan's domain. As such, God will no longer be busy, and humans will no longer be constantly on the move; God and humanity will enter into rest simultaneously. God will return to His original place, and each person will return to their respective place. These are the destinations in which God and humans will reside once God's entire management is finished. God has God's

destination, and humanity has humanity's destination. While resting, God will continue to guide all humans in their lives upon earth, and while in His light, they will worship the one true God in heaven. God will no longer live among humanity, nor will humans be able to live with God in His destination. God and humans cannot live within the same realm; rather, both have their own respective manners of living. God is the One who guides all of humanity, and all of humanity is the crystallization of God's management work. Humans are the ones who are led, and are not of the same substance as God. To "rest" means to return to one's original place. Therefore, when God enters into rest, it means He has returned to His original place. He will no longer live upon the earth or be among humanity to share in their joy and suffering. When humans enter into rest, it means that they have become true objects of creation; they will worship God from upon the earth, and live normal human lives. People will no longer be disobedient to God or resist Him, and will return to the original life of Adam and Eve. These will be the respective lives and destinations of God and humans after they enter into rest. Satan's defeat is an inevitable trend in the war between it and God. As such, God's entering into rest after the completion of His management work and humanity's complete salvation and entrance into rest have likewise become inevitable trends. Humanity's place of rest is on earth, and God's place of rest is in heaven. While humans worship God in rest, they will live upon the earth, and while God leads the rest of humanity in rest, He will lead them from heaven, not from earth. God will still be the Spirit, while humans will still be flesh. God and humans both rest in a different manner. While God rests, He will come and appear among humans; while humans rest, they will be led by God to visit heaven, as well as to enjoy life there. After God and humanity enter into rest, Satan will no longer exist; likewise, those wicked people will also cease to exist. Before God and humanity rest,

those wicked individuals who once persecuted God on earth, as well as the enemies who were disobedient to Him there, will already have been destroyed; they will have been eradicated by the great disasters of the last days. Once those wicked people have been utterly annihilated, earth will never again know Satan's harassment. Only then will humanity obtain complete salvation, and God's work be thoroughly finished. These are the prerequisites for God and humanity to enter into rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Daily Words of God Excerpt 595

The approach of the end of all things indicates the completion of God's work, as well as an end to humanity's development. This means that humans, as corrupted by Satan, will have reached their final stage of development, and that the descendants of Adam and Eve will have completed their propagation. It also means that it will be impossible for such a humanity, having been corrupted by Satan, to continue to develop. The Adam and Eve in the beginning had not been corrupted, but the Adam and Eve who were driven from the Garden of Eden were corrupted by Satan. When God and humans enter into rest together, Adam and Eve—who were driven from the Garden of Eden—and their descendants will finally come to an end. The humanity of the future will still consist of the descendants of Adam and Eve, but those will not be humans living under Satan's domain. Rather, they will be people who have been saved and purified. This will be a humanity that has been judged and chastised, and one that is holy. These people will not be like the human race as it originally was; it can almost be said that they will be an entirely different kind of humanity from that of Adam and Eve in the beginning. These people will have been selected from among all of those who were corrupted

by Satan, and they will be the ones who have ultimately stood firm during God's judgment and chastisement; they will be the last remaining group of humans among corrupt humankind. Only these people will be able to enter into the final rest along with God. Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; without such cleansing, none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those disobedient elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the

targets of punishment and are wicked, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once rendered service to God. However, when the final day comes, they will still be cast out and destroyed due to their wickedness and as a result of their disobedience and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who commit evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or been disobedient toward God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the wicked only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. Rather, this task will be done only when

His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management. If God did not destroy the wicked, but instead allowed them to remain, then every human would still be unable to enter into rest, and God would not be able to bring all of humanity into a better realm. Such work would not be complete. When His work is finished, the whole of humanity will be entirely holy; only in this way will God be able to live in rest peacefully.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Daily Words of God Excerpt 596

People nowadays are still unable to let go of things of the flesh; they cannot give up the enjoyment of the flesh, the world, money, or their corrupt dispositions. Most people go about their pursuits in a perfunctory manner. Actually, these people do not harbor God in their hearts at all; even worse, they do not fear God. They do not have God in their hearts, and so they cannot perceive all that God does, and much less are they capable of believing the words He utters. Such people are too much of the flesh; they are too deeply corrupted and lack any truth whatsoever. What is more, they do not believe that God can become flesh. Anyone who does not believe in God incarnate—that is, anyone who does not believe in the visible God or in His work and words, and instead worships the invisible God in heaven—is a person who does not have God in their heart. Such people are rebellious and resistant to God. They lack humanity and reason, to say nothing of truth. Moreover, for these people, the visible and tangible God all the more cannot be believed, yet they consider the invisible and intangible God to be

most credible and most gladdening. What they seek is not the actual truth, nor is it the true essence of life; much less is it God's will. Rather, they seek excitement. Whichever things can most enable them to fulfill their own desires are, without a doubt, what they believe in and what they pursue. They only believe in God in order to satisfy their own desires, not to seek the truth. Are such people not evildoers? They are extremely self-confident, and they do not at all believe that God in heaven will destroy such "good people" as themselves. Instead, they believe that God will allow them to remain and, moreover, will reward them handsomely due to having done many things for God and displayed considerable "loyalty" toward Him. If they were to also pursue the visible God, as soon as their desires were not met, they would immediately strike back against God or fly into a rage. They show themselves to be vile little dogs who are always just seeking to satisfy their own desires; they are not people of integrity in pursuit of the truth. Such people are the so-called wicked ones who follow Christ. Those people who do not seek the truth cannot possibly believe the truth, and are all the more unable to perceive humanity's future outcome, for they do not believe any work or words of the visible God—and this includes not being able to believe in humanity's future destination. Therefore, even if they follow the visible God, they still commit evil and do not at all seek the truth, nor do they practice the truth that I require. Those people who do not believe that they will be destroyed are, conversely, the very ones who will be destroyed. They all believe themselves to be so clever, and they think that they themselves are people who practice the truth. They consider their evil conduct to be the truth and therefore cherish it. Such wicked people are very self-confident; they take the truth to be doctrine and take their evil acts to be truth, but in the end, they can only reap what they have sown. The more self-confident people are and the more wildly arrogant they are, the

more they are unable to obtain truth; the more people believe in the God in heaven, the more they resist God. These people are the ones who will be punished.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Daily Words of God Excerpt 597

Before humanity enters into rest, whether each sort of person is punished or rewarded will be determined according to whether they have sought the truth, whether they know God, and whether they can submit to the visible God. Those who have rendered service to the visible God, yet neither know Him nor submit to Him, lack truth. Such people are evildoers, and evildoers will undoubtedly be objects of punishment; furthermore, they shall be punished according to their wicked conduct. God is for humans to believe in, and He is also worthy of their obedience. Those who only have faith in the vague and invisible God are people who do not believe in God and are unable to submit to God. If these people still cannot manage to believe in the visible God by the time His work of conquest is finished, and continue to be disobedient and resist the God who is visible in the flesh, then these "vagueists" will, without a doubt, become objects of destruction. It is just like some among you—anyone who verbally recognizes God incarnate, yet cannot practice the truth of submission to God incarnate, are ultimately to be cast out and destroyed. Moreover, anyone who verbally recognizes the visible God, eating and drinking of the truth expressed by Him while also seeking after the vague and invisible God, will certainly be the object of destruction. None of these people will be able to remain until the time of rest that will come after God's work has finished, nor can a single individual similar to such people remain in that time of rest. Demonic people are those who do not practice the truth; their essence is one of

resistance and disobedience to God, and they do not have the slightest intention of submitting to Him. Such people will all be destroyed. Whether you have truth and whether you resist God depend on your essence, not on your appearance or how you might occasionally speak or conduct yourself. Whether or not an individual will be destroyed is determined by one's essence; it is decided according to the essence revealed by one's behavior and one's pursuit of the truth. Among people who are the same as each other in that they are doing work, and who do similar amounts of work, those whose human essences are good and who possess truth are the people who will be allowed to remain, while those whose human essences are evil and who disobey the visible God are those who will be objects of destruction. All of God's work or words related to humanity's destination will deal with people appropriately according to each individual's essence; not the slightest error will occur, and not a single mistake will be made. It is only when people do work that human emotion or meaning enters the mix. The work God does is most appropriate; He absolutely does not bring false claims against any creature. There are currently many people who are unable to perceive humanity's future destination and who do not believe the words I utter. All those who do not believe, as well as the ones who do not practice truth, are demons!

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Daily Words of God Excerpt 598

Nowadays, those who seek and those who do not are two entirely different types of people, whose destinations are also very different. Those who pursue knowledge of the truth and practice the truth are the ones to whom God will bring salvation. Those who do not know the true way are demons and enemies; they are the descendants of the archangel and will be

objects of destruction. Even those who are pious believers of a vague God—are they not also demons? People who possess good consciences but do not accept the true way are demons; their essence is one of resistance to God. Those who do not accept the true way are those who resist God, and even if such people endure many hardships, they will still be destroyed. All those who are unwilling to relinquish the world, who cannot bear to part with their parents, and who cannot bear to rid themselves of their own enjoyments of the flesh are disobedient to God, and all will be objects of destruction. Anyone who does not believe in God incarnate is demonic and, moreover, will be destroyed. Those who have faith but do not practice the truth, those who do not believe in God incarnate, and those who do not at all believe in God's existence will also be objects of destruction. All those who will be allowed to remain are people who have undergone the suffering of refinement and stood firm; these are people who have truly endured trials. Anyone who does not recognize God is an enemy; that is, anyone who does not recognize God incarnate—whether or not they are inside or outside this stream—is an antichrist! Who is Satan, who are demons, and who are God's enemies if not resisters who do not believe in God? Are they not those people who are disobedient to God? Are they not those who claim to have faith, yet who lack truth? Are they not those who merely seek to obtain blessings while being unable to bear witness for God? You still mingle with those demons today and bear conscience and love toward them, but in this case are you not extending good intentions toward Satan? Are you not in league with demons? If people these days are still unable to distinguish between good and evil, and continue to blindly be loving and merciful without any intention of seeking God's will or being able in any way to harbor God's intentions as their own, then their endings will be all the more wretched. Anyone who does not believe in the God in the flesh is

an enemy of God. If you can bear conscience and love toward an enemy, do you not lack a sense of righteousness? If you are compatible with those which I detest and with which I disagree, and still bear love or personal feelings toward them, then are you not disobedient? Are you not intentionally resisting God? Does such a person possess truth? If people bear conscience toward enemies, love for demons, and mercy for Satan, then are they not intentionally disrupting God's work? Those people who believe only in Jesus and do not believe in God incarnate during the last days, as well as those who verbally claim to believe in God incarnate but do evil, are all antichrists, without even mentioning those who do not even believe in God. All these people will be objects of destruction. The standard by which humans judge other humans is based on their behavior; those whose conduct is good are righteous, while those whose conduct is abominable are wicked. The standard by which God judges humans is based on whether their essence submits to Him or not; one who submits to God is a righteous person, while one who does not is an enemy and a wicked person, regardless of whether this person's behavior is good or bad and regardless of whether their speech is correct or incorrect. Some people wish to use good deeds to obtain a good destination in the future, and some people wish to use fine words to acquire a good destination. Everyone mistakenly believes that God determines people's outcomes after watching their behavior or after listening to their speech; many people therefore wish to take advantage of this to deceive God into granting them a momentary favor. In the future, the people who will survive in a state of rest will all have endured the day of tribulation and will also have borne witness for God; they will all be people who have fulfilled their duties and who have deliberately submitted to God. Those who merely wish to use the opportunity to do service with the intention of avoiding practicing the truth

will not be allowed to remain. God has appropriate standards for the arrangement of the outcome of every individual; He does not simply make these decisions according to one's words and conduct, nor does He make them based on how one acts during a single period of time. He will absolutely not be lenient with regard to one's wicked conduct due to their past service for Him, nor will He spare one from death because of any one-time expense for God. No one can evade retribution for their wickedness, and no one can cover up their evil behavior and thereby evade the torments of destruction. If people can truly fulfill their own duty, it means that they are eternally faithful to God and not seeking rewards, regardless of whether they receive blessings or suffer misfortune. If people are faithful to God when they see blessings, but lose their faithfulness when they cannot see any blessings, and if, in the end, they are still unable to bear witness for God or fulfill the duties incumbent upon them, then they will still be objects of destruction despite their having once previously rendered faithful service to God. In short, wicked people cannot survive through eternity, nor can they enter into rest; only the righteous are the masters of rest. Once humanity is on the right track, people will have normal human lives. They will all do their own respective duties and be absolutely faithful to God. They will utterly shed their disobedience and their corrupt dispositions, and they will live for God and because of God, devoid of both disobedience and resistance. They will all be able to completely submit to God. This will be the life of God and humanity; it will be the life of the kingdom, and it will be a life of rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Daily Words of God Excerpt 599

Those who drag their utterly unbelieving children and relatives into church are all extremely selfish, and they are just exhibiting kindness. These people only focus on being loving, regardless of whether they believe or not and regardless of whether it is God's will. Some bring their wives before God, or drag their parents before God, and whether or not the Holy Spirit agrees with this or is working in them, they blindly continue to "adopt talented people" for God. What benefit can possibly be gained from extending kindness toward these nonbelievers? Even if they, who are without the presence of the Holy Spirit, struggle to follow God, they still cannot be saved as one might believe. Those who can receive salvation are not actually so easy to obtain. People who have not undergone the Holy Spirit's work and trials, and have not been perfected by God incarnate, are utterly incapable of being made complete. Therefore, from the moment they begin to nominally follow God, those people lack the Holy Spirit's presence. In light of their conditions and actual states, they simply cannot be made complete. As such, the Holy Spirit decides not to expend much energy upon them, nor does He provide any enlightenment or guide them in any way; He merely allows them to follow along, and will ultimately reveal their outcomes—this is enough. Humanity's enthusiasm and intentions come from Satan, and in no way can these things complete the Holy Spirit's work. No matter what people are like, they must have the work of the Holy Spirit. Can humans make humans complete? Why does a husband love his wife? Why does a wife love her husband? Why are children dutiful to their parents? Why do parents dote on their children? What sorts of intentions do people actually harbor? Is their intent not to satisfy their own plans and selfish desires? Do they truly mean to act for the sake of God's management plan? Are they really acting for the sake of God's work? Is their intent to fulfill the duties of a created being? Those who, ever since the moment they

began to believe in God, have been unable to attain the presence of the Holy Spirit, can never gain the work of the Holy Spirit; these people are decidedly objects to be destroyed. No matter how much love one has for them, it cannot replace the work of the Holy Spirit. People's enthusiasm and love represent human intentions, but cannot represent God's intentions, and nor can they be a substitute for God's work. Even if one extends the greatest possible amount of love or mercy toward those people who nominally believe in God and pretend to follow Him without knowing what it actually means to believe in God, they will still not obtain God's sympathy, nor will they gain the work of the Holy Spirit. Even if people who sincerely follow God are of poor caliber and unable to understand a lot of truths, they can still occasionally gain the work of the Holy Spirit; however, those who are of considerably good caliber, but do not sincerely believe, simply cannot gain the Holy Spirit's presence. There is absolutely no possibility for salvation with such people. Even if they read God's words or occasionally listen to sermons, or even sing praises to God, they will ultimately not be able to survive until the time of rest. Whether people seek in earnest is not determined by how others judge them or how the people around view them, but by whether the Holy Spirit works on them and whether they have attained the presence of the Holy Spirit. Moreover, it depends on whether their dispositions change and on whether they have gained any knowledge of God after undergoing the Holy Spirit's work over a certain period. If the Holy Spirit works upon a person, this person's disposition will gradually change, and their perspective on believing in God will gradually grow purer. Regardless of how long people follow God, as long as they have changed, it means that the Holy Spirit is working on them. If they have not changed, it means that the Holy Spirit is not working on them. Even if these people do render some service, what drives them to do so is a desire to

receive blessings. Only doing service occasionally cannot replace experiencing a change in their dispositions. Ultimately, they will still be destroyed, for in the kingdom there will be no need for service-doers, nor will there be a need for anyone whose disposition has not changed to be of service to those people who have been perfected and who are faithful to God. Those words spoken in the past, "When one believes in the Lord, fortune smiles upon one's entire family," are suitable for the Age of Grace, but are unrelated to humanity's destination. They were only appropriate for a stage during the Age of Grace. The connotation of those words was directed at the peace and material blessings that people enjoyed; they did not mean that the entire family of one who believes in the Lord will be saved, nor did they mean that when one receives blessings, one's entire family can also be brought into rest. Whether one receives blessings or suffers misfortune is determined according to one's essence, not according to any common essence one might share with others. That sort of saying or rule simply has no place in the kingdom. If a person is ultimately able to survive, it is because they have met God's requirements, and if they are ultimately unable to remain until the time of rest, it is because they have been disobedient toward God and have not satisfied God's requirements. Everyone has a suitable destination. These destinations are determined according to each individual's essence, and have absolutely nothing to do with other people. A child's wicked behavior cannot be transferred to their parents, nor can a child's righteousness be shared with their parents. A parent's wicked behavior cannot be transferred to their children, nor can a parent's righteousness be shared with their children. Everyone bears their respective sins, and everyone enjoys their respective blessings. No one can be a substitute for another person; this is righteousness. From man's perspective, if parents receive blessings, then their children should be able

to, too, and if children commit evil, then their parents must atone for those sins. This is a human perspective and a human way of doing things; it is not God's perspective. Everyone's outcome is determined according to the essence that comes from their conduct, and it is always determined appropriately. No one can bear the sins of another; even more so, no one can receive punishment in another's stead. This is absolute. A parent's doting care for their children does not indicate that they can perform righteous deeds in their children's stead, nor does the dutiful affection of a child to their parents mean that they can perform righteous deeds in their parents' stead. This is what is truly meant by the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." People cannot take their evildoing children into rest on the basis of their deep love for them, nor can anyone take their wife (or husband) into rest on the basis of their own righteous conduct. This is an administrative rule; there can be no exceptions for anyone. In the end, doers of righteousness are doers of righteousness, and evildoers are evildoers. The righteous will eventually be allowed to survive, while the evildoers will be destroyed. The holy are holy; they are not filthy. The filthy are filthy, and not one part of them is holy. The people who will be destroyed are all the wicked ones, and the ones who will survive are all the righteous—even if the children of the wicked ones perform righteous deeds, and even if the parents of the righteous ones commit evil deeds. There is no relationship between a believing husband and an unbelieving wife, and there is no relationship between believing children and unbelieving parents; these two types of people are completely incompatible. Prior to entering into rest, one has physical relatives, but once one has entered into rest, one will no longer have any physical relatives to speak of. Those who do their duty are enemies of those who do not; those

who love God and those who hate Him are in opposition to one another. Those who will enter into rest and those who will have been destroyed are two incompatible types of creatures. Creatures that fulfill their duties will be able to survive, while those that do not fulfill their duties will be objects of destruction; what is more, this shall last through eternity. Do you love your husband in order to fulfill your duty as a created being? Do you love your wife in order to fulfill your duty as a created being? Are you dutiful to your unbelieving parents in order to fulfill your duty as a created being? Is the human view on believing in God right or wrong? Why do you believe in God? What do you wish to gain? How do you love God? Those who cannot fulfill their duties as created beings, and who cannot make an all-out effort, will become objects of destruction. There are physical relationships that exist between the people of today, as well as associations by blood, but in the future, these will all be shattered. Believers and unbelievers are not compatible; rather, they are opposed to one another. Those in rest will believe that there is a God and will submit to God, whereas those who are disobedient to God will all have been destroyed. Families will no longer exist upon earth; how could there be parents or children or spousal relationships? The very incompatibility of belief and unbelief will have utterly severed such physical relationships!

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Daily Words of God Excerpt 600

There were originally no families among humanity; only a man and a woman existed—two different kinds of humans. There were no countries, to say nothing of families, but as a result of humanity's corruption, all kinds of people organized themselves into individual clans, later developing into countries and ethnicities. These countries and ethnicities consisted of small

individual families, and in this manner, all sorts of people were distributed among various races based on differences in language and boundaries. Actually, no matter how many races there might be in the world, humanity has only one ancestor. In the beginning, there were only two kinds of humans, and these two kinds were men and women. However, due to the progress of God's work, the movement of history, and geographical changes, to varying degrees these two kinds of humans developed into even more sorts of humans. At base, regardless of how many races might make up humanity, all of humanity is still God's creation. No matter what races people belong to, they are all His creatures; they are all the descendants of Adam and Eve. Even though they were not made by the hands of God, they are descendants of Adam and Eve, whom God created personally. No matter which type of being people belong to, they are all His creatures; since they belong to humanity, which was created by God, their destination is that which humanity should have, and they have been divided according to the rules that organize humans. That is to say, all evildoers and all the righteous are, after all, creatures. Creatures that commit evil will ultimately be destroyed, and creatures who perform righteous deeds will survive. This is the most suitable arrangement for these two kinds of creatures. Evildoers cannot, because of their disobedience, deny that though they are God's creations, they have been seized by Satan, and can therefore not be saved. Creatures that conduct themselves righteously cannot, based on the fact that they will survive, deny that they have been created by God and yet have received salvation after having been corrupted by Satan. Evildoers are creatures who are disobedient toward God; they are creatures that cannot be saved and have already been thoroughly captured by Satan. People who commit evil are also people; they are humans who have been corrupted to the extreme, and who cannot be saved. Just as they are also creatures,

people of righteous conduct have also been corrupted, but they are humans who are willing to break free of their corrupt dispositions and have become capable of submitting to God. People of righteous conduct do not brim with righteousness; rather, they have received salvation and broken free of their corrupt dispositions; they can submit to God. They will stand fast in the end, though that is not to say that they have never been corrupted by Satan. After God's work ends, among all His creatures, there will be those who will be destroyed and those who will survive. This is an inevitable trend of His management work; no one can deny it. Evildoers will not be allowed to survive; those who submit and follow God to the end are certain to survive. As this work is that of humanity's management, there will be those who remain and those who are cast out. These are different outcomes for different types of people, and they are the most suitable arrangements for God's creatures. God's ultimate arrangement for humankind is to divide them by breaking families, crushing ethnicities and shattering national borders in an arrangement without families or national borders, for humans are, after all, descended from one ancestor and are God's creation. In short, evildoing creatures will all be destroyed, and creatures that obey God will survive. In this way, there will be no families, no countries, and especially no ethnicities in the time of rest to come; this kind of humanity will be the holiest kind of humanity. Adam and Eve were originally created so that humanity could care for all things on earth; humans were originally the masters of all things. Jehovah's intention in creating humans was to allow them to exist upon the earth and to take care of all things upon it, for humanity had not originally been corrupted and was incapable of committing evil. However, after humans became corrupted, they were no longer the caretakers of all things. The purpose of God's salvation is to restore this function of humanity, to restore humankind's original reason

and original obedience; humanity in rest will be the very representation of the result that God hopes to attain with His work of salvation. Although it will no longer be a life such as the one in the Garden of Eden, their essence will be the same; humanity will merely no longer be their earlier uncorrupted self, but rather a humanity that became corrupted and later received salvation. These people who have received salvation will ultimately (that is, after God's work is done) enter into rest. Likewise, the outcomes of those who are to be punished will also be completely revealed in the end, and they will only be destroyed after God's work has ended. In other words, after His work is finished, those evildoers and those who have been saved will all be exposed, for the work of exposing all types of people (whether they are evildoers or among those who are saved) will be carried out upon everyone simultaneously. Evildoers will be cast out, and those who are allowed to remain will be revealed simultaneously. Therefore, the outcomes of all types of people will be revealed at the same time. God will not allow a group of the people who have been brought salvation to enter into rest prior to setting aside the evildoers and judging or punishing them a little at a time; that would not be in line with the facts. When evildoers are destroyed and those who can survive enter into rest, God's work throughout the universe will be complete. There will be no order of priority among those who receive blessings and those who suffer misfortune; those who receive blessings will live forever, while those who suffer misfortune will perish for all eternity. These two steps of work shall be completed simultaneously. It is precisely due to the existence of disobedient people that the righteousness of the ones who submit shall be revealed, and it is precisely because there are those who have received blessings that the misfortune suffered by evildoers for their wicked behavior shall be revealed. If God did not expose evildoers, then the people who sincerely

submit to God would never see the sun; if God did not take those who submit to Him to a suitable destination, then the ones who are disobedient to God would not be able to receive their deserved retributions. This is the process of God's work. If He did not carry out this work of punishing evil and rewarding good, then His creatures would never be able to enter into their respective destinations. Once humankind has entered into rest, the evildoers will have been destroyed and all of humanity will be on the right track; all the types of people will be with their own kind in accordance with the functions that they should carry out. Only this will be humanity's day of rest, it will be the inevitable trend for humanity's development, and only when humanity enters into rest will God's great and ultimate accomplishment reach completion; this will be the final part of His work. This work will end all of humanity's decadent life of the flesh, as well as the life of corrupt humanity. Humans shall thenceforth enter into a new realm. Though all humans will live in the flesh, there will be significant differences between the essence of this life and the life of corrupt humanity. The significance of this existence and that of the existence of corrupt humanity also differ. Although this will not be the life of a new kind of person, it can be said to be the life of a humanity that has received salvation, as well as a life in which humanity and reason have been regained. These are people who once were disobedient to God, who have been conquered by God and then saved by Him; these are people who dishonored God and later bore witness to Him. After they have undergone and survived His test, their existence will be the most meaningful existence; they are people who bore witness to God before Satan, and are humans who are fit to live. Those who will be destroyed are the ones who cannot stand witness to God and are not fit to go on living. Their destruction shall be a result of their wicked behavior, and such annihilation is the best destination

for them. In the future, when humanity enters the beautiful realm, there will be none of the relationships between husband and wife, between father and daughter, or between mother and son that people imagine they will find. At that time, each human will follow their own kind, and families will already have been shattered. Having completely failed, Satan will never disturb humanity again, and humans will no longer have corrupt satanic dispositions. Those disobedient people will already have been destroyed, and only the people who submit will remain. As such, very few families will survive intact; how can physical relationships continue to exist? Humanity's previous life of the flesh will be utterly banned; how can physical relationships then exist between people? Without corrupt satanic dispositions, human life will no longer be the old life of the past, but rather a new life. Parents will lose children, and children will lose parents. Husbands will lose wives, and wives will lose husbands. Physical relationships currently exist between people, but they will exist no longer once everyone has entered into rest. Only this sort of humanity will possess righteousness and holiness; only this sort of humanity can worship God.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Daily Words of God Excerpt 601

God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all creation. Humanity lost their God-fearing heart as well as the

function incumbent upon God's creatures after being corrupted by Satan, thereby becoming an enemy disobedient to God. Humanity then lived under Satan's domain and followed Satan's orders; thus, God had no way to work among His creatures, and became all the more unable to win their fearful reverence. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of disobedience will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are disobedient to Him, He will be unable to obtain His

complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are disobedient to Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and disobedience upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

Daily Words of God Excerpt 602

Man will be fully made complete in the Age of Kingdom. After the work of conquest, man will be subjected to refinement and tribulation. Those who can overcome and stand testimony during this tribulation are the ones who will ultimately be made complete; they are the overcomers.

During this tribulation, man is required to accept this refinement, and this refinement is the last instance of God's work. It is the last time that man will be refined prior to the conclusion of all the work of God's management, and all those who follow God must accept this final test, and they must accept this last refinement. Those who are beset by tribulation are without the work of the Holy Spirit and the guidance of God, but those who have been truly conquered and who truly seek after God will ultimately stand fast; they are the ones who are possessed of humanity, and who truly love God. No matter what God does, these victorious ones will not be bereft of the visions and will still put the truth into practice without failing in their testimony. They are the ones who will finally emerge from the great tribulation. Even though those who fish in troubled waters can still freeload today, no one is able to escape the final tribulation, and no one can escape the final test. For those who overcome, such tribulation is a tremendous refinement; but for those who fish in troubled waters, it is the work of casting out utterly. No matter how they are tried, the allegiance of those who have God in their heart remains unchanged; but for those who do not have God in their heart, once the work of God is not advantageous to their flesh, they change their view of God, and even depart from God. Such are those who will not stand fast in the end, who only seek God's blessings and have no desire to expend themselves for God and dedicate themselves to Him. Such base people will all be expelled when God's work comes to an end, and they are unworthy of any sympathy. Those without humanity are incapable of truly loving God. When the environment is safe and secure, or there are profits to be made, they are totally obedient toward God, but once that which they desire is compromised or finally refuted, they immediately revolt. Even in the space of just one night, they may go from a smiling, "kind-hearted" person to an ugly-looking and ferocious killer, suddenly

treating their benefactor of yesterday as their mortal enemy, without rhyme or reason. If these demons are not cast out, these demons that would kill without blinking an eye, will they not become a hidden danger? The work of saving man is not achieved following the completion of the work of conquest. Although the work of conquest has come to an end, the work of purifying man has not; such work will only be finished once man has been wholly purified, once those who truly submit to God have been made complete, and once those disguisers who are without God in their heart have been purged. Those who do not satisfy God in the final stage of His work will be completely cast out, and those who are cast out are of the devil. As they are incapable of satisfying God, they are rebellious against God, and even though these people follow God today, this does not prove that they are those who will finally remain. In the words that "those who follow God to the end will receive salvation," the meaning of "follow" is to stand firm in the midst of tribulation. Today, many believe that following God is easy, but when God's work is about to end, you will know the true meaning of "follow." Just because you are still able to follow God today after being conquered, this does not prove that you are one of those who will be made perfect. Those who are unable to endure the trials, who are incapable of being victorious amid tribulation will, ultimately, be incapable of standing fast, and so will be unable to follow God to the very end. Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God's trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man truly seeks God is determined by the test of his work, that is, by God's trials, and has nothing to do with the decision by man himself. God does not reject any person on a whim; all that He does can utterly convince man. He does not do anything

that is invisible to man, or any work that cannot convince man. Whether man's belief is true or not is proved by the facts and cannot be decided by man. That "wheat cannot be made into tares, and tares cannot be made into wheat" is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not mistreat anyone who truly loves Him. Based on their different functions and testimonies, the overcomers within the kingdom will serve as priests or followers, and all those who are victorious amid tribulation will become the body of priests within the kingdom. The body of priests will be formed when the work of the gospel throughout the universe has come to an end. When that time comes, that which should be done by man will be the performance of his duty within the kingdom of God, and his living together with God within the kingdom. In the body of priests there will be chief priests and priests, and the remainder will be the sons and people of God. This is all determined by their testimonies to God during tribulation; they are not titles that are given on a whim. Once man's status has been established, the work of God will cease, for each is classed according to kind and returned to their original position, and this is the mark of the accomplishment of God's work, it is the final outcome of the work of God and the practice of man, and it is the crystallization of the visions of God's work and the cooperation of man. In the end, man will find repose in the kingdom of God, and God, too, will return to His dwelling place to rest. This will be the final outcome of 6,000 years of cooperation between God and man.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

Daily Words of God Excerpt 603

Those among brothers and sisters who are always giving vent to their negativity are lackeys of Satan, and they disturb the church. Such people must one day be expelled and cast out. In their belief in God, if people do

not have a heart of reverence for God, if they do not have a heart of obedience toward God, then not only will they be unable to do any work for Him, but on the contrary will become those who disturb His work and who defy Him. Believing in God but not obeying or revering Him, and instead resisting Him, is the greatest disgrace for a believer. If believers are just as casual and unrestrained in their speech and conduct as unbelievers are, then they are even more evil than unbelievers; they are archetypal demons. Those who give vent to their poisonous, malicious talk within the church, who spread rumors, foment disharmony, and form cliques among the brothers and sisters—they should have been expelled from the church. Yet because now is a different era of God's work, these people are restricted, for they are decidedly to be cast out. All who have been corrupted by Satan have corrupt dispositions. Some have nothing more than corrupt dispositions, while others are different: Not only do they have corrupt satanic dispositions, but their nature is also extremely malicious. Not only do their words and actions reveal their corrupt, satanic dispositions; these people are, moreover, the genuine devil Satan. Their behavior interrupts and disturbs God's work, it impairs the brothers' and sisters' entry into life, and it damages the normal life of the church. Sooner or later, these wolves in sheep's clothing must be cleared out; an unsparing attitude, an attitude of rejection, should be adopted toward these lackeys of Satan. Only this is standing on the side of God, and those who fail to do so are wallowing in the mire with Satan. People who genuinely believe in God always have Him in their hearts, and they always carry within them a God-revering heart, a God-loving heart. Those who believe in God should do things cautiously and prudently, and all that they do should be in accordance with God's requirements and able to satisfy His heart. They should not be headstrong, doing whatever they please; that does not befit saintly propriety. People

must not run amok, waving the flag of God all over the place while swaggering and swindling everywhere; this is the most rebellious sort of conduct. Families have their rules, and nations have their laws—and isn't it even more so in the house of God? Does it not all the more have strict standards? Does it not all the more have administrative decrees? People are free to do what they want, but the administrative decrees of God cannot be altered at will. God is a God who does not tolerate offense from humans; He is a God who puts people to death. Do people really not know this already?

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

Daily Words of God Excerpt 604

Every church has people who cause trouble for the church or meddle in the work of God. They are all Satans who have infiltrated the house of God in disguise. Such people are good at acting: They come before Me with great reverence, bowing and scraping, living like mangy dogs, and devoting their "all" to achieve their own objectives—but in front of the brothers and sisters, they show their ugly side. When they see people who practice the truth, they strike out at them and shove them aside; when they see people more formidable than themselves, they flatter and fawn upon them. They run wild in the church. It can be said that such "local bullies," such "lapdogs," exist in the majority of churches. They act devilishly together, sending each other winks and secret signals, and none of them practices the truth. Whoever has the most venom is the "head demon," and whoever has the highest prestige leads them, bearing their flag aloft. These people rampage through the church, spreading their negativity, venting death, doing as they please, saying what they please, and no one dares to stop them. They brim with the disposition of Satan. No sooner do they cause a

disturbance than an air of death enters the church. Those within the church who practice the truth are spurned, unable to give their all, while those who disturb the church and spread death run rampage within—and, what's more, most people follow them. Such churches are ruled by Satan, plain and simple; the devil is their king. If the congregants do not rise up and reject the head demons, then they, too, will sooner or later come to ruin. From now on, measures must be taken against such churches. If those who are capable of practicing a little of the truth do not seek to, then that church will be expunged. If a church contains no one who is willing to practice the truth and no one who can stand witness for God, then that church should be completely isolated, and its connections with other churches must be severed. This is called "burying death"; this is what it means to spurn Satan. If a church contains several local bullies, and they are followed by "little flies" that entirely lack discernment, and if the congregants, even after having seen the truth, are still incapable of rejecting the binds and manipulation of these bullies, then all those fools will be cast out in the end. These little flies might not have done anything terrible, but they are even more deceitful, even more slick and evasive, and everyone like this will be cast out. Not a single one shall remain! Those who belong to Satan will be returned to Satan, while those who belong to God will surely go in search of the truth; this is decided by their natures. Let all those who follow Satan perish! No pity will be shown to such people. Let those who search for the truth be provided for, and may they take pleasure in God's word to their hearts' content. God is righteous; He would not show favoritism to anyone. If you are a devil, then you are incapable of practicing the truth; if you are someone who searches for the truth, then it is certain that you will not be taken captive by Satan. This is beyond all doubt.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

Daily Words of God Excerpt 605

People who do not strive for progress always wish for others to be as negative and indolent as themselves. Those who do not practice the truth are jealous of those who do, and always try to deceive those who are muddle-headed and lack discernment. The things these people give vent to can cause you to degenerate, slip downward, develop an abnormal state, and be filled with darkness. They cause you to become distant from God, and to cherish the flesh and indulge yourself. People who do not love the truth and who are always perfunctory toward God have no self-awareness, and the disposition of such people seduces others into committing sins and defying God. They do not practice the truth, nor do they allow others to practice it. They cherish sin and have no loathing of themselves. They do not know themselves, and they stop others from knowing themselves; they also stop others from desiring the truth. Those they deceive cannot see the light. They fall into darkness, do not know themselves, are unclear about the truth, and become more and more distant from God. They do not practice the truth and they stop others from practicing the truth, bringing all those fools before them. Rather than say that they believe in God, it would be better to say that they believe in their ancestors, or that what they believe in are the idols in their hearts. It would be best for those people who claim to follow God to open their eyes and take a good look to see exactly who they believe in: Is it really God that you believe in, or Satan? If you know that what you believe in is not God, but your own idols, then it would be best if you did not claim to be a believer. If you really do not know who you believe in, then, again, it would be best if you did not claim to be a believer. To say so would be blasphemy! No one is forcing you to believe in God. Do not say you believe in Me; I have had enough of such talk, and do not wish to hear it again, because what you believe in are the idols in your hearts and

the local bullies among you. Those who shake their heads when they hear the truth, who grin when they hear talk of death, are all the spawn of Satan, and they are the ones who will be cast out. Many in the church have no discernment. When something deceptive occurs, they unexpectedly stand on the side of Satan; they even take offense at being called Satan's lackeys. Though people might say they have no discernment, they always stand on the side without truth, they never stand on the side of the truth at the critical time, they never stand up and argue for the truth. Do they truly lack discernment? Why do they unexpectedly take the side of Satan? Why do they never say one word that is fair and reasonable in support of the truth? Has this situation genuinely arisen as a result of their momentary confusion? The less discernment people have, the less able they are to stand on the side of truth. What does this show? Does it not show that people without discernment love evil? Does it not show that they are the loyal spawn of Satan? Why is it that they are always able to stand on the side of Satan and speak its language? Their every word and deed, the expressions on their faces, are all sufficient to prove that they are not any kind of lovers of the truth; rather, they are people who detest the truth. That they can stand on the side of Satan is enough to prove that Satan really loves these petty devils who spend their lives fighting for Satan's sake. Are all these facts not abundantly clear? If you truly are a person who loves the truth, then why have you no regard for those who practice the truth, and why do you immediately follow those who do not practice the truth at the slightest look from them? What kind of problem is this? I do not care whether you have discernment or not. I do not care how great a price you have paid. I do not care how great your forces are, and I do not care whether you are a local bully or a flag-bearing leader. If your forces are great, then that is only with the help of Satan's strength. If your prestige is high, then that is merely

because there are too many around you who do not practice the truth. If you have not been expelled, then that is because now is not the time for the work of expelling; rather, it is time for the work of casting out. There is no rush to expel you now. I am simply waiting for the day when I will punish you after you have been cast out. Whoever does not practice the truth will be cast out!

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

Daily Words of God Excerpt 606

People who genuinely believe in God are those who are willing to put God's word into practice and are willing to practice the truth. People who are truly able to stand firm in their testimony to God are also those who are willing to put His word into practice and can genuinely stand on the side of the truth. People who resort to trickery and injustice all lack the truth, and they all bring shame to God. Those who cause disputes in the church are Satan's lackeys, they are the embodiment of Satan. Such people are so malicious. Those who have no discernment and are incapable of standing on the side of the truth all harbor evil intentions and tarnish the truth. More than that, they are the archetypal representatives of Satan. They are beyond redemption, and shall naturally be cast out. God's family does not allow those who do not practice the truth to remain, nor does it allow to remain those who deliberately dismantle the church. However, now is not the time to do the work of expulsion; such people will simply be exposed and cast out in the end. No more useless work is to be expended on these people; those who belong to Satan cannot stand on the side of the truth, whereas those who seek the truth can. People who do not practice the truth are unworthy of hearing the way of the truth and unworthy of bearing witness to the truth. The truth is simply not for their ears; rather, it is directed at

those who practice it. Before every person's end is revealed, those who disturb the church and interrupt God's work will first be left aside for now, to be dealt with later. Once the work is complete, these people will each be exposed, and then they will be cast out. For the time being, while the truth is being provided, they will be ignored. When the whole truth is revealed to humanity, those people should be cast out; that will be the time when all people will be classed according to their kind. The petty tricks of those without discernment will lead to their destruction at the hands of the wicked, they will be lured away by them, never to return. And such treatment is what they deserve, because they do not love the truth, because they are incapable of standing on the side of the truth, because they follow evil people and stand on the side of evil people, and because they collude with evil people and defy God. They know perfectly well that what those evil people radiate is evil, yet they harden their hearts and turn their backs on the truth to follow them. Are these people who do not practice the truth but who do destructive and abominable things not all committing evil? Although there are those among them who style themselves as kings and others who follow them, are their God-defying natures not all the same? What excuse can they have to claim that God does not save them? What excuse can they have to claim that God is not righteous? Is it not their own evil that is destroying them? Is it not their own rebelliousness that is dragging them down into hell? People who practice the truth will, in the end, be saved and made perfect because of the truth. Those who do not practice the truth will, in the end, bring destruction upon themselves because of the truth. These are the ends that await those who practice the truth and those who do not. I advise those who are not planning on practicing the truth to leave the church as soon as possible to avoid committing even more sins. When the time comes, it will be too late for

regret. In particular, those who form cliques and create schisms, and those local bullies within the church, must leave even sooner. Such people, who have the nature of evil wolves, are incapable of change. It would be better if they left the church at the earliest opportunity, never again to disturb the normal life of the brothers and sisters, and thereby avoid God's punishment. Those of you who have gone along with them would do well to make use of this opportunity to reflect upon yourselves. Will you leave the church along with the evil ones, or remain and follow obediently? You must consider this matter carefully. I give you this one more opportunity to choose, and I await your answer.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

Daily Words of God Excerpt 607

As a believer in God, you should be loyal to none other than Him in all things, and be able to conform with His will in all things. Nevertheless, though everyone understands this message, because of the sundry difficulties of man—because of his ignorance, absurdity, and corruption, for example—these truths, which are the most apparent and basic of all, are not wholly evident in him, and so, before your end becomes set in stone, I ought first to tell you a few things that are of the utmost importance to you. Before I continue, you should first understand this: The words I speak are truths directed at all mankind; they are not addressed only to a specific person or type of person. Therefore, you should concentrate on understanding My words from the standpoint of the truth, and must have an attitude of undivided attention and sincerity; do not ignore a single word or truth that I speak, and do not treat all of the words I speak lightly. In your lives, I see that you have done much that is irrelevant to the truth, and so I expressly ask that you become servants of the truth, that you not be

enslaved by wickedness and ugliness, and that you do not trample on the truth or defile any corner of the house of God. This is My admonition to you. Now I shall speak of the topic at hand.

First, for the sake of your fate, you should seek the approval of God. This is to say, since you acknowledge that you are a member of the house of God, you ought then to bring peace of mind to God and satisfy Him in all things. You must, in other words, be principled in your actions and conform to the truth in them. If this is beyond you, then you shall be detested and rejected by God and spurned by every man. Once you have fallen into such a predicament, you cannot then be counted among the house of God, which is precisely what it is meant by not being approved of by God.

Secondly, you ought to know that God likes those who are honest. In essence, God is faithful, and so His words can always be trusted; His actions, furthermore, are faultless and unquestionable, which is why God likes those who are absolutely honest with Him. Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. What I say is very simple, but to you it is doubly arduous. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be “schooled” by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from

your mouth the words “God is a faithful God,” whereupon you shall beat upon your breast and lament, “Devious is the heart of man!” What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as “profound and abstruse” as you are now. In the presence of God, some people are all prim and proper, they take pains to be “well-behaved,” yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in “interpersonal relations,” then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether you have a record of suffering for God, and whether you have wholly submitted to God. If you lack these, then there remains within you

disobedience, deceit, greed, and complaint. As your heart is far from honest, you have never received positive recognition from God and never lived in the light. How one's fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate. If you claim to be very honest, and yet never manage to act in accordance with the truth or to speak a word of truth, then are you still waiting for God to reward you? Do you still hope for God to regard you as the apple of His eye? Is such thinking not preposterous? You deceive God in all things; how could the house of God accommodate one such as you, whose hands are unclean?

The third thing I want to tell you is this: Every person, in the course of living their life of faith in God, has done things that resist and deceive God. Some misdeeds need not be recorded as an offense, but some are unforgivable; for there are many deeds that violate the administrative decrees, which offend the disposition of God. Many who are concerned about their own fates may ask what these deeds are. You should know that you are arrogant and haughty by nature, and unwilling to submit to the facts. For this reason, I shall tell you bit by bit after you have reflected upon yourselves. I exhort you to get a better understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall

receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have, moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of people, while following God, committed some deeds that violated principles, but after being dealt with and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the will of God, and have a heart of reverence toward God, then your faith is up to the standard. Whoever does not revere God and does not have a heart that trembles in fear is highly likely to violate the administrative decrees of God. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disrupt God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of

their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and are not equipped with the truth, then your passionate service can only bring upon you the loathing and abhorrence of God. By now you should have figured out that belief in God is no mere study in theology!

Though the words with which I admonish you are brief, all that I have described is what is most lacking in you. You should know that what I speak of now is for the sake of My final work among man, for the sake of determining man's ending. I do not wish to do much more work that serves no purpose, nor do I wish to continue guiding those people who are as hopeless as rotten wood, much less to continue leading those who secretly harbor ill intentions. Perhaps one day you will understand the earnest intentions behind My words and the contributions I have made for mankind. Perhaps one day you will grasp the message that enables you to decide your own ending.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

Daily Words of God Excerpt 608

I have given you many warnings and bestowed upon you many truths intended to conquer you. By now, you all feel significantly more enriched than you did in the past, have come to understand many principles of how a person should be, and you have come to possess so much of the common sense that faithful people should have. All of this is the harvest you have reaped over the course of many years. I do not deny your achievements, but I must also say quite frankly that I also do not deny the numerous disobediences and rebellions you have committed against Me over these many years, for there is not one saint among you. You are, without exception, people who have been corrupted by Satan; you are enemies of Christ. To date, your transgressions and disobediences have been too numerous to count, so it can hardly be considered strange that I am always badgering you. I do not wish to coexist with you in this manner—but for the sake of your futures, for the sake of your destinations, I will, here and now, nag you once more. I hope you will indulge Me and, moreover, that you will be able to believe My every utterance and infer the deep implications of My words. Do not doubt what I say, let alone pick up My words as you wish and toss them aside at will; this I find intolerable. Do not judge My words, and still less should you take them lightly or say that I am always tempting you or, worse, that what I have told you is inaccurate. These things I also find intolerable. Because you treat Me and what I say with such suspicion, never taking My words on board and ignoring Me, I tell each of you in all seriousness: Do not link what I say with philosophy; do not link My words with the lies of charlatans. Much less should you respond to My words with contempt. Perhaps no one in the future will be able to tell you what I am telling you, or speak to you so charitably, or, still less, walk you through these points as patiently. You will spend those days to come recalling the good times, or sobbing out loud or groaning in pain,

or you will be living through dark nights without the provision of a shred of truth or life, or just waiting hopelessly, or dwelling in such bitter regret that you lose all reason…. Virtually none of you can escape these possibilities. Because none of you occupy a seat from which you truly worship God, but immerse yourselves in the world of licentiousness and evil, mixing into your beliefs, into your spirits, souls, and bodies, so many things that have nothing to do with life and truth and which actually are in opposition to them. What I therefore hope for you is that you can be brought to the path of light. My sole hope is that you can become capable of caring for yourselves, of taking care of yourselves, and that you do not place so much emphasis on your destination while viewing your behavior and transgressions with indifference.

—The Word, Vol. 1. The Appearance and Work of God. Transgressions Will Lead Man to Hell

Daily Words of God Excerpt 609

For a long time, people who believe in God have all been earnestly hoping for a beautiful destination, and all of God's believers hope that good fortune will suddenly come to them. They all hope that before they know it, they will find themselves peacefully seated at one place or another in heaven. But I say that these people, with their lovely thoughts, have never known whether they are qualified to receive such good fortune that falls down from heaven or even to sit on a seat there. You, at present, have a good knowledge of yourselves, yet you still hope to escape the disasters of the last days and the hand of the Almighty when He punishes the evil ones. It seems as though having sweet dreams and wanting things just how they like is a common feature of all people whom Satan has corrupted, and not some stroke of genius by any lone individual. Even so, I still wish to put an end to these extravagant desires of yours, as well as your eagerness to gain blessings. Given that your transgressions are numerous, and that the fact of

your rebelliousness is ever-growing, how can these things fit with your lovely blueprints for the future? If you want to make mistakes as you please, with nothing holding you back, yet at the same time you still want your dreams to come true, then I urge you to continue in your stupor and never wake up—for yours is an empty dream and in the presence of the righteous God, He will not make an exception for you. If you simply want your dreams to come true, then never dream; rather, forever face the truth and the facts. This is the only way that you can be saved. What, in concrete terms, are the steps of this method?

First, take a look at all your transgressions, and examine any behavior and thoughts you have that do not conform to the truth.

This is one thing that you can do easily, and I believe that all intelligent people are able to do this. However, those who never know what is meant by transgression and truth are the exception, because on a fundamental level, they are not intelligent people. I am talking to people who have been approved by God, are honest, have not seriously violated any administrative decrees, and can easily discern their own transgressions. Though this one thing I require of you is easy to accomplish, it is not the only thing that I require of you. No matter what, I hope that you will not laugh in private at this requirement, and especially that you will not look down on it or take it lightly. You should treat it seriously, and not dismiss it.

Secondly, for each of your transgressions and disobediences, you should look for a corresponding truth, and then use these truths to resolve those issues. After that, replace your transgressive acts and disobedient thoughts and acts with the practice of the truth.

Thirdly, you should be an honest person, not someone who is always being clever and constantly deceitful. (Here I am asking you again to be an

honest person.)

If you can accomplish all three of these things, then you are one of the fortunate—a person whose dreams come true and who receives good fortune. Perhaps you will treat these three unappealing requirements seriously, or perhaps you will treat them irresponsibly. Whichever, My purpose is to fulfill your dreams and put your ideals into practice, not to make fun of you or to make a fool out of you.

My demands may be simple, but what I am telling you is not so simple as one plus one equals two. If all you do is to talk casually about this, or ramble on about empty, high-sounding statements, then your blueprints and your wishes will forever be but a blank page. I will have no sense of pity for those of you who suffer for so many years and work so hard, yet have nothing to show for it. On the contrary, I will treat those who have not met My demands with punishment, not rewards, much less any sympathy. You might imagine that, having been a follower for so many years, you have put in hard work no matter what, and you should be granted a bowl of rice in God's house just for being a service-doer. I would say that the majority of you think this way, for you have always pursued the principle of how to take advantage of things and not be taken advantage of. Thus, I am telling you now in all seriousness: I do not care how meritorious your hard work is, how impressive your qualifications, how closely you follow Me, how renowned you are, or how much you have improved your attitude; as long as you have not met My demands, you will never be able to win My praise. Write off all those ideas and calculations of yours as soon as possible, and start treating My requirements seriously; otherwise, I will turn everyone to ash in order to bring an end to My work and, at worst turn My years of work and suffering into nothing, for I cannot bring My enemies and those

people who reek of evil and have Satan's appearance into My kingdom or take them into the next age.

—The Word, Vol. 1. The Appearance and Work of God. Transgressions Will Lead Man to Hell

Daily Words of God Excerpt 610

I have a lot of hopes. I hope you can conduct yourselves in a proper and well-behaved manner, faithfully fulfill your duty, possess truth and humanity, be people who can give up everything they have and even their lives for God, and so on. All of these hopes stem from your insufficiencies and your corruption and disobedience. If none of the conversations that I have had with you has been sufficient to attract your attention, then it is likely that all I can do now is to say no more. However, you understand what the results of that would be. It is not often that I rest, so if I do not speak, I will do something for people to look at. I could make someone's tongue rot, or cause someone to die dismembered, or give people nerve abnormalities and cause them to look hideous in so many ways. Then again, I could make people endure torments I have brewed up specifically for them. This way I would feel glad, very happy, and greatly pleased. It has always been said that "Good is repaid with good, and evil with evil," so why not now? If you wish to oppose Me, and make some judgment about Me, then I will rot your mouth, and that will delight Me to no end. This is because ultimately, what you have done is not the truth, still less has it anything to do with life, whereas everything that I do is the truth; all My actions are relevant to the principles of My work and the administrative decrees that I set forth. Therefore, I urge each of you to accumulate some virtue, stop committing so much evil, and heed My demands in your free time. I then will feel joyful. If you were to contribute (or donate) to truth even one-thousandth of the effort that you put into the flesh, then I say you

would not frequently make transgressions and have rotted mouths. Is this not obvious?

The more transgressions you commit, the fewer opportunities you will have to obtain a good destination. Conversely, the fewer transgressions you make, the better your chances become of being praised by God. If your transgressions increase to the point that it is impossible for Me to forgive you, then you will have utterly wasted your chances of being forgiven. As such, your destination will not be above, but below. If you do not believe Me, then be bold and do wrong, and see what that gets you. If you are a person whose practice of the truth is very earnest, then you surely will have an opportunity to be forgiven for your transgressions, and you will disobey less and less frequently. If you are a person who is unwilling to practice the truth, then your transgressions before God will surely increase in number and you will disobey more and more frequently, until you reach the limit, which will be the time of your total destruction. This will be when your pleasant dream of receiving blessings will be ruined. Do not regard your transgressions as the mere mistakes of an immature or foolish person; do not use the excuse that you did not practice the truth because your poor caliber had made it impossible to do so. Moreover, do not simply regard the transgressions you have committed as the acts of someone who did not know any better. If you are good at forgiving yourself and treating yourself with generosity, then I say you are a coward who will never gain the truth, nor will your transgressions ever cease to haunt you; they will keep you from ever meeting the demands of the truth, and cause you to forever remain a loyal companion of Satan. My advice to you is still this: Do not pay attention only to your destination while failing to notice your hidden transgressions; take transgressions seriously, and do not overlook any of them out of concern for your destination.

Daily Words of God Excerpt 611

Today, I admonish you thus for the sake of your own survival, in order for My work to progress smoothly, and so that My inaugural work throughout the entire universe may be carried out more appropriately and perfectly, revealing My words, authority, majesty and judgment to the people of all countries and nations. The work I do among you is the beginning of My work throughout the whole universe. Although now is already the time of the last days, know that the "last days" is but a name for an age; just like the Age of Law and the Age of Grace, it refers to an age, and it indicates an entire age, rather than the final few years or months. Yet the last days are quite unlike the Age of Grace and the Age of Law. The work of the last days is not carried out in Israel, but among the Gentiles; it is the conquest before My throne of people from all nations and tribes outside of Israel, so that My glory throughout the universe can fill the cosmos and the firmament. It is so that I can gain greater glory, so that all creatures on earth can pass on My glory to every nation, forever down the generations, and all creatures in heaven and on earth can see all the glory that I have gained on earth. The work carried out during the last days is the work of conquest. It is not the guidance of the lives of all the people on earth, but the conclusion of mankind's imperishable, millennia-long life of suffering on earth. As a consequence, the work of the last days cannot be like the several thousand years of work in Israel, nor can it be like the mere several years of work in Judea which continued on for two millennia until the second incarnation of God. The people of the last days encounter only the reappearance of the Redeemer in the flesh, and they receive the personal work and words of God. It will not be two thousand years before the last days come to an end; they are brief, like the time when Jesus carried out the

work of the Age of Grace in Judea. This is because the last days are the conclusion of the entire era. They are the completion and the ending of God's six-thousand-year management plan, and they conclude mankind's life journey of suffering. They do not take the whole of mankind into a new age or allow mankind's life to continue; that would hold no significance for My management plan or for the existence of man. If mankind carried on like this, then sooner or later they would be entirely devoured by the devil, and those souls that belong to Me would ultimately be ruined by its hands. My work lasts for but six thousand years, and I promised that the evil one's control over the whole of mankind would also last for no more than six thousand years. So, now the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy and which is My faithful city on earth. But know that I will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law, nourishing them with copious sheep and cattle and all the riches of earth. This mankind will remain with Me forever, yet it will not be the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by

Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These spoils of war are saved by Me from the domain of Satan, and are the only crystallization and fruit of My six-thousand-year management plan. They come from every nation and denomination, from every place and country throughout the universe. They are of different races, have different languages, customs and skin colors, and they are spread across every nation and denomination of the globe, and even every corner of the world. Eventually, they will come together to form a complete mankind, an assembly of man that is unreachable by the forces of Satan. Those among mankind who have not been saved and conquered by Me will sink silent to the depths of the sea, and will be burned by My consuming flames for all eternity. I will annihilate this old, supremely filthy mankind, just as I annihilated the firstborn sons and cattle of Egypt, leaving only the Israelites, who ate lamb's meat, drank lamb's blood, and marked their door lintels with lamb's blood. Are the people who have been conquered by Me and are of My family not also the people who eat the meat of the Lamb that is Me and drink the blood of the Lamb that is Me, and have been redeemed by Me and worship Me? Are such people not always accompanied by My glory? Have not those who are without the meat of Lamb that is Me already sunk silently into the depths of the sea? Today you oppose Me, and today My words are just like those spoken by Jehovah to the sons and grandsons of Israel. Yet the hardness in the depths of your hearts is causing My wrath to accumulate, bringing more suffering upon your flesh, more judgment upon your sins, and more wrath upon your unrighteousness. Who could be spared on My day of wrath, when you treat Me like this today? Whose

unrighteousness could escape My eyes of chastisement? Whose sins could elude the hands of Me, the Almighty? Whose defiance could escape the judgment of Me, the Almighty? I, Jehovah, speak thus unto you, the descendants of the Gentile family, and the words I speak to you surpass all the utterances of the Age of Law and the Age of Grace, yet you are harder than all the people of Egypt. Do you not store up My wrath as I reposefully do My work? How could you escape unharmed from the day of Me, the Almighty?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

Daily Words of God Excerpt 612

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be detested and rejected by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to do service shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of wicked deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting

retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the wicked, so that they fall into cahoots with the wicked and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those who render service that is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the unbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Part Two: Knowing God

Knowing God I

Daily Words of God Excerpt 1

Every one of you should examine anew how you have believed in God throughout your lives, so that you may see whether, in the process of following God, you have truly understood, truly comprehended, and truly come to know God, whether you truly know what attitude God bears to the various types of human beings, and whether you truly understand the work that God is enacting upon you and how God defines your every act. This God, who is by your side, guiding the direction of your progress, ordaining your destiny, and supplying your needs—how much do you understand this God, when all is said and done. How much do you really know about this God? Do you know what work He enacts on you every single day? Do you know the principles and purposes on which He bases His every action? Do you know how He guides you? Do you know the means by which He provides for you? Do you know the methods by which He leads you? Do you know what He wishes to obtain from you and what He wishes to achieve in you? Do you know the attitude He holds toward the various ways in which you behave? Do you know whether you are a person beloved of Him? Do you know the origin of His joy, anger, sorrow, and delight, the thoughts and ideas behind them, and His essence? Do you know, ultimately, what kind of God is this God that you believe in? Are these and other questions of the sort something that you have never understood or thought about? In pursuing your belief in God, have you, through real appreciation and experience of God's words, dispelled your misunderstandings about Him? Have you, after receiving God's discipline and chastening, attained genuine obedience and caring? Have you, in the midst of God's chastisement and judgment, come to know the rebelliousness and satanic

nature of man and gained a modicum of understanding about God's holiness? Have you, under the guidance and enlightenment of God's words, begun to hold a new outlook on life? Have you, in the midst of the trials sent by God, felt His intolerance for man's offenses as well as what He requires of you and how He is saving you? If you do not know what it is to misunderstand God, or how to dispel this misunderstanding, then one can say that you have never entered into true communion with God and have never understood God, or at least one can say you have never wished to understand Him. If you do not know what is God's discipline and chastening, then you surely do not know what are obedience and caring, or at least you have never truly obeyed or cared for God. If you have never experienced God's chastisement and judgment, then you will surely not know what is His holiness, and you will be even less clear as to what man's rebellion is. If you have never truly had a correct outlook on life, or a correct aim in life, but are still in a state of perplexity and indecision over your future path in life, even to the point of being hesitant to move forward, then it is certain that you have never received God's enlightenment and guidance; one can also say that you have never truly been supplied or replenished by God's words. If you have not yet undergone God's trials, then it goes without saying that you will certainly not know what is God's intolerance for man's offenses, nor would you understand what God ultimately requires of you, and even less what, ultimately, is His work of managing and saving man. No matter how many years a person has believed in God, if they have never experienced or perceived anything in God's words, then assuredly they are not walking the path toward salvation, their faith in God is assuredly without actual content, their knowledge of God too is assuredly zero, and it goes without saying that they have no idea at all what it is to revere God.

—The Word, Vol. 2. On Knowing God. Preface

Daily Words of God Excerpt 2

God's possessions and being, God's essence, God's disposition—all has been made known in His words to humankind. When he experiences God's words, man will in the process of putting them into practice come to understand the purpose behind the words God speaks, and to understand the source and background of God's words, and to understand and appreciate the intended effect of God's words. For humanity, these are all things that man must experience, grasp, and attain in order to attain truth and life, grasp God's intentions, become transformed in his disposition, and become able to obey God's sovereignty and arrangements. At the same time that man experiences, grasps, and attains these things, he will gradually have gained an understanding of God, and at this time he will also have gained different degrees of knowledge about Him. This understanding and knowledge does not come out of something man has imagined or composed, but rather from what he appreciates, experiences, feels, and confirms within himself. Only after appreciating, experiencing, feeling, and confirming these things does man's knowledge of God acquire content; only the knowledge that man obtains at this time is actual, real, and accurate, and this process—of attaining genuine understanding and knowledge of God through appreciating, experiencing, feeling, and confirming His words—is no other than true communion between man and God. In the midst of this kind of communion, man comes truly to understand and comprehend God's intentions, comes truly to understand and know God's possessions and being, comes truly to understand and know God's essence, comes gradually to understand and know God's disposition, arrives at real certainty about, and a correct definition of, the fact of God's dominion over all creation, and gains an essential bearing on

and knowledge of God's identity and position. In the midst of this kind of communion, man changes, step by step, his ideas about God, no longer imagining Him out of thin air, or giving rein to his own suspicions about Him, or misunderstanding Him, or condemning Him, or passing judgment on Him, or doubting Him. Thus, man will have fewer disputes with God, he will have fewer conflicts with God, and there will be fewer occasions on which man rebels against God. Conversely, man's caring for and obedience to God will grow greater, and his reverence for God will become more real and more profound. In the midst of such communion, man will not only attain the provision of truth and the baptism of life, but he will at the same time also attain true knowledge of God. In the midst of such communion, man will not only be transformed in his disposition and receive salvation, but he will at the same time also garner the true reverence and worship of a created being toward God. Having had this kind of communion, man's faith in God will no longer be a blank sheet of paper, or a promise offered up in lip service, or a form of blind pursuit and idolization; only with this kind of communion will man's life grow toward maturity day by day, and only now will his disposition gradually become transformed, and his faith in God will, step by step, pass from a vague and uncertain belief into genuine obedience and caring, into real reverence, and man will also, in the process of following God, gradually progress from a passive to an active stance, from the negative to the positive; only with this kind of communion will man arrive at true understanding and comprehension of God, at true knowledge of God. Because the great majority of people have never entered into true communion with God, their knowledge of God stops at the level of theory, at the level of letters and doctrines. That is to say, the great majority of people, no matter how many years they have believed in God, are as far as knowing God is concerned still in the same place where they started,

stuck at the foundation of traditional forms of homage, with their associated feudal superstitions and romantic tinges. That man's knowledge of God should be stalled at its starting point means that it is practically non-existent. Apart from man's affirmation of God's position and identity, man's faith in God is still in a state of vague uncertainty. This being so, how much true reverence can man hold for God?

No matter how firmly you believe in God's existence, this cannot replace your knowledge of God, nor your reverence for God. No matter how much you have enjoyed of His blessings and His grace, this cannot replace your knowledge of God. No matter how willing you are to consecrate your all and expend your all for His sake, this cannot replace your knowledge of God. Perhaps you have grown so familiar with the words God has spoken, or you even know them by heart and can rattle them off, but this cannot replace your knowledge of God. However intent man may be on following God, if he has never had genuine communion with God or had a genuine experience of God's words, then his knowledge of God would be but a blank patch, or an endless reverie; for all that you may have brushed shoulders with God in passing, or met Him face to face, your knowledge of God would still be zero, and your reverence for God no more than an empty catchword or an idealized concept.

—The Word, Vol. 2. On Knowing God. Preface

Daily Words of God Excerpt 3

Many people hold up God's words to read day by day, even to the point of carefully committing to memory all the classic passages therein as their most prized possession, and moreover preach God's words everywhere, providing and aiding others with God's words. They think that to do this is to bear witness to God, to bear witness to His words, that to do

this is to follow God's way; they think that to do this is to live by God's words, that to do this is to bring His words into their actual lives, that doing this will enable them to receive God's commendation, and to be saved and perfected. But, even as they preach the words of God, they never comply with God's words in practice, or try to compare themselves against what is revealed in God's words. Rather, they use God's words to gain the adoration and trust of others by trickery, to enter into management on their own, and to embezzle and steal God's glory. They hope, vainly, to exploit the opportunity afforded by spreading God's words so as to be awarded God's working and His commendation. How many years have gone by, but not only have these people been incapable of earning God's commendation in the process of preaching God's words, and not only have they been incapable of discovering the way that they should follow in the process of bearing witness to God's words, and not only have they not aided or provided for themselves in the process of aiding and providing others with God's words, and not only have they been incapable of knowing God, or awakening in themselves genuine reverence for God, in the process of doing all these things; but, on the contrary, their misunderstandings about God grow ever deeper, their mistrust of Him ever graver, and their imaginings about Him ever more hyperbolic. Supplied and guided by their theories about God's words, they appear as if completely in their element, as if plying their skills with effortless ease, as if they have found their purpose in life, their mission, and as if they have won new life and been saved, as if, with God's words rolling crisply off their tongue in recital, they have gained the truth, grasped God's intentions, and discovered the path to knowing God, as if, in the process of preaching God's words, they often have come face to face with God. Also, they are often "moved" to bouts of weeping, and, often led by the "God" in God's words, they appear to be

ceaselessly grasping at His earnest solicitude and kind intention, and at the same time to have grasped God's salvation of man and His management, to have come to know His essence, and to have understood His righteous disposition. Based on this foundation, they seem to believe even more firmly in God's existence, to be more cognizant of His exalted state, and to feel even more deeply His grandeur and transcendence. Steeped in superficial knowledge of God's words, it would appear that their faith has grown, their resolve to endure suffering has strengthened, and their knowledge of God has deepened. Little do they know that, until they actually experience God's words, all their knowledge of God and their ideas about Him come out of their own wishful imaginings and conjecture. Their faith would not hold up under any kind of test from God, their so-called spirituality and stature would simply not hold up under God's trial or inspection, their resolution is but a castle built upon the sand, and their so-called knowledge of God no more than a figment of their imagination. In fact, these people, who have, as it were, put a lot of effort into God's words, have never ever realized what is real faith, what is real obedience, what is real caring, or what is real knowledge of God. They take theory, imagination, knowledge, gift, tradition, superstition, and even the moral values of humanity, and make them into "capital" and "weaponry" for believing in God and following Him, even making them into the foundations of their belief in God and their following Him. At the same time, they also take this capital and weaponry and make them into magic talismans through which they know God, for facing and dealing with God's inspections, trials, chastisement, and judgment. In the end, what they garner still consists of nothing more than conclusions about God that are steeped in religious connotation, in feudal superstition, and in all that is romantic, grotesque, and enigmatic. Their way of knowing and defining God is

stamped in the same mold as that of people who believe only in Heaven Above, or the Old Man in the Sky, while God's realness, His essence, His disposition, His possessions and being, and so forth—all that relates to the real God Himself—are things that their knowledge has failed to grasp, from which their knowledge is completely divorced, and even as far apart as the north and south poles. In this way, although these people live under the provision and nourishment of God's words, they are nevertheless unable truly to tread the path of fearing God and shunning evil. The true reason for this is that they have never become acquainted with God, neither have they ever had genuine contact or communion with Him, and so it is impossible for them to arrive at mutual understanding with God, or to awaken in themselves genuine belief in, following of, or worship for God. That they should thus regard God's words, that they should thus regard God—this perspective and attitude has doomed them to return empty-handed from their endeavors, has doomed them to never in all eternity be able to tread the path of fearing God and shunning evil. The goal for which they are aiming, and the direction in which they are going, signifies that they are God's enemies through eternity, and that through eternity they will never be able to receive salvation.

—The Word, Vol. 2. On Knowing God. Preface

Daily Words of God Excerpt 4

If, in the case of a person who has followed God for many years and enjoyed the provision of His words for many years, their definition of God be essentially the same as that of someone who prostrates himself in homage before idols, then this would signify that this person has not attained the reality of God's words. This is because they have simply not entered into the reality of God's words, and for this reason the reality, the truth, the intentions, and the demands upon humanity, all of which inhere in

God’s words, have nothing whatsoever to do with that person. That is to say, no matter how hard such a person may work on the surface meaning of God’s words, all is futile: Because what they pursue is mere words, what they obtain will also of necessity be mere words. Whether the words spoken by God be plain or profound in outward appearance, they are all truths indispensable to man as he enters into life; they are the fount of living waters that enables man to survive in both spirit and flesh. They provide what man needs to stay alive; the principles and creed for conducting his daily life; the path he must take to salvation, as well as its goal and direction; every truth that he should possess as a created being before God; and every truth about how man obeys and worships God. They are the guarantee that ensures man’s survival, they are man’s daily bread, and they are also the sturdy support that enables man to be strong and stand up. They are rich in the reality of the truth with which created mankind lives out normal humanity, rich in the truth by which mankind breaks free from corruption and eludes Satan’s snares, rich in the tireless teaching, exhortation, encouragement, and solace that the Creator gives to created humanity. They are the beacon that guides and enlightens men to understand all that is positive, the guarantee which ensures that men will live out and come into possession of all that is righteous and good, the criterion by which all people, events, and objects are measured, and also the navigation marker that leads men toward salvation and the path of light. Only in the practical experience of God’s words can man be supplied with the truth and with life; only herein can man come to understand what is normal humanity, what is a meaningful life, what is a genuine created being, what is real obedience to God; only herein can man come to understand how he should care for God, how to fulfill the duty of a created being, and how to possess the likeness of a real man; only herein can man

come to understand what is meant by genuine faith and genuine worship; only herein can man come to understand who is the Ruler of the heavens and earth and all things; only herein can man come to understand the means by which the One who is the Master of all creation rules over, leads, and provides for creation; and only herein can man come to understand and grasp the means by which the One who is the Master of all creation exists, becomes manifest, and works. Separated from the real experience of God's words, man has no real knowledge of or insight into God's words and the truth. Such a man is a downright living corpse, a consummate shell, and all knowledge relating to the Creator has nothing whatsoever to do with him. In God's eyes, such a man has never believed in Him, nor has he ever followed Him, and so God recognizes him neither as His believer nor as His follower, even less as a genuine created being.

—The Word, Vol. 2. On Knowing God. Preface

Daily Words of God Excerpt 5

A genuine created being must know who the Creator is, what man's creation is for, how to carry out the responsibilities of a created being, and how to worship the Lord of all creation, must understand, grasp, know, and care for the Creator's intentions, wishes, and demands, and must act in accordance with the way of the Creator—fear God and shun evil.

What is to fear God? And how can one shun evil?

"To fear God" does not mean nameless fright and horror, nor to evade, nor to put at a distance, nor is it idolization or superstition. Rather, it is admiration, esteem, trust, understanding, caring, obedience, consecration, love, as well as unconditional and uncomplaining worship, requital, and submission. Without genuine knowledge of God, humanity will not have genuine admiration, genuine trust, genuine understanding, genuine caring or

obedience, but only dread and unease, only doubt, misunderstanding, evasion, and avoidance; without genuine knowledge of God, humanity will not have genuine consecration and requital; without genuine knowledge of God, humanity will not have genuine worship and submission, only blind idolization and superstition; without genuine knowledge of God, humanity cannot possibly act in accordance with the way of God, or fear God, or shun evil. Conversely, every activity and behavior in which man engages will be filled with rebellion and defiance, with slanderous imputations and maligning judgments about Him, and with evil conduct running contrary to the truth and to the true meaning of God's words.

Once humanity has genuine trust in God, they will be genuine in following Him and depending on Him; only with real trust in and dependence on God can humanity have genuine understanding and comprehension; along with real comprehension of God comes real caring for Him; only with genuine caring for God can humanity have genuine obedience; only with genuine obedience to God can humanity have genuine consecration; only with genuine consecration to God can humanity have requital that is unconditional and without complaint; only with genuine trust and dependence, genuine understanding and caring, genuine obedience, genuine consecration and requital, can humanity truly come to know God's disposition and essence, and to know the identity of the Creator; only when they have truly come to know the Creator can humanity awaken in themselves genuine worship and submission; only when they have real worship for and submission to the Creator will humanity be able truly to put aside their evil ways, that is to say, to shun evil.

This constitutes the whole process of "fearing God and shunning evil," and is also the content in its entirety of fearing God and shunning evil. This

is the path that must be traversed in order to attain fearing God and shunning evil.

"Fearing God and shunning evil" and knowing God are indivisibly connected by a myriad threads, and the connection between them is self-evident. If one wishes to attain to shunning evil, one must first have real fear of God; if one wishes to attain to real fear of God, one must first have real knowledge of God; if one wishes to attain to knowledge of God, one must first experience God's words, enter into the reality of God's words, experience God's chastening and discipline, His chastisement and judgment; if one wishes to experience God's words, one must first come face to face with God's words, come face to face with God, and ask God to provide opportunities to experience God's words in the form of all sorts of environments involving people, events, and objects; if one wishes to come face to face with God and with God's words, one must first possess a simple and honest heart, readiness to accept the truth, the will to endure suffering, the resolution and the courage to shun evil, and the aspiration to become a genuine created being…. In this way, going forward step by step, you will draw ever closer to God, your heart will grow ever more pure, and your life and the value of being alive will, in the wake of your coming to know God, grow ever more meaningful and wax ever more radiant. Until, one day, you will feel that the Creator is no longer a riddle, that the Creator has never been hidden from you, that the Creator has never concealed His face from you, that the Creator is not at all far from you, that the Creator is no longer the One that you constantly long for in your thoughts but that you cannot reach with your feelings, that He is really and truly standing guard to your left and right, supplying your life, and controlling your destiny. He is not on the remote horizon, nor has He secreted Himself high up in the clouds. He is right by your side, presiding over your all, He is everything that you

have, and He is the only thing you have. Such a God allows you to love Him from the heart, cling to Him, hold Him close, admire Him, fear to lose Him, and be unwilling to renounce Him any longer, disobey Him any longer, or any longer to evade Him or put Him at a distance. All you want is to care for Him, obey Him, requite all that He gives you, and submit to His dominion. You no longer refuse to be guided, provided for, watched over, and kept by Him, no longer refuse what He dictates and ordains for you. All you want is to follow Him, to be around Him in His company; all you want is to accept Him as your one and only life, to accept Him as your one and only Lord, your one and only God.

—The Word, Vol. 2. On Knowing God. Preface

Daily Words of God Excerpt 6

People's Beliefs Cannot Take the Place of the Truth

Some people are able to bear hardships, can pay the price, are outwardly very well-behaved, are quite well-respected, and enjoy the admiration of others. Would you say that this kind of outward behavior can be regarded as putting the truth into practice? Could one determine that such people are satisfying God's will? Why is it that time and time again people see such individuals and think that they are satisfying God, walking the path of putting the truth into practice, and keeping to God's way? Why do some people think this way? There is only one explanation for it. What explanation is that? It is that for a great many people, certain questions—such as what it means to put the truth into practice, what it means to satisfy God, and what it means to genuinely possess the reality of the truth—are not very clear. Thus, there are some people who are often deceived by those who outwardly seem spiritual, noble, lofty, and great. As for people who can speak eloquently of letters and doctrines, and whose speech and actions

seem worthy of admiration, those who are deceived by them have never looked at the essence of their actions, the principles behind their deeds, or what their goals are. Moreover, they have never looked at whether these people truly submit to God, nor have they ever determined whether or not these people genuinely fear God and shun evil. They have never discerned the essence of the humanity of these people. Rather, beginning with the first step of getting acquainted with them, they have, little by little, come to admire and venerate these people, and in the end, these people become their idols. Furthermore, in some people's minds, the idols whom they worship—and who they believe can abandon their families and jobs, and who seem superficially able to pay the price—are the ones who are truly satisfying God and who can really attain good outcomes and good destinations. In their minds, these idols are the ones whom God praises. What causes them to believe such a thing? What is the essence of this issue? What are the consequences it can lead to? Let us first discuss the matter of its essence.

Essentially, these issues regarding people's viewpoints, their methods of practice, which principles of practice they choose to adopt, and what they each tend to focus on have nothing to do with God's demands of humankind. Whether people focus on shallow matters or profound issues, or on letters and doctrines or reality, they do not adhere to that which they should adhere to most, nor do they know that which they most should know. The reason for this is that people do not like the truth at all; as such, they are not willing to put time and effort into seeking out and putting into practice the principles of practice found in God's utterances. Instead, they prefer to use shortcuts, summing up what they understand and know to be good practice and good behavior; this summary then becomes their own goal to pursue, which they take as truth to be practiced. The direct consequence of this is that people use human good behavior as a substitute

for putting the truth into practice, which also satisfies their desire to curry favor with God. This gives them capital with which to contend with the truth, which they also use to reason and compete with God. At the same time, people also unscrupulously put God aside, placing the idols they admire in His stead. There is only one root cause which makes people have such ignorant actions and viewpoints, or one-sided opinions and practices—and today I will tell you about it: The reason is that, although people may follow God, pray to Him every day, and read His utterances every day, they do not actually understand His will. Herein lies the root of the problem. If someone understood God's heart and knew what He likes, what He loathes, what He wants, what He rejects, what kind of person He loves, what kind of person He dislikes, what kind of standard He uses when making demands of people, and what kind of approach He takes for perfecting them, then could that person still have their own personal opinions? Could people like this simply go and worship someone else? Could an ordinary human become their idol? People who understand God's will possess a slightly more rational viewpoint than that. They are not going to arbitrarily idolize a corrupted person, nor will they, while walking the path of putting the truth into practice, believe that blindly adhering to a few simple rules or principles is tantamount to putting the truth into practice.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 7

There Are Many Opinions Concerning the Standard by Which God Determines People's Outcomes

Given that what every person is concerned with is their own outcome, do you know how God determines that outcome? In what manner does God determine someone's outcome? Moreover, what sort of standard does He

employ to determine it? When a person's outcome still has yet to be determined, what does God do to reveal it? Does anyone know? As I said a moment ago, there are some who have already spent a very long time researching God's words in an effort to seek out clues about people's outcomes, about the categories into which these outcomes are divided, and about the various outcomes awaiting different kinds of people. They also hope to find out how God's word dictates people's outcomes, what sort of standard He uses, and exactly how He determines a person's outcome. In the end, however, these people never manage to find any answers. In actual fact, there is precious little said on the matter among God's utterances. Why is this? So long as people's outcomes are yet to be revealed, God does not wish to tell anyone what is going to happen in the end, nor does He want to inform anyone of their destination ahead of time—because doing so would not be of any benefit to humanity. Here and now, I only want to tell you about the manner in which God determines people's outcomes, about the principles He employs in His work to determine and to manifest these outcomes, and about the standard He uses to determine whether or not someone can survive. Are these not the questions over which you are most concerned? So then, how do people believe God determines people's outcomes? You mentioned part of it just now: Some of you said it has to do with doing one's duties faithfully and expending for God; some said it is about submitting to God and satisfying Him; some said a factor is being at God's mercy; and some said the key is to keep a low profile…. When you put these truths into practice, and when you practice in accordance with the principles you believe to be right, do you know what God thinks? Have you ever considered whether or not going on like this is satisfying His will? Does it meet His standard? Does it cater to His demands? I believe that most people do not really give these questions much thought. They just

mechanically apply a portion of God's word, or a portion of the sermons, or the standards of certain spiritual figures whom they idolize, forcing themselves to do this and that. They believe that this is the correct way, so they keep adhering to it and doing it, no matter what happens in the end. Some people think, "I've had faith for so many years; I've always practiced this way. I feel like I have really satisfied God, and I also feel like I've gotten a lot out of it. This is because I have come to understand many truths during this time, as well as many things I did not understand before. Specifically, many of my ideas and views have changed, my life values have changed enormously, and I now have a pretty good understanding of this world." Such people believe that this is a harvest, and that it is the final result of God's work for humanity. In your opinion, with these standards and all of your practices taken together, are you satisfying God's will? Some of you will say with all certainty, "Of course! We are practicing according to God's word; we are practicing according to what the Above preached and communicated. We are always doing our duties and constantly following God, and we have never left Him. We therefore can say with complete confidence that we are satisfying God. No matter how much we understand of His intentions, and no matter how much we comprehend of His word, we have always been on the path of seeking to be compatible with God. As long as we act correctly, and practice correctly, then we are bound to achieve the right result." What do you think about this perspective? Is it right? There might also be some who say, "I've never thought about these things before. I just think that as long as I keep fulfilling my duty and acting in line with the requirements of God's utterances, then I can survive. I have never considered the question of whether I can satisfy God's heart, nor have I ever considered whether I am meeting the standard He has set forth. Since God has never told me or

provided me with any clear instructions, I believe that as long as I keep working and do not stop, then God will be satisfied and shouldn't make any additional demands of me." Are these beliefs correct? As far as I am concerned, this way of practicing, this way of thinking, and these viewpoints all entail fantasies, as well as a bit of blindness. Perhaps My saying this causes some of you to feel a little disheartened, thinking, "Blindness? If this is blindness, then our hope for salvation and survival is very small and uncertain, isn't it? By putting it that way, aren't You pouring cold water on us?" No matter what you believe, the things I say and do are not meant to make you feel as if cold water were being poured on you. Rather, they are meant to improve your understanding of God's intentions and increase your grasp on what He is thinking, what He wants to accomplish, what kinds of people He likes, what He loathes, what He despises, what type of person He wishes to gain, and what type of person He spurns. They are meant to give your minds clarity and to give you a clear understanding of just how far the actions and thoughts of each and every one of you have strayed from the standard required by God. Is it very necessary to discuss these topics? Because I know you have had faith for so long, and have listened to so much preaching, but these are precisely the things that you lack the most. Although you have recorded every truth in your notebooks, and have memorized and engraved in your hearts some of the things which you personally believe to be important, and though you plan to use these things to satisfy God during your practice, to use them when you find yourselves in need, to use them to get through the difficult times that lie ahead, or simply to let these things accompany you while you live your lives, as far as I am concerned, regardless of how you do it, if you are just doing it, this is not so important. What, then, is very important? It is that while you are practicing, you must know deep down, with absolute

certainty, whether or not everything you are doing—every single deed—is in keeping with what God wants, and whether or not all your actions, all your thoughts, and the results and goal you wish to achieve actually satisfy God's will and cater to His demands, as well as whether or not He approves of them. These are what are very important.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 8

Walk in the Way of God: Fear God and Shun Evil

There is a saying you should take note of. I believe this saying is very important, because for Me, it comes to mind countless times every single day. Why is that? It is because every time I am faced with someone, every time I hear someone's story, and every time I hear of a person's experience or testimony of believing in God, I always use this saying to determine in My heart whether or not this individual is the type of person God wants and the type of person God likes. So, then: what is this saying? I now have you all on the edges of your seats. When I reveal the saying, perhaps you will feel disappointed, because there are some who have been paying it lip service for many years. I, however, have never once paid it any lip service at all. This saying resides in My heart. So, what is this saying? It is this: "Walk in the way of God: Fear God and shun evil." Is this not an exceedingly simple phrase? Nevertheless, despite its simplicity, people who genuinely have a deep understanding of these words will feel that they carry great weight, that this saying is very valuable for one's practice, that it is a line from the language of life containing the reality of the truth, that it represents a lifelong objective for those seeking to satisfy God, and that it is a lifelong way which anyone considerate of God's intentions should follow. So, what do you think: Is this saying not the truth? Does it or does it not

have such significance? Also, perhaps some of you are thinking about this saying, and trying to figure it out, and perhaps there are some of you who even feel doubtful about it: Is this saying very important? Is it very important? Is it necessary to emphasize it so much? There may also be some of you who do not much like this saying, because you think that taking God's way and distilling it into this one saying is too much of an oversimplification. To take all that God said and boil it down to one saying —would that not be making God out to be a bit too insignificant? Is that how it is? It could be that most of you do not fully understand the profound significance of these words. Though you have all made a note of it, you have no intention of storing this saying in your hearts; you have simply written it down in your notebooks to revisit and ponder in your spare time. Some of you will not even bother to memorize this saying, let alone attempt to put it to good use. Why, though, do I wish to mention this saying? Regardless of your perspective and no matter what you think, I had to mention this saying, for it is extremely relevant to how God determines people's outcomes. No matter what your current understanding of this saying is or how you treat it, I will still tell you this: If people can put the words of this saying into practice and experience them, and achieve the standard of fearing God and shunning evil, then they are assured to be survivors and are certain to have good outcomes. If, however, you cannot meet the standard laid out by this saying, then it can be said that your outcome is an unknown. Thus, I speak to you about this saying for your own mental preparation, and so that you will know what kind of standard God uses to measure you.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 9

God Makes Use of Various Trials to Test Whether People Fear God and Shun Evil

In every age of God's work, He bestows some words upon people and tells them of some truths. These truths serve as the way people should adhere to, the way they should walk in, the way that enables them to fear God and shun evil, and the way that people should put into practice and adhere to in their lives and over the course of their life journeys. It is for these reasons that God expresses these utterances to humanity. These words that come from God should be adhered to by people, and to adhere to them is to receive life. If a person does not adhere to them, does not put them into practice, and does not live out God's words in their life, then this person is not putting the truth into practice. Furthermore, if people are not putting the truth into practice, then they are not fearing God and shunning evil, nor can they satisfy God. People who are incapable of satisfying God cannot receive His praise, and such people have no outcome. So, how, then, in the course of His work, does God determine a person's outcome? What methods does God use to determine a person's outcome? Perhaps you are still a bit fuzzy on this at the moment, but when I tell you of the process, it will become quite clear, because a lot of you have already experienced it yourselves.

Over the course of His work, ever since the beginning, God has set out trials for every person—or you could say, every person who follows Him—and these trials come in various sizes. There are those who have experienced the trial of being rejected by their families, those who have experienced the trial of adverse environments, those who have experienced the trial of being arrested and tortured, those who have experienced the trial of being faced with choices, and those who have faced the trials of money and status. Generally speaking, each of you has faced all manner of trials.

Why does God work like this? Why does He treat everyone this way? What sort of result does He seek? Here is the point I wish to communicate to you: God wants to see whether or not this person is the type who fears Him and shuns evil. What this means is that when God is giving you a trial, and facing you with some circumstance or other, His intention is to test whether or not you are a person who fears Him and shuns evil. If someone is faced with the duty of safekeeping an offering, and this duty leads to coming into contact with God's offering, would you say that this is something that God has arranged? It undoubtedly is! Everything you encounter is something that God has arranged. When you are faced with this matter, God will observe you in secret, watching what choices you make, how you practice, and what thoughts you have. What God cares about the most is the end result, since it is this result that will help Him to measure whether or not you have lived up to His standard in this particular trial. However, whenever people encounter a problem, they often do not think about why they are being faced with it, what standard God expects them to meet, what He wants to see in them or what He wishes to obtain from them. When faced with this problem, such people merely think, "This is something I'm faced with; I have to be careful, not careless! No matter what, this is God's offering, and I can't touch it." Equipped with such simplistic thoughts, people believe that they have fulfilled their responsibilities. Would the result of this trial bring satisfaction to God or not? Go ahead and talk about it. (If people fear God in their hearts, then when faced with a duty that allows them to come in contact with God's offering, they will consider just how easy it would be to offend God's disposition, and that will make them be sure to proceed with caution.) Your response is on the right track, but it is not quite there yet. Walking in God's way is not about observing superficial rules; rather, it means that when you are faced with a problem,

you view it first and foremost as a situation that has been arranged by God, a responsibility He has bestowed upon you, or a task that He has entrusted to you. When facing this problem, you should even see it as a trial God has put to you. When you encounter this problem, you must have a standard in your heart, and you must think that this matter has come from God. You must think about how to deal with it in such a way that you can fulfill your responsibility while remaining loyal to God, as well as how to do it without infuriating Him or offending His disposition. A moment ago we spoke about the safekeeping of offerings. This matter involves offerings, and it also touches upon your duty and your responsibility. You are duty-bound to this responsibility. However, when faced with this problem, is there any temptation? There is. Where does this temptation come from? This temptation comes from Satan, and it also comes from humans' evil, corrupt dispositions. Given that there is temptation, this issue involves standing the testimony that people ought to stand, which is also your responsibility and duty. Some people say, "This is such a minor matter; is it really necessary to make such a big deal out of it?" It could not be more necessary! This is because in order to keep to God's way, we cannot let go of anything that happens either to us or around us, even the little things; whether we think we should pay attention to it or not, as long as any matter is facing us, we must not let it go. All things that happen should be viewed as tests God has given us. What do you think about this way of looking at things? If you have this kind of attitude, then it confirms one fact: Deep down, you fear God and are willing to shun evil. If you have this desire to satisfy God, then what you put into practice will not be far off meeting the standard of fearing God and shunning evil.

There are often those who believe that matters people do not pay much attention to and do not usually mention are but minor trifles that have

nothing to do with putting the truth into practice. When faced with just such an issue, these people do not give it much thought, and then they let it slide. In actual fact, however, this matter was a lesson you should study—a lesson on how to fear God and how to shun evil. Moreover, what you should be even more concerned with is knowing what God is doing when this matter arises to face you. God is right by your side, observing your every word and action, and watching everything you do and what changes take place in your thoughts—this is God's work. Some people ask, "If that's true, then why haven't I felt it?" You have not felt it because you have not adhered to the way of fearing God and shunning evil as your primary way; you therefore cannot sense the subtle work God does in people, which manifests itself according to people's various thoughts and actions. You are a scatterbrain! What is a major matter? What is a minor matter? The matters that involve walking in God's way are not divided between major or minor ones, they are all a big deal—can you accept that? (We can accept it.) In terms of everyday matters, there are some which people view as very major and significant, and others that are viewed as minor trifles. People often see these major matters as being very important, and they consider them to have been sent by God. However, as these major matters play out, due to people's immature stature and because of their poor caliber, people are often not up to fulfilling God's will, cannot obtain any revelations, and cannot acquire any actual knowledge that is of value. As far as minor matters are concerned, these are simply overlooked by people and left to slip away one bit at a time. As such, people have lost many opportunities to be examined before God and to be tested by Him. What does it mean if you always overlook the people, events, and objects, and situations that God has arranged for you? It means that every day, and even at every moment, you are constantly renouncing God's perfection of you, as well as His

leadership. Whenever God arranges a situation for you, He is watching in secret, looking upon your heart, observing your thoughts and deliberations, watching how you think, and waiting to see how you will act. If you are a careless person—one who has never been serious about God's way, His words, or the truth—then you will not be mindful of or pay attention to what God wishes to complete or the requirements He expected you to meet when He arranged a certain environment for you. Neither will you know how the people, events, and objects that you encounter relate to the truth or God's will. After you face repeated circumstances and repeated trials like this, with God not seeing any results in you, how will He proceed? After having repeatedly faced trials, you have not magnified God in your heart, nor have you seen the circumstances God arranged for you for what they are: trials and tests from God. Instead, one after the other, you have rejected the opportunities that God bestowed upon you, letting them slip away time and time again. Is this not extreme disobedience that people exhibit? (It is.) Will God feel hurt because of this? (He will.) Wrong, God will not feel hurt! Hearing Me say such a thing has shocked you once more. You may be thinking: "Was it not said earlier that God always feels hurt? Will God not therefore feel hurt? When, then, does He feel hurt?" In short, God will not feel hurt in this situation. So, then, what is God's attitude toward the type of behavior outlined above? When people reject the trials and tests that God sends them, and when they shirk from them, there is only one attitude that God has toward such people. What attitude is this? God spurns this kind of person, from the bottom of His heart. There are two layers of meaning for the word "spurn." How should I explain it from My point of view? Deep down, the word "spurn" carries connotations of loathing and hate. What about the other layer of its meaning? That is the part that implies giving up on something. You all know what "give up" means, right? In a nutshell,

“spurn” is a word that represents God’s ultimate reaction and attitude toward those people who are behaving in such a way; it is extreme hatred toward them, and disgust, and, thus, it results in the decision to abandon them. This is God’s final decision toward a person who has never walked in God’s way and who has never feared God and shunned evil. Can all of you now see the importance of that saying I mentioned earlier?

Now do you understand the method God uses to determine people’s outcomes? (He arranges different circumstances every day.) He arranges different circumstances—this is something that people can feel and touch. So, what is God’s motive for doing this? His intention is to give each and every person various sorts of trials at different times and in different places. What aspects of a person are put to the test during a trial? A trial determines whether or not you are the type of person who fears God and shuns evil in every issue you face, hear about, see, and experience personally. Everyone will face this kind of trial, because God is fair toward all people. Some of you say, “I’ve believed in God for many years, so how come I haven’t faced any trials?” You feel that you have not yet faced any because whenever God has arranged circumstances for you, you have not taken them seriously and have not wanted to walk in God’s way. Thus, you simply do not sense God’s trials at all. Some people say, “I’ve faced a few trials, but I don’t know how to practice properly. Even when I have practiced, I still don’t know whether I have stood firm during God’s trials.” People in this type of state are definitely not in the minority. What, then, is the standard by which God measures people? It is just as I said moments ago: It is whether or not you fear God and shun evil in everything you do, think, and express. This is how to determine whether or not you are a person who fears God and shuns evil. Is this concept simple, or not? It is simple enough to say, but is it easy to put into practice? (It’s not so easy.) Why is it not so easy? (Because

people don’t know God, and they don’t know how God perfects people, so when they’re faced with matters, they don’t know how to seek out the truth to solve their problems. They have to go through various trials, refinements, chastisements, and judgments before they can possess the reality of fearing God.) You might put it that way, but as far as you are concerned, fearing God and shunning evil seems very easily doable right now. Why do I say this? It is because you have listened to a lot of sermons and received no small amount of watering from the reality of the truth; this has allowed you to theoretically and intellectually understand how to fear God and shun evil. As for how to actually put that fear for God and shunning of evil into practice, this knowledge has all been very helpful and made you feel as though such a thing is easily achievable. Why, then, can people never actually achieve it? This is because humans’ nature and essence does not fear God, and it likes evil. This is the real reason.

—The Word, Vol. 2. On Knowing God. How to Know God’s Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 10

Not to Fear God and Shun Evil Is to Oppose God

Let Me begin by asking you where this saying, “fear God and shun evil,” came from. (The Book of Job.) Since we have mentioned Job, let us discuss him. In Job’s time, was God working for the salvation and conquest of humanity? No. Is that not so? Also, as far as Job was concerned, how much knowledge did he have of God back then? (Not much.) Did Job have more or less knowledge of God than you have right now? Why is it that you do not dare to answer? This is a very easy question to answer. Less! That is for sure! These days you are face-to-face with God, and face-to-face with God’s words; you have much more knowledge of God than Job did. Why do I bring this up? What is My purpose in saying these things? I would like

to explain a fact to you, but before I do, I want to ask you a question: Job knew very little of God, yet was still able to fear Him and shun evil; why is it that people these days fail to do so? (They are profoundly corrupt.) That they are profoundly corrupt is the superficial phenomenon causing the problem, but I would never view it in such a way. You often take frequently used doctrines and terms, such as “profound corruption,” “rebelling against God,” “disloyalty toward God,” “disobedience,” “not liking the truth,” and so on, and use these catch-phrases to explain the essence of every single issue. This is a flawed way of practicing. Using the same answer to explain matters of different natures inevitably raises blasphemous suspicions about the truth and God; I do not like hearing this kind of answer. Think about it long and hard! None of you has given this matter any thought, but I can see it every single day, and every single day I can feel it. Thus, while you are acting, I am watching. When you are doing something, you cannot feel its essence, but when I watch, I can see its essence, and I can feel its essence, too. So, what is this essence then? Why are people these days incapable of fearing God and shunning evil? Your answers are far from being able to explain the essence of this problem, nor can they resolve it. That is because it has a source of which you are not aware. What is this source? I know you want to hear about it, so I will tell you of the source of this problem.

Since God began to do work, how has He regarded human beings? God rescued them; He has seen humans as members of His family, as the objects of His work, as the ones He wanted to conquer and save, and as those whom He wished to perfect. This was God’s attitude toward humanity at the outset of His work. What, though, was humanity’s attitude toward God at that time? God was unfamiliar to humans, and they regarded God as a stranger. It could be said that their attitude toward God did not reap the right results, and that they did not have a clear understanding of how they

should treat God. As such, they treated Him however they liked, and did whatever they liked. Did they have any opinions about God? At first, they did not; their so-called opinions merely comprised certain notions and presumptions about Him. They accepted what conformed to their notions, and when something did not conform to their notions, they obeyed it on the surface, but deep down they felt strongly conflicted and they opposed it. This was the relationship between God and humans in the beginning: God viewed them as family members, yet they treated Him as a stranger. However, after a period of God's work, humans came to understand what He was trying to achieve, and they knew that He was the true God; they also came to know what they could obtain from God. How did people regard God at this time? They saw Him as a lifeline, and hoped to be granted His grace, blessings, and promises. At this time, how did God regard humans? He saw them as targets for His conquest. God wanted to use words to judge them, to test them, and to put them through trials. However, as far as people were concerned back then, God was just an object they could use to achieve their own goals. People saw that the truth issued by God could conquer and save them, that they had an opportunity to obtain the things they wanted from Him, as well as attain the destinations that they wanted. Because of this, a tiny bit of sincerity formed in their hearts, and they became willing to follow this God. Time passed, and due to their having gained some superficial and doctrinal knowledge of God, it could even be said that humans were beginning to grow "familiar" with God and the words He said, His preaching, the truths He issued forth, and His work. They were therefore under the misapprehension that God was no longer unfamiliar, and that they had already set foot upon the path of becoming compatible with God. By now, people have listened to a lot of sermons on the truth and have experienced a great deal of God's work.

Nevertheless, because of the interference and obstruction caused by many different factors and circumstances, most people cannot succeed in putting the truth into practice, nor are they able to satisfy God. People have grown increasingly slack and are increasingly lacking in confidence. They have a growing sense that their own outcomes are unknown. They do not dare to come up with any extravagant ideas, and they do not seek to make progress; they just reluctantly follow along, going forward, step by step. With regard to the present state of humans, what is God's attitude toward them? He wishes only to bestow these truths upon them and instill them with His way, and then arrange various circumstances in order to try them in different ways. His goal is to take these words, these truths, and His work, and bring about an outcome whereby humans are capable of fearing Him and shunning evil. Most people I have seen merely take God's words and regard them as doctrines, mere letters on paper, regulations to be observed. In their actions and speech, or while facing trials, they do not regard God's way as the one that they should abide by. This is especially true when people are faced with major trials; I have not seen any such person practicing in the direction of fearing God and shunning evil. Therefore, God's attitude toward humans is full of extreme loathing and aversion! Despite His having repeatedly given them trials, even hundreds of times, they still do not have any clear attitude with which to demonstrate their determination: "I want to fear God and shun evil!" Since people do not possess this resolve and do not make this kind of display, God's present attitude toward them is not the same as it was in the past, when He extended them mercy, tolerance, forbearance, and patience. Instead, He is extremely disappointed in humanity. Who caused this disappointment? On whom does God's attitude toward humans depend? It depends on each and every person who follows Him. Over the course of His many years of work, God has made many

demands of people and arranged many circumstances for them. Regardless of how they have performed, though, and no matter what their attitude toward God is, people have failed to practice in clear accordance with the goal of fearing God and shunning evil. Thus, I will offer a phrase of summary, and use this phrase to explain everything we just said about why people cannot walk in God's way of fearing God and shunning evil. What is this phrase? It is this: God regards humans as the objects of His salvation and the objects of His work; humans regard God as their enemy and their antithesis. Do you now have a clear understanding of this matter? It is very clear what humanity's attitude is, what God's attitude is, and what the relationship between humans and God is. No matter how much preaching you have listened to, those things about which you have drawn your own conclusions, such as being faithful to God, submitting to God, seeking the way of becoming compatible with God, wanting to expend a lifetime for God, and wanting to live for God—to Me, those things are not examples of consciously walking in God's way, which is to fear God and shun evil, but instead, they are simply channels through which you can attain certain goals. To attain them, you reluctantly observe some regulations, and it is precisely these regulations that take people even further from the way of fearing God and shunning evil, and that place God in opposition to humankind once more.

Today's topic is a little heavy, but no matter what, I still hope that when you go through the experiences to come, and the times to come, you will be able to do what I have just told you. Do not regard God as just a bunch of empty air—as though He exists when He is of use to you, but does not exist when you have no use for Him. Once you have such a thought in your subconscious, you have already infuriated God. Perhaps there are people who say, "I don't regard God as mere empty air. I always pray to

Him and I always try to satisfy Him, and everything I do falls within the scope, standard, and principles that God requires. I'm definitely not practicing according to my own ideas." Yes, this manner in which you are practicing is correct. Nevertheless, what do you think when you come face to face with a problem? How do you practice when you are faced with an issue? Some people feel that God exists when they pray to Him and supplicate to Him, but then whenever they encounter a problem, they come up with their own ideas and want to abide by them. This means they regard God as just a bunch of empty air, and such a situation renders God non-existent in their minds. People believe that God should exist when they need Him, but not when they do not need Him. People think that practicing based on their own ideas is sufficient. They believe they can do whatever they please; they simply do not believe they need to seek out God's way. As for people who are currently in this sort of situation and stuck in this kind of state, are they not courting danger? Some people say, "Whether I am courting danger or not, I have had faith for so many years, and I believe that God will not abandon me, because He could not bear to." Others say, "I have believed in the Lord from the time I was in my mother's womb. It has been forty or fifty years, so in terms of time, I'm most qualified to be saved by God and I am most qualified to survive. Over these four or five decades, I have abandoned my family and my job and I have given up all that I had —things like money, status, enjoyment, and time with my family. I have not eaten many delicious foods, I have not enjoyed a lot of amusements, I have not visited many interesting places, and I have even experienced suffering that ordinary people could not endure. If God cannot save me on account of all of this, then I am being treated unjustly, and I cannot believe in this type of God." Are there many people with this sort of view? (There are.) Well, then, today I am going to help you to understand a fact: People with such a

view are all shooting themselves in the foot. This is because they are covering their eyes with their own imaginations. It is precisely these imaginings, as well as their own conclusions, that take the place of the standard God requires humans to meet and hold them back from accepting God's actual intentions. It makes them unable to sense His true existence, and it also causes them to lose the opportunity to be perfected by God, forsaking any part of or share in God's promise.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 11

How God Determines People's Outcomes and the Standards by Which He Does So

Before you settle on any views or conclusions, you should first understand what God's attitude toward you is, and what He is thinking, and then you can decide whether or not your own thinking is correct. God has never used time as a unit of measurement to determine a person's outcome, nor has He ever based such determination on how much a person has suffered. What, then, does God use as a standard to determine a person's outcome? Determining it based on time would be what most conforms to people's notions. Moreover, there are those people you often see who at one point devoted a great deal, expended a lot, paid a huge price, and suffered greatly. These are the ones who, the way you see it, can be saved by God. All that these people demonstrate and live out is precisely in line with people's notions of God's set standards for determining a person's outcome. Whatever you believe, I will not list these examples one by one. To put it briefly, anything that is not a standard within God's own thinking comes instead from the human imagination, and all such things are human notions. If you blindly insist on your own notions and fancies, what will be the

result? It is quite obvious that the consequence of this can only be God spurning you. This is because you always flaunt your qualifications before God, compete with Him, and argue with Him, and you do not try truly to comprehend His thinking, nor do you try to comprehend His will or His attitude toward humankind. Proceeding in this manner honors yourself above all; it does not magnify God. You believe in yourself; you do not believe in God. God does not want such people, nor will He bring them salvation. If you can let go of this sort of viewpoint and, furthermore, rectify those incorrect viewpoints you had in the past, if you can proceed according to God's demands, if you can practice the way of fearing God and shunning evil from this point on, if you can manage to honor God as One who is great in all things and refrain from using your own personal fancies, viewpoints, or beliefs to define yourself and God, and if you can instead seek out God's intentions in all respects, come to a realization and understanding of His attitude toward humanity, and satisfy Him by meeting His standards, that will be wonderful! It will signify that you are about to embark on the way of fearing God and shunning evil.

If God does not use people's various thoughts, ideas, and viewpoints as standards by which to determine their outcomes, what sort of standard does He use to determine people's outcomes? He uses trials to determine their outcomes. There are two standards to God's use of trials to determine people's outcomes: The first is the number of trials that people undergo, and the second is the results these trials have on people. It is these two indicators that establish a person's outcome. Now, let's elaborate on these two standards.

To begin, when a person is faced with a trial from God (this trial might be a minor one to you, not worth mentioning), He will make you distinctly aware that this is His hand upon you, and that it is He who arranged this

circumstance for you. While you are still immature of stature, God will arrange trials in order to test you, and these trials will correspond to your stature, what you are able to comprehend, and what you can withstand. What part of you will be tested? Your attitude toward God. Is this attitude very important? Of course it is important! It is of special importance! This attitude in humans is the result God desires, so, as far as He is concerned, it is the most important thing of all. Otherwise, God would not spend His efforts on people by engaging in such work. By way of these trials, God wants to see your attitude toward Him; He wants to see whether or not you are on the right path. He also wants to see whether or not you fear God and shun evil. Therefore, whether you understand much or little of the truth at any particular time, you will still be faced with God's trials, and following any increase in the amount of truth you understand, He will continue to arrange relevant trials for you. When you are once again faced with a trial, God will want to see whether your viewpoint, your ideas, and your attitude toward Him have experienced any growth in the intervening period of time. Some people wonder, "Why does God always want to see people's attitudes? Hasn't He already seen how they put the truth into practice? Why would He still want to see their attitudes?" This is mindless drivel! Given that God works in this manner, His will must lie therein. God constantly observes people from the side, watching their every word and action, their every deed and movement; He even observes their every thought and idea. God makes a note of everything that happens to people—their good deeds, their faults, their transgressions, even their rebellions and betrayals—as evidence with which to determine their outcomes. Step by step, as God's work is elevated, you will hear more truths and come to accept more positive things and information, and you will gain more of the reality of the truth. Throughout this process, God's requirements of you will also

increase, and as they do, He will arrange more serious trials for you. His goal is to examine whether your attitude toward Him has progressed in the meantime. Of course, when this happens, the viewpoint God demands of you will conform to your understanding of the reality of the truth.

As your stature gradually builds up, so will the standard that God demands of you. While you are still immature, He will set a very low standard for you to meet; when your stature is a little greater, He will raise your standard a bit higher. But what will God do after you have gained an understanding of all of the truth? He will have you face even bigger trials. Amid these trials, what God wishes to obtain from you, what He wants to see from you, is a more profound knowledge of Him, an actual reverence of Him. At this time, His requirements of you will be higher and "harsher" than they were when your stature was more immature (people might view them as harsh, but God actually views them as reasonable). When God is trying people, what kind of reality does He wish to create? He is constantly asking that people give Him their hearts. Some people will say, "How can I give that? I have fulfilled my duty; I abandoned my home and livelihood, and I have expended myself. Are these not all instances of my giving my heart over to God? How else could I give my heart to God? Could it be that these weren't actually ways of giving my heart to Him? What is God's specific requirement?" The requirement is very simple. In fact, there are some people who have already given their hearts to God to varying degrees during various stages of their trials, but the vast majority of people never give their hearts over to God. When God tries you, He sees if your heart is with Him, with the flesh, or with Satan. When God tries you, He sees whether you are standing in opposition to Him or are in a position that is compatible with Him, and He also sees whether your heart is on His side. When you are immature and facing trials, you have little confidence, and

you cannot know exactly what it is you need to do to fulfill God's intentions, for your understanding of the truth is limited. However, if you can still pray to God genuinely and sincerely, and if you can be willing to give your heart over to Him, make Him your sovereign, and be willing to offer unto Him all those things that you believe to be most precious, then you will have already given God your heart. As you listen to more sermons and understand more of the truth, your stature will also gradually grow. At this time, the standard of God's demands will not be the same as it was when you were immature; He will demand a higher standard of you. As people gradually give their hearts over to God, their hearts grow slowly nearer to Him; as people can genuinely grow nearer to God, then their hearts will revere Him ever more. What God wants is just such a heart.

When God wants to obtain someone's heart, He will put that person through numerous trials. During these trials, if God does not obtain that person's heart or see that this person has any attitude—that is to say, if God does not see this person practicing or behaving in a way that shows reverence to Him, and if He also does not see in this person an attitude and resolution that shuns evil—then, after numerous trials, God's patience with them will be withdrawn, and He will no longer tolerate them. He will no longer try this person, and He will no longer work on them. So, what does this signify for this person's outcome? It means they have no outcome. Perhaps this person has done no evil; perhaps they have done nothing disruptive and caused no disturbance. Perhaps they have not openly resisted God. However, this person's heart remains hidden from God; they have never had a clear attitude and viewpoint toward God, and God cannot clearly see that their heart has been given to Him or that they are seeking to fear Him and shun evil. God loses patience with such people, and will no longer pay any price for them, extend any mercy to them, or work on them.

Such a person's life of faith in God has already ended. This is because, in all of the many trials that God has given them, God has not obtained the result He wants. Thus, there are a number of people in whom I have never seen the enlightenment and illumination of the Holy Spirit. How can this be seen? These people may have believed in God for many years, and on the surface, they have behaved with vigor; they have read many books, handled many affairs, filled a dozen or so notebooks, and mastered a great many words and doctrines. However, there is never any visible growth in them, their views on God remain invisible, and their attitudes are still unclear. In other words, their hearts cannot be seen; they are always wrapped up and sealed—they are sealed off from God. As a result, He has not seen their true hearts, He has not seen in these people any true reverence for Him, and, what is more, He has not seen how these people walk in His way. If God still has not gained such people by now, can He gain them in the future? He cannot! Will He keep pushing for things that cannot be obtained? He will not! What, then, is God's current attitude toward such people? (He spurns them and ignores them.) He ignores them! God does not heed such people; He spurns them. You have memorized these words very quickly, and very accurately. It appears as though you have understood what you have heard!

There are some people who, when they begin to follow God, are immature and ignorant; they do not understand His will, nor do they know what it is to believe in Him. They adopt a human-conceived and mistaken way of believing in and following God. When such people are faced with trials, they are not aware of it; they remain numb to God's guidance and enlightenment. They do not know what it means to give their hearts over to God or what it means to stand firm during a trial. God will give such people a limited amount of time, and during this time, He will let them understand the nature of His trials and what His intentions are. Afterward, these people

must demonstrate their points of view. For those at this stage, God is still waiting. As for those who have some views yet still waver, who want to give their hearts over to God but are not reconciled to doing so, and who, despite having put some basic truths into practice, try to hide and give up when faced with major trials—what is God's attitude toward them? He still expects a little from them, and the result depends on their attitude and performance. If people are not active in progressing, what does God do? He gives up on them. This is because, before God gives up on you, you have already given up on yourself. Thus, you cannot blame God for doing so. It is wrong of you to hold a grievance against God.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 12

When following God, people seldom pay attention to His will, and they rarely take heed of His thoughts and His attitude toward humans. People do not understand God's thoughts, so, when asked questions about His intentions and disposition, you get confused; you fall into deep uncertainty, and then you either guess or gamble. What sort of mindset is this? It proves a fact: that most people who believe in God regard Him as a bunch of empty air and as something which seems to exist one minute and not the next. Why do I put it like that? Because whenever you encounter a problem, you do not know God's will. Why do you not know His will? Not just now, but from start to finish, you do not know God's attitude toward this problem. You cannot fathom it and do not know what God's attitude is, but have you given it much thought? Have you sought to know it? Have you fellowshiped about it? No! This confirms a fact: The God of your belief has no connection to the God of reality. In your belief in God, you ponder only your own intentions and those of your leaders; you merely give

thought to the superficial and doctrinal meaning of God's words, without truly trying to know or seek God's will at all. Is this not the case? The essence of this matter is quite terrible! After so many years, I have seen many people who believe in God. What has their belief transformed God into in their minds? Some people believe in God as if He were just a bunch of empty air. These people have no answer to questions of God's existence, because they can neither feel nor sense either His presence or His absence, let alone see it clearly or understand it. Subconsciously, these people think that God does not exist. Others believe in God as if He were a man. These people think that He is unable to do all of the things that they, too, are unable to do, and that He should think however they think. Their definition of God is "an invisible and untouchable person." There is also a group of people who believe in God as if He were a puppet; these people believe that God has no emotions. They think God is a clay statue, and that when faced with an issue, God has no attitude, viewpoint, or ideas; they believe He is at humankind's mercy. People simply believe however they want to believe. If they make Him great, then He is great; if they make Him small, then He is small. When people sin and need God's mercy, tolerance, and love, they assume God should extend His mercy. These people invent a "God" in their own minds, and then make this "God" fulfill their demands and satisfy all of their desires. No matter when or where, and no matter what such people do, they will adopt this fancy in their treatment of God and in their faith. There are even those who, having aggravated God's disposition, still believe He can save them, because they assume that God's love is boundless and His disposition is righteous, and that no matter how much a person offends God, He will not remember any of it. They think that since human faults, human trespasses, and human disobedience are momentary expressions of a person's disposition, God will give people chances, and be

tolerant and patient with them; they believe that God will still love them as before. Thus, they maintain high hopes for attaining salvation. In fact, no matter how people believe in God, as long as they are not pursuing the truth, He will hold a negative attitude toward them. This is because over the course of your faith in God, though you have taken the book of God's words and seen it as a treasure, and study and read it every day, you set the real God aside. You regard Him as mere empty air, or as just a person—and some of you regard Him as no more than a puppet. Why do I put it this way? I do so because the way I see it, whether you are faced with a problem or encounter some circumstance, those things that exist in your subconscious, those things that you give rise to internally, have never had any connection with God's words or with pursuing the truth. You only know what you yourself are thinking, what your own viewpoint is, and then you force your own ideas and opinions onto God. In your mind they become God's viewpoints, and you make of these viewpoints standards that you unwaveringly uphold. Over time, proceeding like this takes you farther and farther away from God.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 13

Understand God's Attitude and Set Aside All Misconceptions of God

Just what sort of God is this God you currently believe in? Have you ever thought about it? When He sees an evil person committing evil acts, does He despise it? (Yes, He does.) What is His attitude when He sees ignorant people making mistakes? (Sorrow.) When He sees people stealing His offerings, what is His attitude? (He despises them.) This is all very clear. When God sees someone confused in their belief in Him, who is in no

way pursuing the truth, what is God's attitude? You are not quite sure, are you? "Confusion," as an attitude, is not a sin, nor does it offend God, and people feel that it is not a sort of major mistake. So, tell Me—what is God's attitude in this case? (He is unwilling to acknowledge them.) "Unwillingness to acknowledge"—what sort of attitude is this? It means God looks down on these people and scorns them! The way He deals with such people is to give them the cold shoulder. God's approach is to set them aside, not engaging in any work on them, and this includes the work of enlightenment, illumination, chastening, and discipline. Such people are simply not counted in God's work. What is God's attitude toward those who aggravate His disposition and violate His administrative decrees? Extreme loathing! God is tremendously enraged by people who are unrepentant about aggravating His disposition! "Enraged" is no more than a feeling, a mood; it does not correspond to a clear attitude. However, this feeling—this mood—will bring about an outcome for such people: It will fill God with extreme loathing! What is the consequence of this extreme loathing? It is that God will set these people aside and not respond to them for the time being. He will then wait to sort them out "after autumn." What does this imply? Will these people still have outcomes? God never intended to grant such people any outcome! Therefore, is it not perfectly normal that God does not now respond to such people? (Yes, it is normal.) What should such people be preparing to do? They should prepare to bear the negative consequences of their behavior and of the evil actions they have committed. This is God's response to such a person. So, now I say clearly to such people: Do not hold on to your delusions any longer, and do not engage in any more wishful thinking. God will not be tolerant of people indefinitely; He will not endure their trespasses or disobedience forever. Some people will say, "I've seen a few such people, too, and when they pray, they feel

especially touched by God, and then they weep bitterly. Usually they're also very happy; they seem to have God's presence and God's guidance with them." Do not utter such nonsense! Bitter tears do not necessarily mean one is being touched by God or enjoys God's presence, let alone God's guidance. If people anger God, will He still guide them? In short, when God has decided to cast out and abandon someone, that person's outcome is already gone. No matter how favorable their feelings when they pray, or how much faith they have in God in their hearts, it is no longer of consequence. The important thing is that God does not need this kind of faith; He has already spurned these people. How to deal with them in the future is also unimportant. The important thing is that in the very instant that these people anger God, their outcomes are set. If God has determined not to save such people, then they will be left behind to be punished. This is God's attitude.

Though God's essence contains an element of love, and He is merciful toward each and every person, people have overlooked and forgotten the fact that His essence is one of dignity as well. That He has love does not mean that people can offend Him freely, without inciting in Him feelings or a reaction, nor does the fact that He has mercy mean that He has no principles in how He treats people. God is alive; He genuinely exists. He is neither an imagined puppet nor any other object. Given that He does exist, we should carefully listen to the voice of His heart at all times, pay close attention to His attitude, and come to understand His feelings. We should not use human imaginings to define God, nor should we impose human thoughts or wishes on Him, making God treat people in a human manner based on human imaginings. If you do this, then you are angering God, tempting His wrath, and challenging His dignity! Thus, once you have come to understand the severity of this matter, I urge each and every one of

you to be cautious and prudent in your actions. Be cautious and prudent in your speech, as well—with regard to how you treat God, the more cautious and prudent you are, the better! When you do not understand what God's attitude is, refrain from speaking carelessly, do not be careless in your actions, and do not apply labels casually. Even more importantly, do not come to any arbitrary conclusions. Instead, you should wait and seek; these actions, too, are an expression of fearing God and shunning evil. Above all else, if you can achieve this, and above all else, if you possess this attitude, then God will not blame you for your stupidity, ignorance, and lack of understanding of the reasons behind things. Rather, owing to your attitude of fear of offending God, respect for His intentions, and willingness to obey Him, God will remember you, guide and enlighten you, or tolerate your immaturity and ignorance. Conversely, should your attitude toward Him be irreverent—judging Him as you wish or arbitrarily guessing at and defining His ideas—God will condemn you, discipline you, and even punish you; or, He might offer comment on you. Perhaps this comment will involve your outcome. Therefore, I wish to emphasize once more: Each of you should be cautious and prudent about everything that comes from God. Do not speak carelessly, and do not be careless in your actions. Before you say anything, you should stop and think: Would this action of mine anger God? In doing it, am I revering God? Even in simple matters, you should try to figure these questions out, and spend more time considering them. If you can truly practice according to these principles in all aspects, in all things, at all times, and adopt such an attitude especially when you do not understand something, then God will always guide you and provide you with a path to follow. No matter what sort of show people put on, God sees them quite clearly and plainly, and He will offer an accurate and appropriate evaluation of these displays of yours. After you have undergone the final trial, God

will take all of your behavior and sum it up completely in order to determine your outcome. This result will convince every single person beyond the shadow of a doubt. What I would like to tell you here is this: Your every deed, your every action, and your every thought decide your fate.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 14

Who Determines People's Outcomes?

There is another matter of the utmost importance to discuss, and that is your attitude toward God. This attitude is extremely important! It determines whether you will ultimately walk toward destruction or into the beautiful destination that God has prepared for you. In the Age of Kingdom, God has already worked for more than twenty years, and perhaps, over the course of these two decades, deep down you have been a bit unsure of how you have performed. However, in God's heart, He has made a real and truthful record of each of you. From the time that each person started following Him and listening to His sermons, gradually understanding more and more of the truth, and until the time each person began to fulfill their duties, God has kept a record of all manner of behaviors attributable to each person. While fulfilling their duties and being faced with all manner of environments and trials, what are people's attitudes? How do they perform? How do they feel toward God in their hearts? … God has an account of all of this; He has a record of all of it. Perhaps, from your point of view, these issues are confusing. However, from where God stands, they are all clear as crystal, and there is not even the slightest hint of sloppiness. This is an issue that involves the outcome of each person, and touches upon each person's fate and future prospects as well, and more than that, this is where God

expends all of His painstaking efforts; therefore, God would never neglect it one bit, nor does He tolerate any carelessness. God is making a record of this account of humankind, making note of the entire course of humans in their following of God, from the beginning right up to the end. Your attitude toward Him during this period has determined your fate. Is this not true? Now, do you believe that God is righteous? Are His actions appropriate? Do you still have any other imaginings about God in your heads? (No.) Then would you say that people's outcomes are for God to determine, or for people to determine themselves? (They are for God to determine.) Who is it that determines them? (God.) You are not sure, are you? Brothers and sisters from Hong Kong, speak up—who determines them? (People themselves determine them.) Do people themselves determine them? Would that not then mean that people's outcomes have nothing to do with God? Brothers and sisters from South Korea, speak up. (God determines people's outcomes based on all of their actions and deeds, and in accordance with what path they are on.) This is a very objective response. There is a fact here of which I must inform you all: Over the course of God's salvation work, He has set a standard for humans. This standard is that they must listen to the word of God and walk in God's way. It is this standard that is used to weigh people's outcomes. If you practice in accordance with this standard of God, then you can obtain a good outcome; if you do not, then you cannot obtain a good outcome. Who, then, would you say determines this outcome? It is not God alone who determines it, but rather God and humans together. Is this correct? (Yes.) Why is that? It is because it is God who actively wishes to engage in the work of humankind's salvation and prepare a beautiful destination for humanity; humans are the objects of God's work, and this outcome, this destination, is what God prepares for them. If there were no objects for Him to work on, then He would not need

to do this work; if He were not doing this work, then humans would not have an opportunity to gain salvation. Humans are the ones to be saved, and although being saved is the passive part of this process, it is the attitude of the ones playing this part that determines whether or not God will be successful in His work to save humankind. If not for the guidance that God gives you, you would not know His standard, nor would you have an objective. If you have this standard, this objective, yet you still do not cooperate, put it into practice, or pay the price, then you will not obtain this outcome. For this reason, I say that one's outcome cannot be separated from God, and it also cannot be separated from the person. Now, then, you know who determines people's outcomes.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 15

People Tend to Define God Based on Experience (Selected passage)

When communicating about the topic of knowing God, have you noticed something? Have you noticed that His attitude these days has undergone a transformation? Is His attitude toward humans unchangeable? Will He always endure like this, extending all of His love and mercy to humans indefinitely? This matter also involves the essence of God. … Upon knowing that God loves humankind, they define Him as a symbol of love: They believe that no matter what people do, no matter how they behave, no matter how they treat God, and no matter how disobedient they might be, none of this really matters, for God has love, and His love is unlimited and immeasurable; God has love, so He can be tolerant of people; and God has love, so He can be merciful toward people, merciful toward their immaturity, merciful toward their ignorance, and merciful toward their

disobedience. Is this really the way it is? For some people, when they have experienced God's patience once or even a few times, they will treat these experiences as capital in their own understanding of God, believing that He will forever be patient and merciful toward them, and then, over the course of their lives, they take this patience of God and regard it as the standard by which He treats them. There are also those who, after having experienced God's tolerance once, will forever define God as tolerant—and in their minds, this tolerance is indefinite, unconditional, and even totally unprincipled. Are such beliefs correct? Every time matters of God's essence or God's disposition are discussed, you seem bewildered. Seeing you like this makes Me very anxious. You have heard a lot of truths concerning God's essence; you have also listened to a great many discussions concerning His disposition. However, in your minds, these issues and the truth of these aspects are just memories based on theory and written words; in your day-to-day lives, none of you is ever able to experience or see God's disposition for what it really is. Thus, you are all muddle-headed in your beliefs; you are all believing blindly, to the point that you have an irreverent attitude toward God and even brush Him aside. What does your having this kind of attitude toward God lead to? It leads to your always making conclusions about God. Once you have acquired a little bit of knowledge, you then feel very satisfied, as though you have obtained God in His entirety. Afterward, you conclude that this is how God is, and you do not let Him move freely. Furthermore, whenever God does something new, you simply refuse to admit that He is God. One day, when God says, "I do not love humankind anymore; I will extend no more mercy to humans; I do not have any further tolerance or patience for them; I am filled to the brim with extreme loathing and antipathy toward them," such statements will cause conflict deep in people's hearts. Some of them will even say, "You're not

my God anymore; You're no longer the God that I want to follow. If this is what You say, then You're no longer qualified to be my God, and I don't need to keep following You. If You won't give me mercy, love, and tolerance anymore, then I will stop following You. If You are tolerant of me indefinitely, always patient with me, and allow me to see that You are love, that You are patience, and that You are tolerance, only then can I follow You, and only then will I have the confidence to follow You to the end. Since I have Your patience and mercy, my disobedience and my trespasses can be forgiven and pardoned indefinitely, and I can sin anytime and anywhere, confess and be pardoned anytime and anywhere, and anger You anytime and anywhere. You shouldn't have any opinions or draw any conclusions about me." Though not a single one of you may think about this sort of issue so subjectively or consciously, whenever you consider God to be a tool to be used to forgive you of your sins or an object to be used for obtaining a beautiful destination, you have subtly placed the living God in opposition to you, as your enemy. This is what I see. You may keep on saying such things as, "I believe in God," "I pursue the truth," "I want to change my disposition," "I want to break free from the influence of darkness," "I want to satisfy God," "I want to submit to God," "I want to be faithful toward God, and do my duty well," and so forth. However, no matter how sweet-sounding your words might be, no matter how much theory you might know, and no matter how imposing or dignified that theory might be, the fact of the matter is that there are now many of you who have already learned how to use the regulations, the doctrines, the theories you have mastered to draw conclusions about God, thus naturally placing Him in opposition to yourselves. Though you may have mastered letters and doctrines, you have not genuinely entered the reality of the truth,

so it is very difficult for you to get close to God, to know Him, and to understand Him. This is so lamentable!

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 16

God's Attitude Toward Those Who Run Away During His Work

There are people like this everywhere: After they have been certain about God's way, for various reasons, they depart in silence, without a goodbye, to go off and do whatever their hearts desire. For the time being, we will not get into the reasons these people leave; we will first take a look at what God's attitude is toward this kind of person. It is very clear. From the moment these people walk away, in God's eyes, the span of their faith is over. It is not the individual person who ended it, but God. That this person left God means that they have already rejected God, that they do not want Him anymore, and that they no longer accept God's salvation. Since people like this do not want God, can He still want them? Moreover, when such people possess this sort of attitude, this view, and have grown determined to leave God, they have already aggravated God's disposition. This is despite the fact that they may not have flown into a rage and cursed God, despite the fact that they may not have engaged in any vile or excessive behavior, and despite the fact that these people are thinking, "If there comes a day when I've had my fill of fun on the outside, or when I still need God for something, I will come back. Or if God calls on me, I will come back," or they say, "When I am hurt on the outside, or when I see that the outside world is too dark and too wicked and I no longer want to go with the flow, I will come back to God." Even though these people have calculated in their minds when exactly they will come back, and even though they have tried to leave the door open for their return, they do not realize that no matter

what they believe or how they plan, this is all just wishful thinking. Their biggest mistake is being unclear about how their desire to leave makes God feel. From the very moment they decided to leave God, He completely abandons them; by then, He has already determined the outcome of such a person in His heart. What outcome is that? It is that this person will be one of the mice, and will therefore perish along with them. Thus, people often see this kind of situation: Someone abandons God, but then does not receive a punishment. God operates according to His own principles; some things can be seen, while others are only concluded in God's heart, so people cannot see the results. The part which is visible to humans is not necessarily the true side of things, but that other side—the side you do not see—does indeed contain God's true heartfelt thoughts and conclusions.

People Who Run Away During God's Work Are Those Who Abandon the True Way

Why does God give people who run away during His work such serious punishment? Why is He so angry at them? First of all, we know that God's disposition is majesty and wrath; He is not a sheep to be slaughtered by anyone, much less a puppet to be controlled by people however they want. He is also not a bunch of empty air to be bossed around. If you truly believe that God exists, then you should have a God-fearing heart, and you should know that His essence is not one to be angered. This anger may be caused by a word, or perhaps a thought, or perhaps some kind of vile behavior, or perhaps even by a form of mild behavior, or behavior that is passable in the eyes and ethics of humans; or, perhaps it is provoked by a doctrine or a theory. However, once you have angered God, your opportunity is lost, and your end days have arrived. This is a terrible thing! If you do not understand that God must not be offended, then maybe you are not afraid of Him, and perhaps you are routinely offending Him. If you

do not know how to fear God, then you are unable to fear God, and you will not know how to put yourself on the path of walking in God's way—fearing God and shunning evil. Once you become aware, and are conscious that God must not be offended, you will know what it is to fear God and shun evil.

Walking in the way of fearing God and shunning evil is not necessarily about how much truth you know, how many trials you have experienced, or how much you have been disciplined. Rather, it depends on the sort of attitude you have toward God in your heart, and what essence you express. People's essences and their subjective attitudes—these are very important, very crucial. As for those who have renounced and left God, their contemptible attitudes toward Him and their hearts that despise the truth have already aggravated His disposition, so as far as He is concerned, they will never be forgiven. They have known about God's existence, been informed of the news that He has already arrived, and even experienced God's new work. Their departure was not a case of being deluded or muddle-headed, much less were they forced to leave. Rather, they chose consciously, and with a clear mind, to leave God. Their departure was not a matter of losing their way, nor were they cast off. Therefore, in God's eyes, they are not lambs that strayed from the flock, let alone prodigal sons who lost their way. They departed with impunity—and such a condition, such a situation, aggravates God's disposition, and it is out of this aggravation that He gives them hopeless outcomes. Is this kind of outcome not frightful? Therefore, if people do not know God, they can offend Him. This is no small matter! If people do not take God's attitude seriously, and still believe that He is looking forward to their return because they are some of His lost lambs and He is still waiting for them to have a change of heart, then they are not far off from their days of punishment. God will not merely refuse to

accept them—given that this is their second time aggravating His disposition, the matter is all the more terrible! These people's irreverent attitudes have already violated God's administrative decrees. Will He still accept them? In His heart, God's principles regarding this matter are that someone has attained certainty about which is the true way, yet can still consciously and with a clear mind reject God and depart from God, then He will block off the road to such a person's salvation, and for this individual, the gate into the kingdom will henceforth be closed. When this person comes knocking once more, God will not open the door; this person will be shut out forever. Perhaps some of you have read the story of Moses in the Bible. After Moses was anointed by God, the 250 leaders expressed their disobedience to Moses because of his actions and for various other reasons. To whom did they refuse to submit? It was not Moses. They refused to submit to God's arrangements; they refused to submit to God's work on this issue. They said the following: "You take too much on you, seeing all the congregation are holy, every one of them, and Jehovah is among them." Are these words and lines very serious, from a human point of view? They are not serious. At least, the literal meaning of these words is not serious. In a legal sense, they do not break any laws, because on its very surface, this is not hostile language or vocabulary, much less does it have any blasphemous connotations. These are just common sentences, nothing more. Why is it, then, that these words can trigger such rage from God? It is because they were not spoken to people, but to God. The attitude and disposition expressed by them is precisely what aggravates God's disposition, and they offend God's disposition that must not be offended. We all know what those leaders' outcomes were in the end. Regarding people who have abandoned God, what is their viewpoint? What is their attitude? And why do their viewpoint and attitude cause God to deal with them in such a manner? The

reason is that though they clearly know He is God, they still choose to betray Him, and this is why they are totally stripped of their chances for salvation. As is written in the Bible, “For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins” (Heb 10:26). Do you now have a clear understanding of this matter?

—The Word, Vol. 2. On Knowing God. How to Know God’s Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 17

People’s Fates Are Decided by Their Attitudes Toward God

God is a living God, and just as people behave differently in different situations, His attitude toward these behaviors differs because He is neither a puppet nor is He a bunch of empty air. Getting to know God’s attitude is a worthy pursuit for humankind. People should learn how, by knowing God’s attitude, they can little by little attain knowledge of God’s disposition and come to understand His heart. When you gradually come to understand God’s heart, you will not feel that fearing Him and shunning evil is such a difficult thing to accomplish. Moreover, when you do understand God, you will not be as likely to draw conclusions about Him. Once you have stopped drawing conclusions about God, you will be less likely to offend Him, and without your realizing it, God will lead you to gain knowledge of Him; this will fill your heart with reverence for Him. You will then stop defining God by way of the doctrines, letters, and theories you have mastered. Instead, by constantly seeking out God’s intentions in all things, you will unconsciously become a person who is after God’s heart.

God’s work is unseen and untouchable by humans, but as far as He is concerned, the actions of each and every person—along with their attitude toward Him—are not merely perceptible by God, but visible to Him as

well. This is something that everyone should recognize and be very clear about. You might always be asking yourself, “Does God know what I’m doing here? Does He know what I’m thinking about right now? Maybe He does, and maybe He doesn’t.” If you adopt this sort of viewpoint, following and believing in God yet doubting His work and His existence, then sooner or later there will come a day when you will arouse His anger, for you are already teetering on the edge of a dangerous precipice. I have seen people who have believed in God for many years, yet who still have not gained the reality of the truth, much less understood God’s will. These people make no progress in their lives and statures, adhering only to the shallowest of doctrines. This is because such people have never taken God’s word to be life itself, and they have never faced up to and accepted His existence. Do you think that upon seeing such people, God is filled with enjoyment? Do they comfort Him? Thus, it is how people believe in God that decides their fate. Concerning how people seek and how people approach God, people’s attitudes are of primary importance. Do not neglect God like He is just a bunch of empty air floating around in the back of your head; always think of the God you believe in as a living God, a real God. He is not sitting around up there in the third heaven with nothing to do. Rather, He is constantly looking into everyone’s heart, observing what you are up to, watching your every little word and every little deed, watching how you behave and seeing what your attitude toward Him is. Whether you are willing to give yourself to God or not, all of your behavior and your innermost thoughts and ideas are laid bare before Him and being looked upon by Him. Due to your behavior, due to your deeds, and due to your attitude toward Him, God’s opinion of you and His attitude toward you are constantly changing. I would like to offer some advice to some people: Do not place yourselves like infants in the hands of God, as if He should dote

on you, as if He could never leave you, and as if His attitude toward you were fixed and could never change, and I advise you to quit dreaming! God is righteous in His treatment of each and every person, and He is earnest in His approach to the work of conquering and saving people. This is His management. He treats every single person seriously, and not like a pet to play with. God's love for humans is not the pampering or spoiling kind, nor are His mercy and tolerance toward humankind indulgent or unmindful. On the contrary, God's love for humans involves cherishing, pitying, and respecting life; His mercy and tolerance convey His expectations of them, and are what humanity needs to survive. God is alive, and God actually exists; His attitude toward humankind is principled, not at all a pack of dogmatic rules, and it can change. His intentions for humanity are gradually changing and transforming with time, depending on circumstances as they arise, and along with the attitude of each and every person. Therefore, you should know in your heart with absolute clarity that the essence of God is immutable, and that His disposition will issue forth at different times and in different contexts. You might not think that this is a serious matter, and you might use your own personal notions to imagine how God should do things. However, there are times when the polar opposite of your viewpoint is true, and by using your own personal notions to attempt to gauge God, you have already angered Him. This is because God does not operate the way you think He does, nor will He treat this matter like you say He will. Thus, I remind you to be careful and prudent in your approach to everything around you, and learn how to follow the principle of walking in God's way in all things, which is to fear God and shun evil. You must develop a firm understanding with regard to the matters of God's will and God's attitude, you must find enlightened people to communicate these matters to you, and you must seek in earnest. Do not view the God of your belief as a puppet—

judging Him at will, arriving at arbitrary conclusions about Him, and not treating Him with the respect He deserves. While God is bringing you salvation and determining your outcome, He may grant you mercy, or tolerance, or judgment and chastisement, but in any case, His attitude toward you is not fixed. It is dependent on your own attitude toward Him, as well as your understanding of Him. Do not allow one passing aspect of your knowledge or understanding of God to define Him in perpetuity. Do not believe in a dead God; believe in the living One. Remember this! Though I have discussed some truths here—truths you needed to hear—in light of your present state and present stature, I will not make any greater demands of you for now, so as not to sap your enthusiasm. Doing so could fill your hearts with too much bleakness and make you feel too much disappointment toward God. Instead, I hope you can use the love for God you have in your hearts and employ a respectful attitude toward God when walking the path that lies ahead. Do not muddle through this matter of how to believe in God; treat it as one of the biggest issues there is. Place it in your heart, put it into practice, and connect it with real life; do not just pay it lip service—for this is a matter of life and death, and one that will determine your destiny. Do not treat it like a joke or child's play! After sharing these words with you today, I wonder how much understanding your minds have harvested. Are there any questions you wish to ask about what I have said here today?

Although these topics are a bit new, and a bit removed from your views, from your usual pursuits, and what you tend to pay attention to, I think that once they have been fellowshiped by you for a period of time, you will develop a common understanding of everything I have said here. These topics are all very new, and ones that you have never considered before, so I hope that they will not add to your burden in any way. I am not

speaking these words today to frighten you, nor am I using them as a way to deal with you; rather, My aim is to help you to understand actual facts about the truth. Because a gulf exists between humankind and God, though people believe in God, they have never understood Him or known His attitude. Humans have also never been very enthusiastic in their concern for God's attitude. Rather, they have believed and proceeded blindly, and been careless in their knowledge and understanding of God. I therefore feel compelled to clear these issues up for you, and help you to understand just what kind of God this God you believe in is, as well as what He is thinking, what His attitude is in His treatment of various sorts of people, how far you are from fulfilling His requirements, and how great the disparity is between your actions and the standard He demands. The goal in informing you of these things is to give you a yardstick by which to measure yourselves, and so that you will know what kind of harvest the road you are on has led to, what you have not obtained along this road, and in what areas you simply have not gotten involved. While communicating amongst yourselves, you usually speak on a few commonly-discussed topics that are very narrow in scope and shallow in content. There is a distance, a gap, between that which you discuss and God's intentions, as well as between your discussions and the scope and standard of God's demands. Proceeding like this over time will result in your deviating ever farther from God's way. You are just taking God's current utterances and turning them into objects of worship, and seeing them as rituals and regulations. That is all you are doing! In actual fact, God simply has no place in your hearts, and He has never really obtained your hearts. Some people think that to know God is very difficult, and this is the truth. It is difficult. If people are made to do their duties and get things done outwardly, and work hard, then they will think that believing in God is very easy, because all those things fall within the scope

of human capability. However, the moment the topic shifts over to God's intentions and His attitude toward humanity, then from everyone's point of view, things really do get a bit more difficult. That is because this involves people's understanding of the truth and their entry into reality, so of course there will be a degree of difficulty! Nevertheless, once you get through the first door and begin to attain entry, things gradually get easier.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 18

The Starting Point for Fearing God Is to Treat Him Like God

A little while ago, someone raised a question: How is it that even though we know more of God than Job did, we still cannot revere Him? We touched upon this matter a little bit previously. We actually have discussed the essence of this question before, too, which is the fact that although Job did not know God back then, he still treated Him like God and regarded Him as the Master of the heavens and earth and all things. Job did not consider God to be an enemy; rather, he worshiped Him as the Creator of all things. Why is it that people nowadays resist God so much? Why are they unable to revere Him? One reason is that they have been deeply corrupted by Satan, and with such a deeply-ingrained satanic nature, they have become enemies of God. Thus, even though they believe in God and acknowledge God, they are still able to resist Him and place themselves in opposition to Him. This is determined by human nature. The other reason is that despite their belief in God, people simply do not treat Him as God. Instead, they consider Him to be opposed to humanity, regarding Him as their enemy, and feel that they are irreconcilable with God. It is just that simple. Was this matter not broached in our previous session? Think about it: Is that not the reason? You might possess a bit of knowledge of God, but

just what does this knowledge entail? Is this not what everyone is talking about? Is it not what God told you? You are only familiar with the theoretical and doctrinal aspects of it—but have you ever appreciated the true face of God? Do you have subjective knowledge? Do you have practical knowledge and experience? If God had not told you, could you know? Your theoretical knowledge does not represent real knowledge. In short, no matter how much you know or how you came to know it, until you attain a real understanding of God, He will be your enemy, and until you actually begin to treat God as God, He will oppose you, for you are an embodiment of Satan.

When you are together with Christ, perhaps you can serve Him three meals a day, or perhaps serve Him tea and attend to His life's needs; you will seem to have treated Christ as God. Whenever something happens, people's viewpoints always run contrary to God's; people always fail to understand and accept God's point of view. Though people might get along with God on the surface, this does not mean that they are compatible with Him. As soon as something happens, the truth of humanity's disobedience emerges, thus confirming the hostility that exists between humans and God. This hostility is not one of God's opposing humans or of God's wanting to be hostile to them, nor is it that He places them in opposition to Himself and then treats them as such. Rather, it is a case of this contrary essence toward God that lurks in humans' subjective will and in their subconscious minds. Since people regard all that which comes from God as objects for their research, their response toward what comes from God and toward everything involving God is, above all, to guess, to doubt, and then to quickly adopt an attitude that conflicts with and opposes God. Soon thereafter, they carry a negative mood into disputes or contests with God, going so far as to doubt even whether such a God is worth following.

Despite the fact that their rationality tells them that they should not proceed in this manner, they will still choose to do so in spite of themselves, such that they will continue without hesitation to the very end. For example, what is the first reaction some people have when they hear rumors or slanderous talk about God? Their first reaction is to wonder whether these rumors are true or not and whether these rumors exist or not, and then to adopt a wait-and-see attitude. Then they start to think, "There's no way to verify this. Did that really happen? Is this rumor true or not?" Though people like this do not show it on the surface, in their hearts they have already begun to doubt, and already started to deny God. What is the essence of this kind of attitude and of such a viewpoint? Is it not betrayal? Until they are faced with this matter, you cannot see what these people's viewpoints are; it seems like they are not in conflict with God, and as though they do not regard Him as an enemy. However, as soon as they are faced with a problem, they immediately stand with Satan and oppose God. What does this suggest? It suggests that humans and God are opposed! It is not that God regards humanity as the enemy, but that the very essence of humanity itself is hostile toward God. No matter how long someone has followed Him or how big a price they have paid, and regardless of how they praise God, how they might keep themselves from resisting Him, and even how strenuously they urge themselves to love God, they can never manage to treat God as God. Is this not determined by people's essence? If you treat Him as God and genuinely believe that He is God, can you still have any doubts toward Him? Can your heart still harbor any question marks about Him? There cannot anymore, right? The trends of this world are so evil, and this human race is, too; so, how could you not have any notions on them? You yourself are so wicked, so how is it that you do not have a notion about that? And yet, just a few rumors and some slander can give rise to such

enormous notions about God, and lead to your imagining so many things, which shows just how immature your stature is! Just the "buzzing" of a few mosquitos and a few repulsive flies—is that all it takes to deceive you? What kind of person is this? Do you know what God thinks about such people? God's attitude is actually very clear regarding how He treats them. It is only that God's treatment of these people is to give them the cold shoulder—His attitude is to not pay them any attention, and to not take these ignorant people seriously. Why is that? It is because in God's heart, He never planned on obtaining those people who have pledged to be hostile toward Him to the very end and who have never planned on seeking out a way of being compatible with Him. Perhaps these words I have spoken might hurt a few people. Well, are you willing to always let Me hurt you like this? Whether you are or not, everything I say is the truth! If I always hurt you and expose your scars like this, will it affect the lofty image of God you harbor in your hearts? (It won't.) I agree that it will not, for there simply is no God in your hearts. The lofty God that inhabits your hearts—the one you strongly defend and protect—is simply not God. Rather, he is a figment of human imagination; he simply does not exist. Therefore, it is all the better that I expose the answer to this riddle; does this not lay the entire truth bare? The real God is not what humans imagine Him to be. I hope you can all face this reality, and it will help in your knowledge of God.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 19

Those People Who Are Not Acknowledged by God

There are some people whose faith has never been acknowledged within God's heart. In other words, God does not recognize that they are His followers, because He does not praise their beliefs. For these people,

regardless of how many years they have followed God, their ideas and views have never changed; they are like the unbelievers, adhering to the unbelievers' principles and ways of doing things and to the unbelievers' laws of survival and faith. They have never accepted the word of God as their life, never believed that God's word is truth, never intended on accepting God's salvation, and never recognized God as their God. They see believing in God as some kind of amateur hobby, treating Him as mere spiritual sustenance; as such, they do not think it is worth it to try and understand God's disposition or essence. It can be said that all that corresponds to the true God has nothing to do with these people; they are not interested, nor can they be bothered to pay heed. This is because deep in their hearts, there is an intense voice that is always telling them, "God is invisible and untouchable, and does not exist." They believe that trying to understand this sort of God would not be worth their efforts, and that in doing so they would be fooling themselves. They believe that by merely acknowledging God with words without taking any real stand or investing themselves in any real actions, they are being pretty clever. How does God look upon such people? He views them as unbelievers. Some people ask, "Can unbelievers read God's words? Can they fulfill their duties? Can they say the words, 'I'll live for God'?" What humans often see are the displays people exhibit on the surface; they do not see people's essences. However, God does not look at these superficial displays; He only sees their inner essences. Thus, this is the kind of attitude and definition God has toward these people. These people say, "Why does God do this? Why does God do that? I can't understand this; I can't understand that; this doesn't conform to human notions; You must explain that to me…." In answer to this, I ask: Is it really necessary to explain these matters to you? Do these matters actually have anything to do with you? Who do you think you are? Where

did you come from? Are you really qualified to give God pointers? Do you believe in Him? Does He acknowledge your faith? Since your faith has nothing to do with God, what business of yours are His doings? You do not know where you stand in God's heart, so how can you be qualified to engage in dialogue with Him?

Words of Admonishment

Are you not uncomfortable after hearing these remarks? Though you may be either unwilling to listen to them or unwilling to accept them, they are all facts. Because this stage of the work is for God to perform, if you are not concerned with His intentions, have no care about His attitude, and do not understand His essence and disposition, then in the end, you will be the one who will lose out. Do not blame My words for being difficult to hear, and do not blame them for dampening your enthusiasm. I speak the truth; it is not My intention to discourage you. No matter what I ask of you, and no matter how you are required to do it, I hope that you walk the correct path and follow God's way, and that you never deviate from the correct path. If you do not proceed in accordance with God's word or follow His way, then there can be no doubt that you are rebelling against God and have strayed from the correct path. Thus, I feel there are some matters that I must clarify for you, and that I must make you believe unequivocally, clearly, and without a shred of uncertainty, and help you to have a clear understanding of God's attitude, His intentions, how He perfects humans, and in what manner He determines people's outcomes. Should there come a day when you are unable to embark upon this path, then I bear no responsibility, for these words have already been spoken to you very clearly. As for how you deal with your own outcome, this is a matter that is entirely up to you. Regarding the outcomes of various types of people, God has different attitudes, He has His own ways of weighing them, as well as His own

standard of requirement for them. His standard of weighing people's outcomes is one that is fair to everyone—there is no doubt about that! Therefore, the fears of some are unnecessary. Are you relieved now?

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

Daily Words of God Excerpt 20

In fact, God's disposition is open to everyone and is not hidden, because God has never consciously avoided any person and has never consciously sought to conceal Himself to prevent people from knowing Him or understanding Him. God's disposition has always been to be open and to face each person candidly. In God's management, God does His work, facing everyone, and His work is done on every single person. As He does this work, He is continuously revealing His disposition and continuously using His essence, what He has and what He is, to guide and to provide for every single person. In every age and at every stage, regardless of whether the circumstances are good or bad, God's disposition is always open to each individual, and His possessions and being are always open to each individual, just as His life is constantly and unceasingly providing for and supporting mankind. Despite all of this, God's disposition remains hidden to some. Why? Because even though these people live within God's work and follow God, they have never sought to understand God nor wanted to get to know God, let alone get closer to God. To these people, understanding God's disposition portends that their end is nigh; it means they are about to be judged and condemned by God's disposition. Therefore, they have never desired to understand God or His disposition, nor ever coveted a deeper understanding or knowledge of God's will. They do not seek to comprehend God's will through conscious cooperation—they just forever enjoy and never tire of doing the things they want to do; believe

in the God they want to believe in; believe in the God that exists only in their imaginations, the God that exists only in their notions; and believe in a God that is inseparable from them in their daily lives. When it comes to the true God Himself, they are completely dismissive and have no desire to understand Him or to pay heed to Him, and still less wish to grow closer to Him. They are only using the words God expresses to adorn themselves, to package themselves. To them, this already makes them successful believers and people with faith in God inside their hearts. In their hearts, they are guided by their imaginations, their notions, and even their personal definitions of God. The true God Himself, on the other hand, has absolutely nothing to do with them. Because, were they to understand the true God Himself, understand God's true disposition, and understand what God has and is, it would mean that their actions, their faith, and their pursuits would be condemned. That is why they are loath to understand God's essence and are loath and unwilling to actively seek or pray to better understand God, better know God's will, and better understand God's disposition. They would rather God be something made up, something hollow and vague. They would rather God be someone who is exactly as they have imagined Him, someone who can be at their beck and call, inexhaustible in supply and always available. When they want to enjoy God's grace, they ask God to be that grace. When they need God's blessing, they ask God to be that blessing. When faced with adversity, they ask God to embolden them, to be their rear shield. These people's knowledge of God is stuck within the ambit of grace and blessing. Their understanding of God's work, God's disposition, and God Himself is also merely restricted to their imaginings and letters and doctrines. But there are some people who are eager to understand God's disposition, want to genuinely see God Himself, and truly understand God's disposition and what He has and is. These people are in

pursuit of the reality of truth and of salvation by God, and seek to receive conquest, salvation, and perfection by God. They use their hearts to read God's word, use their hearts to appreciate every situation and every person, event, and thing God has arranged for them, and they pray and seek with sincerity. What they want to know most is God's will, and to understand most is God's true disposition and essence, that they may no longer offend God and, through their experiences, may see more of God's loveliness and His true side. It is also so that a genuinely real God will exist inside their hearts, and so that God will have a place in their hearts, such that they will no longer be living amidst imaginings, notions, or vagueness. For these people, the reason they have a pressing desire to understand God's disposition and His essence is because God's disposition and essence are needed by mankind from moment to moment in the course of their experience; it is His disposition and essence that supply life throughout one's lifetime. Once they understand God's disposition, they will be able to better revere God, better cooperate with God's work, and be more considerate toward God's will and do their duty to the best of their abilities. Such are the attitudes toward God's disposition held by two types of people. The first type does not want to understand God's disposition. Even though they say they want to understand God's disposition, get to know God Himself, see what God has and is, and genuinely appreciate God's will, deep down they would rather that God not exist. It is because this type of people consistently disobeys and resists God; they fight God for position in their own hearts and often doubt or even deny God's existence. They do not want to let God's disposition or the real God Himself occupy their hearts. They only want to satisfy their own desires, imaginings, and ambitions. So, these people may believe in God, follow God, and may also give up their families and jobs for Him, but they do not desist from their evil ways. Some

even steal or squander offerings, or curse God in private, while others might use their positions to repeatedly testify about themselves, aggrandize themselves, and compete with God for people and status. They use various methods and measures to make people worship them, constantly trying to win people over and control them. Some even intentionally mislead people into thinking that they are God so that they can be treated like God. They would never tell someone that they have been corrupted—that they too are corrupt and arrogant, not to worship them, and that no matter how well they do, it is all due to God's exaltation and that they are doing what they ought to, anyway. Why do they not say these things? Because they are deeply afraid of losing their place in people's hearts. This is why such people never exalt God and never bear witness to God, as they have never tried to understand God. Can they know God without understanding Him? Impossible! Thus, while the words in the topic "God's Work, God's Disposition, and God Himself" may be simple, they have different meanings to each person. For someone who often disobeys God, resists God, and is hostile toward God, the words portend condemnation; whereas someone who pursues the reality of the truth and often comes before God to seek God's will will take to such words as a fish to water. So there are those among you who, when they hear talk of God's disposition and God's work, start to get a headache, their hearts grow full of resistance, and they become extremely uncomfortable. But there are others among you who feel that the topic is exactly what they need, because it is so beneficial to them. It is something that cannot be missing from their life experience; it is the crux of the crux, the foundation of faith in God, and something mankind cannot abandon. For all of you, this topic might seem both near and far, unknown yet familiar. But no matter what, this is a topic that everyone must listen to, must know, and must understand. No matter how you deal with it, no matter

how you look upon it, or how you understand it, the importance of this topic cannot be ignored.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 21

God has been doing His work ever since He created mankind. At the start, it was a very simple work, but despite its simplicity, it contained expressions of God's essence and disposition. While God's work has now been elevated, and this work on every person who follows Him has become prodigious and concrete, with great expression of His word, God's person throughout has been hidden from mankind. Although He has been incarnated twice, from the time of the biblical accounts to modern days, who has ever seen God's real person? Based on your understanding, has anyone ever seen God's real person? No. No one has seen God's real person, meaning no one has ever seen God's true self. This is something that everyone agrees on. That is to say, God's real person, or God's Spirit, is concealed from all of humanity, including Adam and Eve, whom He created, and including the righteous Job, whom He accepted. None of them saw God's real person. But why does God knowingly mask His real person? Some people say: "God is afraid of scaring people." Others say: "God hides His real person because man is too small and God is too great; humans may not see Him, or else they will die." There are also those who say: "God is busy managing His work every day, and He might not have time to appear so that others may see Him." No matter what you believe, I have a conclusion here. What is that conclusion? It is that God simply does not want people to see His real person. Staying hidden from humanity is something God does deliberately. In other words, it is God's intent for people to not see His real person. This should be clear to all by now. If God has never revealed His person to anyone, then do you think God's person

exists? (He exists.) Of course He does. The existence of God's person is beyond all doubt. But as for how great God's person is or what He looks like, are these questions mankind should investigate? No. The answer is negative. If God's person is not a topic we should be exploring, then what is? (God's disposition.) (God's work.) Before we begin fellowshiping about the official topic, however, let us return to what we were discussing a moment ago: Why has God never revealed His person to mankind? Why does God intentionally hide His person from mankind? There is only one reason, and that is: Although man, whom God created, has experienced thousands of years of His work, there is not a single person who knows God's work, God's disposition, and God's essence. Such people, in God's eyes, are in opposition to Him, and God would not show Himself to people who are hostile toward Him. This is the sole reason God has never revealed His person to mankind and why He deliberately shields His person from humanity. Is the importance of knowing God's disposition now clear to you?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 22

Since the existence of God's management, He has always been fully dedicated to carrying out His work. Despite veiling His person from man, He has always been by man's side, doing work on man, expressing His disposition, guiding all of humanity with His essence, and doing His work on every single person through His might, His wisdom, and His authority, thus bringing into being the Age of Law, the Age of Grace, and today's Age of Kingdom. Though God conceals His person from man, His disposition, His being and possessions, and His will toward mankind are unreservedly revealed to man for man to see and experience. In other words, though human beings cannot see or touch God, the disposition and essence of God

encountered by humanity are absolutely expressions of God Himself. Is that not the truth? Regardless of the way or angle of approach God chooses for His work, He always treats people through His true identity, does the work incumbent upon Him, and says the words He is bound to say. No matter what position God speaks from—He could be standing in the third heaven, or standing in the flesh, or even as an ordinary person—He always speaks to man with all His heart and all His mind, without any deception or concealment. When He carries out His work, God expresses His word and His disposition, and expresses what He has and is, without any reservation whatsoever. He guides mankind with His life and His being and possessions. This is how man lived through the Age of Law—the cradle era of humanity—under the guidance of the "unseeable and untouchable" God.

God became flesh for the first time after the Age of Law—an incarnation that lasted thirty-three and a half years. For a human being, is thirty-three and a half years a long time? (It is not long.) Since the lifespan of a human being is usually much longer than thirty-something years, this is not a very long time for a man. But for God incarnate, these thirty-three and a half years were long indeed. He became a person—an ordinary person who took on God's work and commission. This meant that He had to assume work an ordinary person cannot handle, while also enduring suffering that ordinary people cannot withstand. The amount of suffering endured by the Lord Jesus during the Age of Grace, from the start of His work to when He was nailed to the cross, may not be something that people of today could have witnessed in person, but can you not at least get an idea of it through the stories in the Bible? Irrespective of how many details there are in these recorded facts, all in all, God's work during this period was full of hardship and suffering. For a corrupted human, thirty-three and a half years is not a long time; a little suffering is a small matter. But for the holy,

unblemished God, who had to bear all of mankind's sins, and eat, sleep, and live with sinners, this pain was unbelievably great. He is the Creator, the Sovereign of all things and the Ruler of everything, yet when He came into the world, He had to endure the oppression and cruelty of corrupted humans. In order to complete His work and rescue humanity from the sea of misery, He had to be condemned by man and bear the sins of all mankind. The extent of the suffering He went through cannot possibly be fathomed nor appreciated by ordinary people. What does this suffering represent? It represents God's devotion to humankind. It stands for the humiliation He suffered and the price He paid for man's salvation, to redeem their sins, and to complete this stage of His work. It also means that man would be redeemed from the cross by God. This is a price paid in blood, in life, and a price no created being could afford. It is because He has God's essence and possesses what God has and is that He could bear this kind of suffering and do this type of work. This is something no being created by Him could have done in His stead. This is the work of God during the Age of Grace and a revelation of His disposition. Does this reveal anything about what God has and is? Is it worth mankind getting to know? In that age, though man did not see God's person, they received God's sin offering and were redeemed from the cross by God. Mankind may not be unfamiliar with the work God did during the Age of Grace, but is anyone familiar with the disposition and will expressed by God during this period? Man merely knows about details of God's work during different ages and through various channels, or knows of stories related to God that took place at the same time God was carrying out His work. These details and stories are at most just some information or legends about God and have nothing to do with God's disposition and essence. So no matter how many stories people know about God, it does not mean that they have a deep understanding and knowledge of God's

disposition or His essence. As in the Age of Law, though people in the Age of Grace had experienced an immediate and intimate encounter with God in the flesh, their knowledge of God's disposition and God's essence was virtually non-existent.

In the Age of Kingdom, God became flesh once more, in the same way He did the first time. During this period of work, God still unreservedly expresses His word, does the work He is bound to do, and expresses what He has and is. At the same time, He continues to endure and tolerate man's disobedience and ignorance. Does God not continuously reveal His disposition and express His will during this period of work, too? Therefore, from the creation of man until now, God's disposition, His being and possessions, and His will have always been open to every person. God has never deliberately hidden His essence, His disposition, or His will. It is just that mankind does not care about what God is doing, what His will is—that is why man has such a pitiful understanding of God. In other words, while God conceals His person, He is also standing by mankind at every moment, openly projecting His will, disposition, and essence at all times. In a sense, God's person is also open to people, but due to man's blindness and disobedience, they are never able to see God's appearance. So if that is the case, then should understanding God's disposition and God Himself not be easy for everyone? That is a very difficult question to answer, isn't it? You can say it is easy, but while some people seek to know God, they cannot really get to know Him or get a clear understanding of Him—it is always hazy and vague. But if you say it is not easy, that is not correct either. Having been the subject of God's work for so long, everyone should, through their experiences, have had genuine dealings with God. They should at least have sensed God to some extent in their hearts or have had a spiritual brushing with God, and they should at least have had some

perceptive awareness of God's disposition or gained some understanding of Him. From the time man began to follow God until now, mankind has received far too much, but due to all sorts of reasons—man's poor caliber, ignorance, rebelliousness, and various intentions—mankind has also lost too much of it. Has God not already given mankind enough? Though God hides His person from humanity, He supplies humans with what He has and is, and His life; humanity's knowledge of God should not only be what it is now. That is why I think it is necessary to further fellowship with you about the topic of God's work, God's disposition, and God Himself. The purpose is so that the thousands of years of care and consideration God has vested in man do not end in vain, and so that mankind can genuinely understand and appreciate God's will toward them. It is so people can advance to a new stage in their knowledge of God. It will also return God to His true place in people's hearts; that is, do Him justice.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 23

God's Command to Adam

Gen 2:15–17 And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

What do you gather from these verses? How does this part of Scripture make you feel? Why have I decided to talk about God's Command to Adam? Does each of you now have an image of God and Adam in your mind? You can try to imagine: If you were the one in that scene, deep down, what do you think God would be like? How does thinking about this make

you feel? This is a moving and heartwarming picture. Though there is only God and man in it, the intimacy between them fills you with a sense of admiration: God's overflowing love is freely bestowed upon man and surrounds man; man is innocent and pure, unencumbered and carefree, blissfully living under God's eye; God shows concern for man, while man lives under God's protection and blessing; every single thing man does and says is inextricably linked to and inseparable from God.

This can be called God's first command to man after creating him. What does this command convey? It conveys God's will, but also His worries for mankind. This is God's first command, and it is also the first time God expresses worry for man. That is to say, God has felt a responsibility toward man since the moment He created him. What is His responsibility? He has to protect man, to look after man. He hopes man can trust and obey His words. This is also God's first expectation of man. It is with this expectation that God says the following: "Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die." These simple words represent God's will. They also reveal that, in His heart, God has begun to show concern for man. Among all things, only Adam was made in God's image; Adam was the only living thing with God's breath of life; he could walk with God, converse with God. That is why God gave him this command. God made it very plain in His command what man can and cannot do.

In these few simple words, we see God's heart. But what kind of heart shows itself? Is there love in God's heart? Is there concern? In these verses, God's love and concern can not only be appreciated, but also intimately felt. Would you not agree? After hearing Me say this, do you still think these are just a few simple words? They are not so simple after all, are they? Were

you aware of this before? If God personally told you these few words, how would you feel inside? If you were not a humane person, if your heart were ice cold, then you would not feel a thing, you would not appreciate God's love, and you would not try to understand God's heart. But as a person with a conscience and sense of humanity, you would feel differently. You would feel warmth, you would feel cared for and loved, and you would feel happiness. Is that not right? When you feel these things, how will you act toward God? Would you feel attached to God? Would you love and respect God from the bottom of your heart? Would your heart grow closer to God? You can see from this just how important God's love is to man. But what is even more crucial is man's appreciation for and comprehension of God's love. In fact, does God not say a lot of similar things during this stage of His work? Are there people today who appreciate God's heart? Can you appreciate the will of God I just spoke of? You cannot really appreciate God's will when it is this concrete, tangible, and real. That is why I say you do not have real knowledge and understanding of God. Is this not true?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 24

God Creates Eve

Gen 2:18–20 And Jehovah God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground Jehovah God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Gen 2:22–23 And the rib, which Jehovah God had taken from man, made He a woman, and brought her to the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

There is one key line in this part of Scripture: “whatever Adam called every living creature, that was the name thereof.” So, who gave all living creatures their names? It was Adam, not God. This line tells mankind a fact: God gave man intelligence when He created him. That is to say, man’s intelligence came from God. This is a certainty. But why? After God created Adam, did Adam go to school? Did he know how to read? After God made various living creatures, did Adam recognize all of these creatures? Did God tell him what their names were? Of course, God also did not teach him how to come up with the names of these creatures. That is the truth! How, then, did Adam know how to give these living creatures their names and what kind of names to give them? This is related to the question of what God added to Adam when He created him. The facts prove that when God created man, He added His intelligence to him. This is a key point, so listen carefully. There is also another key point that you should understand: After Adam gave these living creatures their names, these names became set in God’s vocabulary. Why do I mention this? Because this also involves God’s disposition, and this is a point I must expound on further.

God created man, breathed life into him, and also gave him some of His intelligence, His abilities, and what He has and is. After God gave man all of these things, man was able to do some things independently and think on his own. If what man comes up with and does is good in the eyes of God, then God accepts it and does not interfere. If what man does is right, God will let it stand. So, what does the phrase “whatever Adam called every

living creature, that was the name thereof" indicate? It indicates that God did not see fit to alter any of the names given to the various living creatures. Whatever name Adam called a creature, God would say "So it is," affirming the creature's name. Did God express any opinion on the matter? No, He certainly did not. So, what do you gather from this? God gave man intelligence and man used his God-given intelligence to do things. If what man does is positive in the eyes of God, then it is affirmed, acknowledged, and accepted by God without any judgment or criticism. This is something no person or evil spirit, or Satan, can do. Do you see a revelation of God's disposition here? Would a human being, a corrupted person, or Satan permit anyone else to do something in their name, right under their nose? Of course not! Would they fight over this position with that other person or other force that is different from them? Of course they would! If it were a corrupted person or Satan who was with Adam at that time, they would have certainly repudiated what Adam was doing. To prove that they have the ability to think independently and have their own unique insights, they would have absolutely denied everything Adam did: "You want to call it this? Well, I'm not going to call it this, I'm going to call it that; you called it Tom but I'm going to call it Harry. I have to show how clever I am." What kind of nature is this? Is it not wildly arrogant? And what of God? Does He have such a disposition? Did God have any unusual objections to what Adam was doing? The answer is unequivocally no! Of the disposition God reveals, there is not the slightest hint of argumentativeness, arrogance, or self-righteousness. That much is clear here. This may appear to be a minor point, but if you do not understand God's essence, if your heart does not try to figure out how God acts and what God's attitude is, then you will not know God's disposition or see the expression and revelation of God's disposition. Is that not so? Do you agree with what I just explained to you?

In response to Adam's actions, God did not grandiosely proclaim, "You have done well, you have done right, and I concur!" In His heart, however, God approved, appreciated, and applauded what Adam did. This was the first thing since creation that man had done for God at His instruction. It was something man did in God's stead and on God's behalf. In God's eyes, this arose out of the intelligence He bestowed upon man. God saw it as a good thing, a positive thing. What Adam did at that time was the first manifestation of God's intelligence in man. It was a fine manifestation from God's point of view. What I want to tell you here is that God's aim in imparting to man something of what He has and is and of His intelligence was so that mankind could be the living creature that manifests Him. For such a living creature to act on His behalf was precisely what God had been longing to see.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 25

God Makes Coats of Skins for Adam and Eve

Gen 3:20–21 And Adam called his wife's name Eve; because she was the mother of all living. To Adam also and to his wife did Jehovah God make coats of skins, and clothed them.

"To Adam also and to his wife did Jehovah God make coats of skins, and clothed them." In this scene, what kind of role do we see God assume when He is with Adam and Eve? In what way does God manifest Himself, in this world with only two human beings? Does He manifest Himself in the role of God? Brothers and sisters from Hong Kong, please answer. (In the role of a parent.) Brothers and sisters from South Korea, what kind of role do you think God appears as? (Head of the family.) Brothers and sisters from Taiwan, what do you think? (The role of someone in Adam and Eve's

family, the role of a family member.) Some of you think God appears as a family member of Adam and Eve, while some say God appears as the head of the family and others say as a parent. All of these are very appropriate. But do you see what I am getting at? God created these two people and treated them as His companions. As their only family, God looked after their lives and took care of their food, clothing and shelter needs. Here, God appears as a parent of Adam and Eve. While God does this, man does not see how lofty God is; he does not see God's supremacy, His mystery, and especially not His wrath or majesty. All he sees is God's humbleness, His affection, His concern for man and His responsibility and care for him. The attitude and way in which God treated Adam and Eve is akin to how parents show concern for their children. It is also like the way parents love, look after, and care for their own sons and daughters—real, visible, and tangible. Instead of elevating Himself to a high and mighty position, God personally used skins to make clothing for man. It does not matter whether this fur coat was used to cover their modesty or to shield them from the cold. What matters is that this clothing for covering man's body was personally made by God with His own hands. Rather than simply thinking the clothing into existence or using some other miraculous means, as people might imagine God would do, God legitimately did something that man would have thought God would not and should not do. This might seem like a trivial thing—some people might not even think it is worth mentioning—but it allows any follower of God who was beset with vague conceptions about Him to gain an insight into His genuineness and loveliness, and to see His faithfulness and humbleness. It makes insufferably arrogant people who think they are high and mighty bow their conceited heads in shame in the face of God's genuineness and humbleness. Here, God's genuineness and humbleness further enables people to see how lovable He is. By contrast,

the “immense” God, “lovable” God, and “omnipotent” God people hold in their hearts has become trifling and ugly, and crumbles at the slightest touch. When you see this verse and hear this story, do you look down upon God because He did such a thing? Some people might, but others will have the opposite reaction. They will think God is genuine and lovable, and it is precisely God’s genuineness and loveliness that moves them. The more they see the real side of God, the more they can appreciate the true existence of God’s love, the importance of God in their hearts, and how He stands beside them at every moment.

Now, let us relate our discussion back to the present. If God could do these various little things for the people He created at the very beginning, even things that people would never dare think of or expect, then could God do such things for people today? Some say, “Yes!” Why is that? Because God’s essence is not feigned, and His loveliness is not feigned. God’s essence truly exists and is not something added on by others, and certainly not something that changes with different times, places, and eras. God’s genuineness and loveliness can truly be brought out only by doing something people think is unremarkable and insignificant—something so trifling that people would not even think He would ever do it. God is not pretentious. There is no exaggeration, disguise, pride, or arrogance in His disposition and essence. He never boasts, but instead loves, shows concern for, looks after, and leads, with faithfulness and sincerity, the human beings He created. No matter how little people may appreciate, feel, or see what God does, He most certainly is doing it. Would knowing that God has such an essence affect people’s love for Him? Would it influence their fear of God? I hope when you understand the real side of God, you will grow even closer to Him and be able to more truly appreciate His love and care for mankind, as well as be able to give your heart to God and be delivered from

suspicions and doubts about Him. God is quietly doing everything for man, doing it all silently through His sincerity, faithfulness, and love. But He never has any apprehensions or regrets over anything He does, nor does He ever need anyone to repay Him in any way or have intentions of ever obtaining anything from mankind. The only purpose of everything He has ever done is so He can receive mankind's true faith and love.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 26

God Intends to Destroy the World With a Flood and Instructs Noah to Build an Ark

Gen 6:9–14 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked on the earth, and, behold, it was corrupt; for all flesh had corrupted his way on the earth. And God said to Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make you an ark of gopher wood; rooms shall you make in the ark, and shall pitch it within and without with pitch.

Gen 6:18–22 But with you will I establish My covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you. And of every living thing of all flesh, two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come to you, to keep them alive. And take you to you of all food that is eaten, and

you shall gather it to you; and it shall be for food for you, and for them. Thus did Noah; according to all that God commanded him, so did he.

Do you now have a general understanding of who Noah was after reading these two passages? What kind of person was Noah? The original text is: “Noah was a just man and perfect in his generations.” According to the understanding of modern people, what kind of a person was a “just man” back in those days? A just man should be a perfect man. Do you know whether this perfect man was perfect in the eyes of man, or perfect in the eyes of God? Without a doubt, this perfect man was a perfect man in the eyes of God, but not in the eyes of man. This is for certain! This is because man is blind and cannot see, and only God looks upon the entire earth and every single person, and only God knew that Noah was a perfect man. Therefore, God’s plan to destroy the world with a flood began from the moment He called upon Noah.

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That Noah was called upon is a simple fact, but the main point of what we are talking about—God’s disposition, His will, and His essence in this record—is not so simple. To understand these several aspects of God, we must first understand the kind of person God desires to call upon, and through this, understand His disposition, will, and essence. This is crucial. So in God’s eyes, just what kind of a person is this man He calls upon? This must be a person who can listen to His words and who can follow His instructions. At the same time, this must also be a person with a sense of responsibility, someone who will carry out God’s word by treating it as the responsibility and duty they are bound to fulfill. Then does this person need to be someone who knows God? No. Back in that time, Noah had not heard much of God’s teachings or experienced any of God’s work. Therefore,

Noah had very little knowledge of God. Although it is recorded here that Noah walked with God, did he ever see God's person? The answer is definitely no! Because in those days, only God's messengers came among people. While they could represent God in saying and doing things, they were merely conveying God's will and His intentions. God's person was not revealed to man face-to-face. In this part of the scriptures, all we basically see is what Noah had to do and what God's instructions to him were. So what was the essence expressed by God here? Everything God does is planned with precision. When He sees a thing or a situation occurring, in His eyes there is a standard to measure it with, and this standard determines whether He launches a plan to deal with it or what approach to take in dealing with this thing or situation. He is not indifferent or lacking in feelings toward everything. It is actually the complete opposite. There is a verse here stating what God said to Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." When God said this, did He mean He was destroying only humans? No! God said He was going to destroy all living things of flesh. Why did God want destruction? There is another revelation of God's disposition here; in God's eyes, there is a limit to His patience toward man's corruption, toward the filthiness, violence, and disobedience of all flesh. What is His limit? It is as God said: "God looked on the earth, and, behold, it was corrupt; for all flesh had corrupted his way on the earth." What does the phrase "for all flesh had corrupted his way on the earth" mean? It means any living things, including those who followed God, those who called on the name of God, those who once made burnt offerings to God, those who verbally acknowledged God and even praised God—once their behavior was full of corruption and reached God's eyes, He would have to destroy them. That was God's limit. So to what extent did

God remain patient with man and the corruption of all flesh? To the extent that all people, whether followers of God or unbelievers, were not walking the right path. To the extent that man was not just morally corrupt and full of evil, but where there was no one who believed in God's existence, let alone anyone who believed that the world is ruled by God and that God can bring people light and the right path. To the extent that man despised God's existence and did not permit God to exist. Once man's corruption reached this point, God could stand it no longer. What would replace it? The coming of God's wrath and God's punishment. Was that not a partial revelation of God's disposition? In this current age, are there no men who are righteous in the eyes of God? Are there no men who are perfect in the eyes of God? Is this age one in which the behavior of all flesh on earth is corrupt in the eyes of God? In this day and age, are all people of flesh—apart from those God wants to make complete, and those who can follow God and accept His salvation—not challenging the limit of God's patience? Is everything that happens beside you—what you see with your eyes and hear with your ears, and personally experience every day in this world—not full of violence? In God's eyes, should such a world, such an age, not be ended? Though the background of the current age is completely different from the background of Noah's time, the feelings and wrath God has toward man's corruption remain exactly the same. God is able to be patient because of His work, but in light of the circumstances and conditions, in God's eyes this world should have been destroyed long ago. The circumstances are far beyond what they were when the world was destroyed by flood. But what is the difference? This is also the thing that saddens God's heart the most, and perhaps something none of you can appreciate.

When He destroyed the world by flood, God was able to call upon Noah to build an ark and do some of the preparation work. God could call

upon one man—Noah—to do these series of things for Him. But in this current age, God does not have anybody to call upon. Why is that? Every single person sitting here probably understands and knows the reason very well. Do you need Me to spell it out? Saying it out loud might make you lose face and get everybody upset. Some people might say: “Although we are not righteous people and we are not perfect people in the eyes of God, if God were to instruct us to do something, we would still be capable of doing it. Before, when He said a catastrophic disaster was coming, we started preparing food and items that would be needed in a disaster. Wasn’t all of this done in accordance with God’s demands? Weren’t we really cooperating with God’s work? Can’t these things we did be compared to what Noah did? Isn’t doing what we did true obedience? Weren’t we following God’s instructions? Didn’t we do what God said because we have faith in God’s words? Then why is God still sad? Why does God say He has no one to call upon?” Is there any difference between your actions and those of Noah’s? What is the difference? (Preparing food today for the disaster was our own intention.) (Our actions cannot amount to being “righteous,” whereas Noah was a righteous man in God’s eyes.) What you said is not too far off. What Noah did was essentially different to what people are doing now. When Noah did as God instructed, he did not know what God’s intentions were. He did not know what God wanted to accomplish. God had only given him a command and instructed him to do something, and without much explanation, Noah went ahead and did it. He did not try to secretly figure out God’s intentions, nor did he resist God or show insincerity. He just went and did it accordingly with a pure and simple heart. Whatever God had him do, he did, and obeying and listening to God’s word underpinned his belief in what he did. That was how straightforwardly and simply he dealt with what God entrusted. His essence

—the essence of his actions was obedience, not second-guessing, not resisting, and moreover, not thinking of his own personal interests or his gains and losses. Further, when God said He would destroy the world with a flood, Noah did not ask when or ask what would become of things, and he certainly did not ask God how He was going to destroy the world. He simply did as God instructed. However God wanted it to be made and made with what, he did exactly as God asked and also commenced action immediately. He acted according to God's instructions with an attitude of wanting to satisfy God. Was he doing it to help himself avoid the disaster? No. Did he ask God how much longer it would be before the world was to be destroyed? He did not. Did he ask God or did he know how long it would take to build the ark? He did not know that either. He simply obeyed, listened, and acted accordingly. The people of now are not the same: As soon as a bit of information is leaked through God's word, as soon as people sense a mere rustle of leaves in the wind, they immediately spring into action, no matter what and regardless of the price, to prepare what they will eat, drink, and use in the aftermath, even planning their escape routes for when the disaster strikes. Even more interesting is that, at this key moment, human brains are very good at "getting the job done." Under circumstances where God has not given any instructions, man can plan for everything very appropriately. You could use the word "perfect" to describe such plans. As for what God says, what God's intentions are, or what God wants, no one cares and no one tries to appreciate it. Is that not the biggest difference between the people of today and Noah?

In this record of Noah's story, do you see a part of God's disposition? There is a limit to God's patience toward man's corruption, filthiness, and violence. When He reaches that limit, He will no longer be patient and will instead begin His new management and new plan, start to do what He has to

do, reveal His deeds and the other side of His disposition. This action of His is not to demonstrate that He must never be offended by man or that He is full of authority and wrath, and it is not to show that He can destroy humanity. It is that His disposition and His holy essence can no longer allow or have the patience for this kind of humanity to live before Him, to live under His dominion. That is to say, when all of mankind is against Him, when there is no one He can save on the whole earth, He will no longer have patience for such a humanity and will, without any misgiving, carry out His plan—to destroy this kind of humanity. Such an act by God is determined by His disposition. This is a necessary consequence, and a consequence that every created being under God's dominion must bear. Does this not show that in this current age, God cannot wait to complete His plan and save the people He wants to save? Under these circumstances, what does God care about the most? Not how those who do not follow Him at all or those who oppose Him anyway treat Him or resist Him, or how mankind is slandering Him. He only cares about whether those who follow Him, the objects of His salvation in His management plan, have been made complete by Him, whether they have become worthy of His satisfaction. As for the people other than those who follow Him, He merely occasionally provides a bit of punishment to express His wrath. For example: tsunamis, earthquakes, and volcanic eruptions. At the same time, He is also strongly protecting and looking after those who follow Him and are about to be saved by Him. God's disposition is this: On the one hand, He can have extreme patience and tolerance toward the people He intends to make complete, and He can wait for them for as long as He possibly can; on the other hand, God passionately hates and loathes the Satan-type of people who do not follow Him and oppose Him. Although He does not care whether these Satan-types follow Him or worship Him, He still detests

them while having patience for them in His heart, and as He determines the ending of these Satan-types, He is also waiting for the arrival of the steps of His management plan.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 27

God's Blessing to Noah After the Flood

Gen 9:1–6 And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be on every beast of the earth, and on every fowl of the air, on all that moves on the earth, and on all the fishes of the sea; into your hand are they delivered. Every moving thing that lives shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall you not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made He man.

After Noah accepted God's instructions and built the ark and lived through the days in which God used a flood to destroy the world, his whole family of eight survived. Apart from Noah's family of eight, all of mankind was destroyed, and all living things on earth were destroyed. To Noah, God gave blessings, and said some things to him and his sons. These things were what God was bestowing upon him and also God's blessing upon him. This is the blessing and promise God gives to someone who can listen to Him and accept His instructions, and is also the way God rewards people. That is to say, regardless of whether Noah was a perfect man or a righteous man in God's eyes, and regardless of how much he knew about God, in short, Noah

and his three sons all listened to God's words, cooperated with God's work, and did what they were supposed to do in accordance with God's instructions. As a result, they preserved humans and various kinds of living things for God in the wake of the destruction of the world by flood, making a great contribution to the next step of God's management plan. Because of everything he had done, God blessed him. Maybe for the people of today, what Noah did was not even worth mentioning. Some might even think: "Noah did not do anything; God had made up His mind to spare him, so he was definitely going to be spared. His survival was not due to his own accomplishments. This is what God wanted to make happen, because man is passive." But that is not what God was thinking. To God, no matter whether a person is great or insignificant, as long as they can listen to Him, obey His instructions and what He entrusts, and can cooperate with His work, His will, and His plan, so that His will and His plan can be accomplished smoothly, then that conduct is worthy of His remembrance and of receiving His blessing. God treasures such people, and He cherishes their actions and their love and affection for Him. This is God's attitude. So why did God bless Noah? Because this is how God treats such actions and the obedience of man.

In regard to God's blessing of Noah, some people will say: "If man listens to God and satisfies God, then God should bless man. Doesn't that go without saying?" Can we say that? Some people say: "No." Why can we not say that? Some people say: "Man is not worthy of enjoying God's blessing." That is not entirely right. Because when a person accepts what God entrusts to them, God has a standard for judging whether their actions are good or bad and whether the person has obeyed, and whether the person has satisfied God's will and whether what they do meets that standard. What God cares about is the person's heart, not their actions on the surface.

It is not the case that God should bless someone as long as they do something, regardless of how they do it. This is a misunderstanding people have about God. God looks not just at the end result of things, but places more emphasis on how a person's heart is and how a person's attitude is during the development of things, and He looks at whether there is obedience, consideration, and the desire to satisfy God in their heart. How much did Noah know about God at the time? Was it as much as the doctrines you know now? In terms of aspects of the truth such as concepts and knowledge of God, did he receive as much watering and shepherding as you? No, he did not! But there is one fact that is undeniable: In the consciousness, minds, and even the depths of the hearts of the people of today, their concepts of and attitudes toward God are vague and ambiguous. You could even say that a portion of people hold a negative attitude toward God's existence. But in Noah's heart and his consciousness, God's existence was absolute and beyond the slightest doubt, and thus his obedience to God was unadulterated and could stand the test. His heart was pure and open toward God. He did not need too much knowledge of doctrines to convince himself to follow every word of God, nor did he need a lot of facts to prove God's existence in order to be able to accept what God entrusted him with and to be capable of doing whatever God had him do. This is the essential difference between Noah and the people of today. It is also the true definition of precisely what a perfect man is in God's eyes. What God wants is people like Noah. He is the type of person God praises and is also precisely the kind of person God blesses. Have you received any enlightenment from this? People look at people from the outside, while what God looks at is people's hearts and their essence. God does not allow anyone to have any half-heartedness or doubts toward Him, nor does He permit people to suspect or test Him in any way. Hence, even though the

people of today are face to face with God's word—you could even say face to face with God—due to something deep inside their hearts, the existence of their corrupt essence, and their hostile attitude toward Him, people have been obstructed from having a true belief in God and blocked from being obedient to Him. Because of this, it is very difficult for them to obtain the same blessing that God bestowed upon Noah.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 28

God Uses the Rainbow as a Symbol of His Covenant With Man (Selected passages)

Gen 9:11–13 And I will establish My covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

Most people know what a rainbow is and have heard of some stories related to rainbows. As for the story about the rainbow in the Bible, some people believe it and some treat it as legend, while others do not believe it at all. No matter what, all of the events that happened in relation to the rainbow were the work of God and took place in the process of God's management of man. These events have been recorded exactly in the Bible. These records do not tell us what mood God was in at the time or the intentions behind these words God said. Moreover, no one can appreciate what God was feeling when He said them. However, God's state of mind regarding this entire event is revealed between the lines of the text. It is as

though His thoughts at the time leap off the page through each word and phrase of God's word.

God's thoughts are what people should be concerned about and what they should be trying to get to know the most. This is because God's thoughts are inextricably related to man's understanding of God, and man's understanding of God is an indispensable link to man's entry into life. So, what was God thinking at the time when these events happened?

Originally, God created a humanity that in His eyes was very good and close to Him, but they were destroyed by flood after rebelling against Him. Did it hurt God that such a humanity just instantly vanished like that? Of course it hurt! So what was His expression of this pain? How was it recorded in the Bible? It was recorded in the Bible in these words: "And I will establish My covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." This simple sentence reveals God's thoughts. This destruction of the world pained Him very much. In man's words, He was very sad. We can imagine: How did the earth that was once full of life look like after being destroyed by the flood? What did the earth, that was once full of human beings, look like at that time? No human habitation, no living creatures, water everywhere and utter devastation on the surface of the water. Was such a scene God's original intention when He created the world? Of course not! God's original intention was to see life all across the land, to see the human beings He created worshiping Him, not just for Noah to be the only one worshiping Him or the only one who could answer His call to complete what was entrusted to him. When humanity disappeared, God saw not what He had originally intended but the complete opposite. How could His heart not be in pain? So when He was revealing His disposition and expressing His emotions, God made a decision. What kind

of a decision did He make? To make a bow in the cloud (that is, the rainbows that we see) as a covenant with man, a promise that God would not destroy mankind with a flood again. At the same time, it was also to tell people that God had destroyed the world with a flood, so that mankind would forever remember why God would do such a thing.

Was the destruction of the world at that time something God wanted? It was definitely not what God wanted. We might be able to imagine a small part of the pitiful sight of the earth after the destruction of the world, but we cannot come close to imagining what the scene was like at the time in God's eyes. We can say that, whether it is the people of now or then, nobody is able to imagine or appreciate what God was feeling when He saw that scene, that image of the world following its destruction by flood. God was forced to do this by man's disobedience, but the pain suffered by God's heart from this destruction of the world by flood is a reality no one can fathom or appreciate. That is why God made a covenant with mankind, through which He aimed to tell people to remember that God once did something like this, and to swear to them that God would never destroy the world in such a way again. In this covenant we see God's heart—we see that God's heart was in pain when He destroyed this humanity. In the language of man, when God destroyed mankind and saw mankind disappearing, His heart was weeping and bleeding. Is that not the best way to describe it? These words are used by humans to illustrate human emotions, but since man's language is too lacking, using them to describe God's feelings and emotions does not seem too bad to Me, and nor are they too excessive. At least it gives you a very vivid, very apt understanding of what God's mood was like at the time. What will you think of now when you see a rainbow again? At least you will remember how God was once in sorrow over destroying the world by flood. You will remember how, even

though God hated this world and despised this humanity, when He destroyed the human beings He created with His own hands, His heart was hurting, struggling to let go, feeling reluctant, and finding it hard to bear. His only comfort was in Noah's family of eight. It was Noah's cooperation that made His painstaking efforts of creating all things not be in vain. At a time when God was suffering, this was the only thing that could make up for His pain. From that point, God placed all of His expectations of humanity on Noah's family, hoping they could live under His blessings and not His curse, hoping that they would never see God destroy the world with a flood again, and also hoping that they would not be destroyed.

What part of God's disposition should we learn about from this? God had despised man because man was hostile to Him, but in His heart, His care, concern, and mercy for humanity remained unchanged. Even when He destroyed mankind, His heart remained unchanged. When humanity was full of corruption and disobedient toward God to a grievous extent, God had to destroy this humanity, because of His disposition and His essence, and in accordance with His principles. But because of God's essence, He still pitied mankind, and even wanted to use various ways to redeem mankind so they could continue to live. Man, however, opposed God, continued to disobey God, and refused to accept God's salvation; that is, refused to accept His good intentions. No matter how God called to them, reminded them, supplied them, helped them, or tolerated them, man did not understand or appreciate it, nor did they pay attention. In His pain, God still did not forget to grant man His maximum tolerance, waiting for man to reverse course. After He reached His limit, He did what He had to do without any hesitation. In other words, there was a specific time period and process from the moment God planned to destroy mankind to the start of His work in destroying mankind. This process existed for the purpose of

enabling man to reverse course, and this was the last chance God gave to man. So what did God do in this period before destroying mankind? God did a significant amount of reminding and exhorting work. No matter how much pain and sorrow God's heart was in, He continued to vest His care, concern, and abundant mercy in humanity. What do we see from this? Undoubtedly, we see that God's love for mankind is real and not something He merely pays lip service to. It is actual, tangible and appreciable, not feigned, adulterated, deceitful or pretentious. God never uses any deception or creates false images to make people see that He is lovable. He never uses false testimony to let people see His loveliness, or to flaunt His loveliness and holiness. Are these aspects of God's disposition not worthy of man's love? Are they not worth worshiping? Are they not worth cherishing? At this point, I want to ask you: After hearing these words, do you think God's greatness is merely empty words on a sheet of paper? Is God's loveliness just empty words? No! Certainly not! God's supremacy, greatness, holiness, tolerance, love, and so forth—every detail of every one of the various aspects of God's disposition and essence find practical expression every time He does His work, are embodied in His will toward man, and are also fulfilled and reflected in every person. Regardless of whether you have felt it before, God is caring for every person in every possible way, using His sincere heart, wisdom, and various methods to warm each person's heart, and awaken each person's spirit. This is an indisputable fact.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 29

God Uses the Rainbow as a Symbol of His Covenant With Man (Selected passages)

Gen 9:11–13 And I will establish My covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

God created mankind; regardless of whether they have been corrupted or whether they follow Him, God treats human beings as His most cherished loved ones—or as human beings would say, the people dearest to Him—and not as His playthings. Although God says He is the Creator and that man is His creation, which may sound like there is a slight difference in rank, the reality is that everything God has done for mankind far exceeds a relationship of this nature. God loves mankind, cares for mankind, and shows concern for mankind, as well as constantly and unceasingly providing for mankind. He never feels in His heart that this is additional work or something that deserves a lot of credit. Nor does He feel that saving humanity, supplying them, and granting them everything, is making a huge contribution to mankind. He simply provides for mankind quietly and silently, in His own way and through His own essence and what He has and is. No matter how much provision and how much help mankind receives from Him, God never thinks about or tries to take credit. This is determined by the essence of God, and is also precisely a true expression of God's disposition. This is why, regardless of whether it is in the Bible or any other books, we never find God expressing His thoughts, and we never find God describing or declaring to humans, with the aim of making mankind be grateful toward Him or praise Him, why He does these things, or why He cares so much for mankind. Even when He is hurt, when His heart is in extreme pain, He never forgets His responsibility toward mankind or His

concern for mankind; all while He bears this hurt and pain alone in silence. To the contrary, God continues to provide for mankind as He has always done. Even though mankind often praises God or bears witness to Him, none of this behavior is demanded by God. This is because God never intends for any of the good things He does for mankind to be exchanged for gratitude or to be paid back. On the other hand, those who can fear God and shun evil, those who can truly follow God, listen to Him and are loyal to Him, and those who can obey Him—these are the people who will often receive God's blessings, and God will bestow such blessings without reservation. Moreover, the blessings people receive from God are often beyond their imagination, and also beyond anything human beings can justify through what they have done or what price they have paid. When mankind is enjoying God's blessings, does anyone care about what God is doing? Does anyone show any concern for how God is feeling? Does anyone try to appreciate God's pain? The answer is an emphatic no! Can any human being, including Noah, appreciate the pain God was feeling at that moment? Can anyone appreciate why God would establish such a covenant? They cannot! Mankind does not appreciate God's pain not because they cannot understand God's pain, and not because of the gap between God and man or the difference in their status; rather, it is because mankind does not care at all about any of God's feelings. Mankind thinks God is independent—that God does not need people to care about Him, to understand Him or show Him consideration. God is God, so He has no pain, no emotions; He will not be sad, He does not feel sorrow, He does not even cry. God is God, so He does not need any emotional expressions and He does not need any emotional comfort. If, under certain circumstances, He does need these things, then He can cope alone and will not require any assistance from mankind. Conversely, it is the weak, immature humans who

need God's consolation, provision, encouragement, and even for Him to comfort their emotions at all times and all places. Such things lurk deep inside the hearts of mankind: Man is the weak one; they need God to look after them in every way, they deserve all the care they receive from God, and they should demand from God whatever they feel should be theirs. God is the strong one; He has everything, and He ought to be mankind's guardian and bestower of blessings. Since He is already God, He is omnipotent and does not ever need anything from mankind.

As man does not pay attention to any of God's revelations, he has never felt God's sorrow, pain, or joy. But conversely, God knows all of man's expressions like the palm of His hand. God supplies everyone's needs at all times and in all places, observing each person's changing thoughts and thus comforting and exhorting them, and guiding and illuminating them. In terms of all the things God has done on mankind and all of the prices He has paid because of them, can people find a passage in the Bible or from anything God has said until now that clearly states that God will demand something from man? No! To the contrary, no matter how people ignore God's thinking, He still repeatedly leads mankind, repeatedly provides for mankind and helps them, to enable them to follow God's way so they can attain the beautiful destination He has prepared for them. When it comes to God, what He has and is, His grace, His mercy, and all His rewards, will be bestowed without reservation upon those who love and follow Him. But He never reveals to any person the pain He has suffered or His state of mind, and He never complains about anyone not being considerate toward Him or not knowing His will. He simply bears all of this in silence, waiting for the day mankind will be able to understand.

Why do I say these things here? What do you see from the things I have said? There is something in God's essence and disposition that is all

too easy to overlook, something that is only possessed by God and not by any person, including those others think of as great people, good people, or the God of their imagination. What is this thing? It is God's selflessness. When speaking of selflessness, you might think you are also very selfless, because when it comes to your children, you never bargain or haggle with them, or you think you are also very selfless when it comes to your parents. No matter what you think, at least you have a concept of the word "selfless" and think of it as a positive word, and that being a selfless person is very noble. When you are selfless, you esteem yourself highly. But there is no one who can see God's selflessness in all things, among people, events, and objects, and in His work. Why is this the case? Because man is too selfish! Why do I say that? Mankind lives in a material world. You may follow God, but you never see or appreciate how God provides for you, loves you, and shows concern for you. So what do you see? You see your blood relatives who love you or dote on you. You see the things that are beneficial to your flesh, you care about the people and things you love. This is man's so-called selflessness. Such "selfless" people, however, are never concerned about the God that gives life to them. In contrast to that of God, man's selflessness becomes selfish and despicable. The selflessness man believes in is empty and unrealistic, adulterated, incompatible with God, and unrelated to God. Man's selflessness is for himself, while God's selflessness is a true revelation of His essence. It is precisely due to God's selflessness that man is constantly provided for by Him. You might not be too deeply affected by this topic I am talking about today and are merely nodding in approval, but when you try to appreciate God's heart in your heart, you will unwittingly discover this: Among all the people, matters, and things you can sense in this world, only God's selflessness is real and concrete, because only God's love for you is unconditional and unblemished. Apart

from God, anyone else's so-called unselfishness is feigned, superficial, inauthentic; it has a purpose, certain intentions, carries a tradeoff, and cannot stand to be tested. You could even say that it is filthy and contemptible. Are you in agreement with these words?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Daily Words of God Excerpt 30

God Uses the Rainbow as a Symbol of His Covenant With Man (Selected passages)

Gen 9:11–13 And I will establish My covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

At the end of Noah's story, we see that God used an unusual method to express His feelings at the time. It was a very special method: to make a covenant with man which declared the end of God's destruction of the world with the flood. On the surface, making a covenant may seem like a very ordinary thing. It is nothing more than using words to bind two parties and prevent them from violating their agreement, so as to protect both of their interests. In form, it is a very ordinary thing, but from the motivations behind and intent of God in doing this thing, it is a true revelation of God's disposition and state of mind. If you just put these words aside and ignore them, if I never tell you the truth of things, then humanity will really never know God's thinking. Perhaps in your imagination God was smiling when He made this covenant, or perhaps His expression was serious, but regardless of what most ordinary expression people imagine God to have

had, no one would have been able to see God's heart or His pain, let alone His loneliness. No one can make God trust them or be worthy of God's trust, or be someone He can express His thoughts or confide His pain to. That is why God had no choice but to do such a thing. On the surface, God did an easy thing in bidding farewell to humanity as it was, settling the issue of the past and bringing to a perfect end His destruction of the world by flood. However, God buried the pain from this moment deep inside His heart. At a time when God did not have anyone to confide in, He made a covenant with mankind, telling them that He would not destroy the world with a flood again. When a rainbow appeared, it was to remind people that such a thing had happened and to warn them to refrain from evil. Even in such a painful state, God did not forget about mankind and still showed so much concern for them. Is this not God's love and unselfishness? But what do people think of when they are suffering? Is this not the time they need God the most? At times like this, people always drag God over so He can comfort them. No matter when, God will never let people down, and He will always enable people to get out of their predicaments and live in the light. Although God so provides for mankind, in man's heart God is nothing more than a soothing pill, a comfort tonic. When God is suffering, when His heart is wounded, having a created being or any person keep Him company or comfort Him would undoubtedly be just an extravagant wish for God. Man never pays attention to God's feelings, so God never asks nor expects there to be someone who can comfort Him. He merely uses His own methods to express His mood. People do not think it is a great hardship for God to go through some suffering, but only when you truly try to understand God, when you can genuinely appreciate God's earnest intentions in everything He does, can you feel God's greatness and His selflessness. Even though God made a covenant with mankind using the

rainbow, He never told anyone why He did this—why He established this covenant—meaning He never told anybody His real thoughts. This is because there is no one who can comprehend the depth of the love God has for the mankind He created with His own hands, and there is also no one who can appreciate just how much pain His heart suffered when He destroyed humanity. Therefore, even if He were to tell people how He felt, they would be unable to undertake this trust. Despite being in pain, He still continues with the next step of His work. God always gives His best side and the best things to mankind while quietly bearing all the suffering Himself. God never openly discloses these sufferings. Instead, He endures them and waits in silence. God's endurance is not cold, numb, or helpless, nor is it a sign of weakness. Rather, God's love and essence have always been selfless. This is a natural revelation of His essence and disposition, and a genuine embodiment of God's identity as the true Creator.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Knowing God II

Daily Words of God Excerpt 31

Just after He created mankind, God began to engage with man and talk to man, and His disposition began to be expressed to man. In other words, from when God first engaged with mankind He began to make public to man, without interruption, His essence and what He has and is. Regardless of whether earlier people or the people of today are able to see or understand it, God speaks to man and works among man, revealing His disposition and expressing His essence—this is a fact, and undeniable by any person. This also means that God's disposition, God's essence, and what He has and is are constantly issued forth and revealed as He works and engages with man. He has never concealed or hidden anything from man, but instead makes public and releases His own disposition without holding anything back. Thus, God hopes that man can know Him and understand His disposition and essence. He does not wish for man to treat His disposition and essence as eternal mysteries, nor does He want mankind to regard God as a puzzle that can never be solved. Only when mankind knows God can man know the way forward and accept God's guidance, and only a mankind such as this can truly live under the dominion of God, and live in the light, amid God's blessings.

The words and disposition issued forth and revealed by God represent His will, and they also represent His essence. When God engages with man, no matter what He says or does, or what disposition He reveals, and no matter what man sees of God's essence and what He has and is, they all represent God's will for man. Regardless of how much man is able to realize, comprehend or understand, it all represents God's will—God's will

for man. This is beyond doubt! God's will for mankind is how He requires people to be, what He requires them to do, how He requires them to live, and how He requires them to be capable of accomplishing the fulfillment of God's will. Are these things inseparable from the essence of God? In other words, God issues forth His disposition and all that He has and is at the same time as He makes demands of man. There is no falsehood, no pretense, no concealment, and no embellishment. Yet why is man incapable of knowing, and why has man never been able to clearly perceive the disposition of God? Why has man never realized God's will? That which is revealed and issued forth by God is what God Himself has and is; it is every shred and facet of His true disposition—so why can man not see? Why is man incapable of thorough knowledge? There is an important reason for this. So, what is this reason? Since the time of creation, man has never treated God as God. In the earliest times, no matter what God did with regard to man—man who had only just been created—man treated God as nothing more than a companion, as someone to be relied upon, and man had no knowledge or understanding of God. This is to say, man did not know that what was issued forth by this Being—this Being whom he relied upon and saw as his companion—was the essence of God, nor did he know that this Being was the One who rules over all things. Simply put, the people of that time did not recognize God at all. They did not know that the heavens and earth and all things had been made by Him, and they were ignorant of where He came from, and, moreover, of what He was. Of course, back then God did not require man to know or comprehend Him, or to understand all that He did, or to be knowledgeable about His will, for these were the earliest times following mankind's creation. When God began preparations for the work of the Age of Law, God did some things to man and also began making some demands of man, telling man how to give offerings to and

worship God. Only then did man acquire a few simple ideas about God, and only then did he know the difference between man and God, and that God was the One who created mankind. When man knew that God was God and man was man, a certain distance came between him and God, yet still God did not ask that man have a great knowledge or deep understanding of Him. Thus, God makes different requirements of man based on the stages and circumstances of His work. What do you see in this? What aspect of God's disposition do you perceive? Is God real? Are God's requirements of man fitting? During the earliest times following God's creation of mankind, when God had yet to carry out the work of conquest and perfection on man, and had not spoken very many words to him, He asked little of man. Regardless of what man did and how he behaved—even if he did some things that offended God—God forgave and overlooked it all. This is because God knew what He had given man and what was within man, and thus He knew the standard of requirements that He should make of man. Even though the standard of His requirements was very low at that time, this does not mean that His disposition was not great, or that His wisdom and almightiness were but empty words. For man, there is only one way to know God's disposition and God Himself: by following the steps of the work of God's management and salvation of mankind, and accepting the words that God speaks to mankind. Once man knows what God has and is, and knows God's disposition, will he still ask God to show him His real person? No, man would not ask, and would not even dare to ask, for having comprehended God's disposition and what He has and is, man will have already seen the true God Himself, and His real person. This is the inevitable outcome.

As God's work and plan ceaselessly progressed, and after God established the covenant of the rainbow with man, as a sign that He would

never again destroy the world using floods, God had an increasingly pressing desire to gain those who could be of one mind with Him. So, too, did He have an ever more urgent wish to gain those who were able to do His will on earth, and, moreover, to gain a group of people able to break free from the forces of darkness and not be bound by Satan, a group that would be able to bear testimony to Him on earth. Gaining such a group of people was God's long-held wish, it was what He had been waiting for ever since the time of creation. Thus, regardless of God's use of floods to destroy the world, or of His covenant with man, God's will, frame of mind, plan, and hopes all remained the same. What He wanted to do, the thing that He had yearned for long before the time of creation, was to gain those among mankind whom He wished to gain—to gain a group of people able to comprehend and know His disposition and understand His will, a group who would be able to worship Him. Such a group of people truly would be able to bear testimony to Him, and it can be said that they would be His confidants.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 32

God Promises to Give Abraham a Son

Gen 17:15–17 And God said to Abraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah shall her name be. And I will bless her, and give you a son also of her: yes, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell on his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

Gen 17:21–22 But My covenant will I establish with Isaac, which Sarah shall bear to you at this set time in the next year. And He left off

talking with him, and God went up from Abraham.

No One Can Hinder the Work That God Resolves to Do

So, you have all just heard the story of Abraham, haven't you? He was chosen by God after the flood destroyed the world, his name was Abraham, and when he was a hundred years old and his wife Sarah ninety, God's promise came to him. What promise did God make to him? God promised that which is referred to in the Scriptures: "And I will bless her, and give you a son also of her." What was the background to God's promise to give him a son? The Scriptures provide the following account: "Then Abraham fell on his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" In other words, this aged couple was too old to bear children. And what did Abraham do after God made His promise to him? He fell on his face laughing, and said to himself, "Shall a child be born to him that is an hundred years old?" Abraham believed that it was impossible—which meant that he believed God's promise to him was nothing more than a joke. From man's perspective, this is something unachievable by man, and likewise unachievable by and an impossibility for God. Perhaps, to Abraham, it was laughable: "God created man, yet He seems somehow unaware that someone so old is incapable of bearing children; God thinks He can allow me to bear a child, He says that He will give me a son—surely that is impossible!" So, Abraham fell on his face and laughed, thinking to himself: "Impossible—God is joking with me, this cannot be true!" He did not take God's words seriously. So, in God's eyes, what kind of a man was Abraham? (Righteous.) Where was it stated that he was a righteous man? You think that all those whom God calls upon are righteous and perfect, that they are all people who walk with God. You abide by doctrine! You must see clearly that when God defines someone, He does not do so arbitrarily.

Here, God did not say that Abraham was righteous. In His heart, God has standards for measuring every person. Though God did not say what kind of person Abraham was, in terms of his conduct, what kind of faith did Abraham have in God? Was it a little abstract? Or was he of great faith? No, he was not! His laughter and thoughts showed who he was, so your belief that he was righteous is but a figment of your imagination, it is the blind application of doctrine, and it is an irresponsible appraisal. Did God see Abraham's laughter and his little expressions? Did He know of them? God knew. But would God alter what He had resolved to do? No! When God planned and resolved that He would choose this man, it was accomplished. Neither man's thoughts nor his conduct would in the slightest bit influence or interfere with God; God would not arbitrarily change His plan, nor would He impulsively change or upset His plan because of man's conduct, even conduct which might be ignorant. What, then, is written in Genesis 17:21–22? "But My covenant will I establish with Isaac, which Sarah shall bear to you at this set time in the next year. And He left off talking with him, and God went up from Abraham." God paid not the slightest attention to what Abraham thought or said. What was the reason for His disregard? It was because, at that time, God did not ask that man be of great faith, or that he be capable of great knowledge of God, or, moreover, that he be able to understand what was done and said by God. Thus, He did not ask that man fully understand what He resolved to do, or the people He determined to choose, or the principles of His actions, for man's stature was simply inadequate. At that time, God regarded whatever Abraham did and however he conducted himself as normal. He did not condemn or reprimand, but merely said: "Sarah shall bear Isaac to you at this set time in the next year." To God, after He proclaimed these words, this matter came true step by step; in the eyes of God, that which was to be accomplished by His plan had

already been achieved. After completing the arrangements for this, God departed. What man does or thinks, what man understands, the plans of man —none of this bears any relation to God. Everything proceeds according to God's plan, in keeping with the times and stages set by God. Such is the principle of God's work. God does not interfere in whatever man thinks or knows, yet neither does He forgo His plan or abandon His work just because man does not believe or understand. The facts are thus accomplished according to the plan and thoughts of God. This is precisely what we see in the Bible: God caused Isaac to be born at the time He had set. Do the facts prove that the behavior and conduct of man hindered the work of God? They did not hinder the work of God! Did man's little faith in God, and his notions and imaginings about God affect God's work? No, they did not! Not in the least! God's management plan is unaffected by any man, matter, or environment. All that He resolves to do will be completed and accomplished on time and according to His plan, and His work cannot be interfered with by any man. God ignores certain aspects of man's foolishness and ignorance, and even certain aspects of man's resistance and notions toward Him, and He does the work that He must do regardless. This is God's disposition, and it is a reflection of His omnipotence.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 33

Abraham Offers Isaac

Gen 22:2–3 And He said, Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering on one of the mountains which I will tell you of. And Abraham rose up early in the morning, and saddled his ass, and took two of

his young men with him, and Isaac his son, and split the wood for the burnt offering, and rose up, and went to the place of which God had told him.

Gen 22:9–10 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar on the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

The Work of God's Management and Salvation of Mankind Begins With Abraham's Sacrifice of Isaac

Having given Abraham a son, the words that God had spoken to Abraham were fulfilled. This does not mean that God's plan stopped here; on the contrary, God's magnificent plan for the management and salvation of mankind had only just begun, and His blessing of a son to Abraham was but a prelude to His overall management plan. At that moment, who knew that God's battle with Satan had quietly begun in the moment when Abraham offered up Isaac?

God Does Not Care If Man Is Foolish—He Only Asks That Man Be True

Next, let us look at what God did to Abraham. In Genesis 22:2, God gave the following command to Abraham: "Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering on one of the mountains which I will tell you of." God's meaning was clear: He was telling Abraham to give his only son Isaac, whom he loved, as a burnt offering. Looking at it today, is God's command still at odds with man's notions? Yes! All that God did at that time is quite contrary to the notions of man; it is incomprehensible to man. In their notions, people believe the following: When a man did not believe, and thought it an impossibility, God gave him a son, and after he had gained

a son, God asked him to sacrifice his son. Is this not utterly unbelievable! What did God actually intend to do? What was God's actual intention? He unconditionally gave Abraham a son, yet He also asked that Abraham make an unconditional offering. Was this excessive? From a third party's standpoint, this was not only excessive but also somewhat a case of "making trouble for no reason." But Abraham himself did not believe that God was asking too much. Though he had a few, small opinions of his own about it and though he was a little suspicious of God, he was still prepared to make the offering. At this point, what do you see that proves Abraham was willing to offer his son? What is being said in these sentences? The original text gives the following accounts: "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and split the wood for the burnt offering, and rose up, and went to the place of which God had told him" (Gen 22:3). "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar on the wood. And Abraham stretched forth his hand, and took the knife to slay his son" (Gen 22:9–10). When Abraham stretched forth his hand and took the knife to slay his son, were his actions seen by God? They were. The entire process—from the start, when God asked that Abraham sacrifice Isaac, to when Abraham actually raised his knife to slay his son—showed God the heart of Abraham, and regardless of his former foolishness, ignorance, and misunderstanding of God, at that time Abraham's heart for God was true, and honest, and he truly was going to return Isaac, the son given to him by God, back to God. In him, God saw obedience, the very obedience that He desired.

To man, God does much that is incomprehensible and even unbelievable. When God wishes to orchestrate someone, this orchestration

is often at odds with man's notions and incomprehensible to him, yet it is precisely this dissonance and incomprehensibility that are God's trial and test of man. Abraham, meanwhile, was able to demonstrate obedience to God within himself, which was the most fundamental condition of his being able to satisfy God's requirement. Only then, when Abraham was able to obey God's requirement, when he offered up Isaac, did God truly feel reassurance and approval toward mankind—toward Abraham, whom He had chosen. Only then was God sure that this person whom He had chosen was an indispensable leader who could undertake His promise and His subsequent management plan. Though it was but a trial and a test, God felt gratified, He felt man's love for Him, and He felt comforted by man as never before. At the moment that Abraham lifted up his knife to slay Isaac, did God stop him? God did not let Abraham sacrifice Isaac, for God simply had no intention of taking Isaac's life. Thus, God stopped Abraham just in time. For God, Abraham's obedience had already passed the test, what he did was sufficient, and God had already seen the outcome of what He intended to do. Was this outcome satisfactory to God? It can be said that this outcome was satisfactory to God, that it was what God wanted, and was what God had longed to see. Is this true? Although, in different contexts, God uses different ways of testing each person, in Abraham God saw what He wanted, He saw that Abraham's heart was true, and that his obedience was unconditional. It was precisely this "unconditional" that God desired. People often say, "I've already offered this, I've already forgone that—why is God still not satisfied with me? Why does He keep subjecting me to trials? Why does He keep testing me?" This demonstrates one fact: God has not seen your heart, and has not gained your heart. This is to say, He has not seen such sincerity as when Abraham was able to raise his knife to slay his son by his own hand and offer him to God. He has not seen your

unconditional obedience, and has not been comforted by you. It is natural, then, that God keeps trying you. Is this not true?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 34

God's Promise to Abraham (Selected passages)

Gen 22:16–18 By Myself have I sworn, said Jehovah, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed My voice.

This is an unabridged account of God's blessing to Abraham. Though brief, its content is rich: It includes the reason for, and background to, God's gift to Abraham, and what it was that He gave to Abraham. It is also imbued with the joy and excitement with which God uttered these words, as well as the urgency of His longing to gain those who are able to listen to His words. In this, we see God's cherishment of, and tenderness toward, those who obey His words and follow His commands. So, too, we see the price He pays to gain people, and the care and thought He puts into gaining them. Moreover, this passage, which contains the words "By Myself have I sworn," gives us a powerful sense of the bitterness and pain borne by God and God alone behind the scenes of this work of His management plan. It is a thought-provoking passage, and one that held special significance for those who came after, and had a far-reaching impact upon them.

Man Gains God's Blessings Because of His Sincerity and Obedience

Was the blessing given to Abraham by God that we read of here great? Just how great was it? There is one key sentence here: “And in your seed shall all the nations of the earth be blessed.” This sentence shows that Abraham received blessings not given to any who came before or after. When, as asked by God, Abraham returned his only son—his beloved only son—to God (here we cannot use the word “offered”; we should say he returned his son to God), not only did God not allow Abraham to offer Isaac, but He also blessed him. With what promise did He bless Abraham? He blessed him with the promise to multiply his offspring. And by how many were they to be multiplied? The Scriptures provide the following record: “as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed.” What was the context in which God uttered these words? That is to say, how did Abraham receive God’s blessings? He received them just as God says in the Scriptures: “because you have obeyed My voice.” That is, because Abraham had followed God’s command, because he had done everything that God had said, asked and commanded, without the slightest complaint, thus God made such a promise to him. There is one crucial sentence in this promise that touches upon God’s thoughts at the time. Have you seen it? You may not have paid much attention to God’s words that “By Myself have I sworn.” What they mean is that, when God uttered these words, He was swearing by Himself. What do people swear by when they make an oath? They swear by Heaven, which is to say, they make an oath to God and swear by God. People might not have much of an understanding of the phenomenon by which God swore by Himself, but you will be able to understand when I provide you with the correct explanation. Being faced with a man who could only hear His words but not understand His heart, once more God felt lonely and at a

loss. In desperation—and, it can be said, subconsciously—God did something very natural: God put His hand on His heart and addressed Himself when bestowing this promise upon Abraham, and from this man heard God say “By Myself have I sworn.” Through God’s actions, you may think of yourself. When you put your hand on your heart and speak to yourself, do you have a clear idea of what you are saying? Is your attitude sincere? Do you speak candidly, with your heart? Thus, we see here that when God spoke to Abraham, He was earnest and sincere. At the same time as speaking to and blessing Abraham, God was also speaking to Himself. He was telling Himself: I will bless Abraham, and make his progeny as numerous as the stars of heaven and as plentiful as the sand on the sea shore, because he obeyed My words and he is the one I choose. When God said “By Myself have I sworn,” God resolved that in Abraham He would produce the chosen people of Israel, after which He would lead these people forward apace with His work. That is, God would make Abraham’s descendants bear the work of God’s management, and the work of God and that expressed by God would begin with Abraham and would continue in Abraham’s descendants, thus realizing God’s wish to save man. What say you, is this not a blessed thing? For man, there is no greater blessing than this; this, it can be said, is the most blessed thing. The blessing gained by Abraham was not the multiplication of his offspring, but God’s achievement of His management, His commission, and His work in the descendants of Abraham. This means that the blessings gained by Abraham were not temporary, but continued on as God’s management plan progressed. When God spoke, when God swore by Himself, He had already made a resolution. Was the process of this resolution true? Was it real? God resolved that, from that time onward, His efforts, the price He paid, what He has and is, His everything, and even His life, would be given to Abraham and the

descendants of Abraham. So too did God resolve that, starting from this group of people, He would make manifest His deeds, and allow man to see His wisdom, authority, and power.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 35

God's Promise to Abraham (Selected passages)

Gen 22:16–18 By Myself have I sworn, said Jehovah, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed My voice.

Gaining Those Who Know God and Are Able to Testify to Him Is God's Unchanging Wish

At the same time as speaking to Himself, God also spoke to Abraham, but apart from hearing the blessings that God gave to him, was Abraham able to understand God's true wishes in all of His words at that moment? He was not! So, at that moment, when God swore by Himself, His heart was still lonely and sorrowful. There was still not one person able to understand or comprehend what He intended and planned. At that moment, no one—including Abraham—was able to speak to Him in confidence, much less was anyone able to cooperate with Him in doing the work that He must do. On the surface, God had gained Abraham, someone who could obey His words. But in fact, this person's knowledge of God was barely more than nothing. Even though God had blessed Abraham, God's heart was still not satisfied. What does it mean that God was not satisfied? It means that His management had only just begun, it means that the people

He wanted to gain, the people He longed to see, the people He loved, were still distant from Him; He needed time, He needed to wait, He needed to be patient. For at that time, apart from God Himself, there was no one who knew what He needed, or what He wished to gain, or what He longed for. So, at the same time that God was feeling very excited, God also felt heavy of heart. Yet He did not halt His steps, and He continued to plan the next step of what He must do.

What do you see in God's promise to Abraham? God bestowed great blessings upon Abraham simply because he obeyed God's words. Although, on the surface, this seems normal and a matter of course, in it we see God's heart: God especially treasures man's obedience to Him, and cherishes man's understanding of Him and sincerity toward Him. How much does God cherish this sincerity? You may not understand how much He cherishes it, and there may well be none who realize it. God gave Abraham a son, and when that son had grown up, God asked Abraham to offer his son to God. Abraham followed God's command to the letter, he obeyed God's word, and his sincerity moved God and was treasured by God. How much did God treasure it? And why did He treasure it? At a time when no one comprehended God's words or understood His heart, Abraham did something that shook the heavens and made the earth tremble, and it made God feel an unprecedented sense of satisfaction, and brought God the joy of gaining someone who was able to obey His words. This satisfaction and joy came from a creature made by God's own hand, and was the first "sacrifice" that man had offered to God and that was most treasured by God, ever since man was created. God had had a hard time waiting for this sacrifice, and He treated it as the first most important gift from man, whom He had created. It showed God the first fruit of His efforts and of the price He had paid, and it allowed Him to see the hope in mankind. Afterward,

God had an even greater yearning for a group of such people to keep Him company, to treat Him with sincerity, and to care for Him with sincerity. God even hoped that Abraham would live on, for He wished to have a heart such as Abraham's accompany Him and be with Him as He continued in His management. No matter what God wanted, it was just a wish, just an idea—for Abraham was merely a man who was able to obey Him, and did not have the slightest understanding or knowledge of God. Abraham was someone who fell far short of the standards of God's requirements for man, which are: knowing God, being able to testify to God, and being of one mind with God. So, Abraham could not walk with God. In Abraham's offering of Isaac, God saw the sincerity and obedience of Abraham, and saw that he had withstood God's test of him. Even though God accepted his sincerity and obedience, he was still unworthy of becoming God's confidant, of becoming someone who knew and understood God, and someone who was knowledgeable about God's disposition; he was far from being of one mind with God and doing God's will. So, in His heart, God was still lonely and anxious. The more lonely and anxious God became, the more He needed to continue with His management as soon as possible, and be able to select and gain a group of people to accomplish His management plan and achieve His will as soon as possible. This was God's eager desire, and it has remained unchanged from the very beginning until today. Ever since He created man in the beginning, God has yearned for a group of overcomers, a group that will walk with Him and are able to understand, know and comprehend His disposition. This wish of God has never changed. Regardless of how long He still has to wait, regardless of how hard the road ahead may be, and no matter how far off the objectives He yearns for may be, God has never altered or given up on His expectations for man. Now that I have said this, do you realize something of God's wish?

Perhaps what you have realized is not very profound—but it will come gradually!

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 36

God Must Destroy Sodom (Selected passages)

Gen 18:26 And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Gen 18:29 And he spoke to Him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do it.

Gen 18:30 And he said to Him, Peradventure there shall thirty be found there. And He said, I will not do it.

Gen 18:31 And he said, Peradventure there shall be twenty found there. And He said, I will not destroy it.

Gen 18:32 And he said, Peradventure ten shall be found there. And He said, I will not destroy it.

God Only Cares About Those Who Are Able to Obey His Words and Follow His Commands

The passages above contain several key words: the numbers. First, Jehovah said that if He found fifty righteous within the city, then He would spare all the place, which is to say, He would not destroy the city. So were there, in fact, fifty righteous within Sodom? There were not. Soon after, what did Abraham say to God? He said, Peradventure there shall be forty found there? And God said, I will not do it. Next, Abraham said, Peradventure there shall thirty be found there? And God said, I will not do it. And peradventure twenty? I will not do it. Ten? I will not do it. Were there, in fact, ten righteous within the city? There were not ten—but there

was one. And who was this one? It was Lot. At the time, there was but one righteous person in Sodom, but was God very stringent or exacting when it came to this number? No, He was not! And so when man kept asking, “What about forty?” “What about thirty?” until he got to “What about ten?” God said, “Even if there were only ten, I would not destroy the city; I would spare it, and forgive the other people besides these ten.” If there were only ten, that would have been pitiful enough, but it turned out that, in fact, there was not even that number of righteous people in Sodom. You see, then, that in the eyes of God, the sin and evil of the city’s people were such that God had no choice but to destroy them. What did God mean when He said that He would not destroy the city if there were fifty righteous? These numbers were not important to God. What was important was whether or not the city contained the righteous that He wanted. If the city had but one righteous person, God would not allow them to come to harm due to His destruction of the city. What this means is that, regardless of whether or not God was going to destroy the city, and regardless of how many righteous were within it, to God this sinful city was cursed and execrable, and should be destroyed, should vanish from the eyes of God, while the righteous should remain. Regardless of the era, regardless of the stage of mankind’s development, the attitude of God does not change: He hates evil, and cares about those who are righteous in His eyes. This clear attitude of God is also the true revelation of the essence of God. Because there was but one righteous person within the city, God hesitated no longer. The end result was that Sodom would inevitably be destroyed. What do you see in this? In that age, God would not destroy a city if there were fifty righteous within it, nor if there were ten, which means that God would decide to forgive and be tolerant toward mankind, or would do the work of guidance, because of a few people who were able to revere and worship Him. God places great

stock in man's righteous deeds, He places great stock in those who are able to worship Him, and He places great stock in those who are able to do good deeds before Him.

From the earliest times until today, have you ever read in the Bible of God communicating the truth, or speaking about the way of God, to any person? No, never. The words of God to man that we read of only told people what to do. Some went and did it, some did not; some believed, and some did not. That's all there was. Thus, the righteous of that age—those who were righteous in the eyes of God—were merely those who could hear God's words and follow God's commands. They were servants who carried out God's words among man. Could such people be called those who know God? Could they be called people who were made perfect by God? No, they could not. So, regardless of their number, in the eyes of God were these righteous people worthy of being called the confidants of God? Could they be called God's witnesses? Certainly not! They were certainly not worthy of being called God's confidants and witnesses. So, what did God call such people? In the Old Testament of the Bible, there are many instances of God calling them "My servant." That is to say, at that time, in the eyes of God these righteous people were the servants of God, they were the people who served Him on earth. And how did God think of this appellation? Why did He call them so? Does God have standards in His heart for the appellations by which He calls people? He certainly does. God has standards, regardless of whether He calls people righteous, perfect, upright, or servants. When He calls someone His servant, He is of the firm belief that this person is able to receive His messengers, able to follow His commands, and able to carry out that which is commanded by the messengers. What does this person carry out? They carry out that which God commands man to do and carry out on earth. At that time, could that

which God asked man to do and carry out on earth be called the way of God? No, it could not. For at that time, God asked only that man do a few simple things; He uttered a few simple commands, telling man to only do this or that, and nothing more. God was working according to His plan. Because, at that time, many conditions were not yet present, the time was not yet ripe, and it was difficult for mankind to bear the way of God, thus the way of God had yet to begin to be issued forth from God's heart. God saw the righteous people He spoke of, whom we see here—whether thirty or twenty—as His servants. When the messengers of God came upon these servants, they would be able to receive them, and follow their commands, and act according to their words. This was precisely what should be done, and attained, by those who were servants in God's eyes. God is judicious in His appellations for people. He did not call them His servants because they were as you are now—because they had heard much preaching, knew what God was to do, understood much of God's will, and comprehended His management plan—but because they were honest in their humanity and they were able to comply with God's words; when God commanded them, they were able to put aside what they were doing and carry out that which God had commanded. So for God, the other layer of meaning in the title of servant is that they cooperated with His work on earth, and although they were not the messengers of God, they were the executors and implementers of God's words on earth. You see, then, that these servants or righteous people carried great weight in the heart of God. The work that God was to embark upon on earth could not be without people to cooperate with Him, and the role undertaken by the servants of God was irreplaceable by the messengers of God. Each task that God commanded unto these servants was of great importance to Him, and so He could not lose them. Without these servants' cooperation with God, His work among mankind would

have come to a standstill, as a result of which God's management plan and God's hopes would have come to naught.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 37

God Must Destroy Sodom (Selected passages)

Gen 18:26 And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Gen 18:29 And he spoke to Him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do it.

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Gen 18:31 And he said, Peradventure there shall be twenty found there. And He said, I will not destroy it.

Gen 18:32 And he said, Peradventure ten shall be found there. And He said, I will not destroy it.

God Is Abundantly Merciful Toward Those Whom He Cares About, and Profoundly Wrathful Toward Those Whom He Detests and Rejects

In the accounts of the Bible, were there ten servants of God in Sodom? No, there were not! Was the city worthy of being spared by God? Only one person in the city—Lot—received God's messengers. The implication of this is that there was only one servant of God in the city, and thus God had no choice but to save Lot and destroy the city of Sodom. The exchanges between Abraham and God quoted above may seem simple, but they illustrate something very profound: There are principles to God's actions, and prior to making a decision He will spend a long time observing and

deliberating; He will definitely not make any decisions or jump to any conclusions before the time is right. The exchanges between Abraham and God show us that God's decision to destroy Sodom was not in the slightest bit wrong, for God already knew that in the city there were not forty righteous, nor thirty righteous, nor twenty. There were not even ten. The only righteous person in the city was Lot. All that happened in Sodom and its circumstances were observed by God, and were as familiar to God as the back of His own hand. Thus, His decision could not be wrong. In contrast, compared to the almightiness of God, man is so numb, so foolish and ignorant, so short-sighted. This is what we see in the exchanges between Abraham and God. God has been issuing forth His disposition from the beginning until today. Here, likewise, there is also the disposition of God that we should see. Numbers are simple—they do not demonstrate anything—but here there is a very important expression of God's disposition. God would not destroy the city because of fifty righteous. Is this due to the mercy of God? Is it because of His love and tolerance? Have you seen this side of God's disposition? Even if there were only ten righteous, God would not have destroyed the city, because of these ten righteous people. Is this or is this not the tolerance and love of God? Because of God's mercy, tolerance, and concern toward those righteous people, He would not have destroyed the city. This is the tolerance of God. And in the end, what outcome do we see? When Abraham said, "Peradventure ten shall be found there," God said, "I will not destroy it." After that, Abraham said no more—for within Sodom there were not the ten righteous he referred to, and he had no more to say, and at that time he understood why God had resolved to destroy Sodom. In this, what disposition of God do you see? What kind of resolution did God make? God resolved that, if this city had not ten righteous, He would not permit its existence, and would inevitably destroy

it. Is this not the wrath of God? Does this wrath represent God's disposition? Is this disposition the revelation of God's holy essence? Is it the revelation of God's righteous essence, which man must not offend? Having confirmed that there were not ten righteous in Sodom, God was certain to destroy the city, and would severely punish the people within that city, for they opposed God, and because they were so filthy and corrupt.

Why have we analyzed these passages in this way? It is because these few simple sentences give full expression to God's disposition of abundant mercy and profound wrath. At the same time as treasuring the righteous, and having mercy upon, tolerating, and caring about them, in God's heart there was a deep loathing for all those in Sodom who had been corrupted. Was this, or was it not, abundant mercy and profound wrath? By what means did God destroy the city? By fire. And why did He destroy it using fire? When you see something being burned by fire, or when you are about to burn something, what are your feelings toward it? Why do you want to burn it? Do you feel that you no longer need it, that you no longer wish to look at it? Do you want to abandon it? God's use of fire means abandonment, and hate, and that He no longer wished to see Sodom. This was the emotion that made God raze Sodom with fire. The use of fire represents just how angry God was. The mercy and tolerance of God do indeed exist, but God's holiness and righteousness when He unleashes His wrath also show man the side of God that brooks no offense. When man is fully capable of obeying the commands of God and acts in accordance with God's requirements, God is abundant in His mercy toward man; when man has been filled with corruption, hatred and enmity for Him, God is profoundly angry. To what extent is He profoundly angry? His wrath will last until God no longer sees man's resistance and evil deeds, until they are no longer before His eyes. Only then will God's anger disappear. In other

words, no matter who the person is, if their heart has become distant from God and turned away from God, never to return, then regardless of how, to all appearances or in terms of their subjective desires, they wish to worship and follow and obey God in their body or in their thinking, God's wrath will be unleashed without cease. It will be such that when God deeply unleashes His anger, having given man ample opportunities, once it is unleashed there will be no way of taking it back, and He will never again be merciful and tolerant of such a mankind. This is one side of God's disposition that tolerates no offense. Here, it seems normal to people that God would destroy a city, for, in God's eyes, a city full of sin could not exist and continue to remain, and it was rational that it should be destroyed by God. Yet in that which happened prior to and following His destruction of Sodom, we see the entirety of God's disposition. He is tolerant and merciful toward things that are kind and beautiful and good; toward things that are evil, sinful, and wicked, He is profoundly wrathful, such that He is unceasing in His wrath. These are the two principal and most prominent aspects of God's disposition, and, moreover, they have been revealed by God from beginning to end: abundant mercy and profound wrath. Most of you have experienced something of God's mercy, but very few of you have appreciated God's wrath. God's mercy and lovingkindness can be seen in every person; that is, God has been abundantly merciful toward every person. Yet very rarely—or, it can be said, never—has God been profoundly angry toward any individuals or any section of the people among you. Relax! Sooner or later, God's wrath will be seen and experienced by every person, but now is not yet the time. Why is this? It is because when God is constantly angry toward someone, that is, when He unleashes His profound wrath upon them, this means that He has long since detested and rejected this person, that He despises their existence, and that He cannot endure their

existence; as soon as His anger comes upon them, they will disappear. Today, God's work has yet to reach that point. None of you will be able to bear it once God becomes profoundly angry. You see, then, that at this time God is only abundantly merciful toward you all, and you have yet to see His profound anger. If there are people who remain unconvinced, you can ask that God's wrath come upon you, so that you may experience whether or not God's anger and His disposition which brooks no offense by man really exist. Do you dare?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 38

The People of the Last Days Only See God's Wrath in His Words, and Do Not Truly Experience the Wrath of God

From the time of creation until today, no group has enjoyed as much of God's grace or mercy and lovingkindness as this final group. Although, in the final stage, God has done the work of judgment and chastisement, and has done His work with majesty and wrath, most of the time God only uses words to accomplish His work; He uses words to teach and water, to provide and feed. God's wrath, meanwhile, has always been kept hidden, and apart from experiencing God's wrathful disposition in His words, very few people have experienced His anger in person. This is to say, during God's work of judgment and chastisement, although the wrath revealed in God's words allows people to experience God's majesty and His intolerance of offense, this wrath does not go beyond His words. In other words, God uses words to rebuke man, expose man, judge man, chastise man, and even condemn man—but God has yet to be profoundly angry toward man, and has barely even unleashed His wrath upon man except with His words. Thus, the mercy and lovingkindness of God experienced by man in this age

are the revelation of God's true disposition, while the wrath of God experienced by man is merely the effect of the tone and feel of His utterances. Many people wrongly take this effect to be the true experiencing and the true knowledge of God's wrath. Consequently, most people believe that they have seen God's mercy and lovingkindness in His words, that they have also beheld God's intolerance of man's offense, and most of them have even come to appreciate God's mercy and tolerance toward man. But no matter how bad man's behavior, or how corrupt his disposition, God has always endured. In enduring, His aim is to wait for the words He has spoken, the efforts He has made and the price He has paid to achieve an effect in those whom He wishes to gain. Waiting for an outcome such as this takes time, and requires the creation of different environments for man, in the same way that people do not become adults as soon as they are born; it takes eighteen or nineteen years, and some people even need twenty or thirty years before they mature into a real adult. God awaits the completion of this process, He awaits the coming of such a time, and He awaits the arrival of this outcome. Throughout the time that He waits, God is abundantly merciful. During the period of God's work, however, an extremely small number of people are struck down, and some are punished because of their grave opposition to God. Such examples are even greater proof of the disposition of God that does not brook the offense of man, and fully confirm the real existence of God's tolerance and endurance toward the chosen ones. Of course, in these typical examples, the revelation of part of the disposition of God in these people does not affect God's overall management plan. In fact, in this final stage of God's work, God has endured throughout the period He has been waiting, and He has exchanged His endurance and His life for the salvation of those who follow Him. Do you see this? God does not upset His plan without reason. He can unleash

His wrath, and He can also be merciful; this is the revelation of the two main parts of God's disposition. Is this, or is it not, very clear? In other words, when it comes to God, right and wrong, just and unjust, the positive and the negative—all this is clearly shown to man. What He will do, what He likes, what He hates—all this can be directly reflected in His disposition. Such things can also be very obviously and clearly seen in God's work, and they are not vague or general; instead, they allow all people to behold the disposition of God and what He has and is in an especially concrete, true and practical manner. This is the true God Himself.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 39

God's Disposition Has Never Been Hidden From Man—Man's Heart Has Strayed From God

Since the time of creation, God's disposition has been in step with His work. It has never been hidden from man, but fully publicized and made plain to man. Yet, with the passing of time, man's heart has grown ever more distant from God, and as man's corruption has become deeper, man and God have become further and further apart. Slowly but surely, man has disappeared from the eyes of God. Man has become unable to "see" God, which has left him without any "news" of God; thus, he does not know whether God exists, and even goes so far as to completely deny the existence of God. Consequently, man's incomprehension of God's disposition, and what He has and is, is not because God is hidden from man, but because his heart has turned away from God. Though man believes in God, man's heart is without God, and he is ignorant of how to love God, nor does he want to love God, for his heart never draws close to God and he always avoids God. As a result, man's heart is distant from God. So, where

is his heart? In fact, man's heart has not gone anywhere: Instead of giving it to God or revealing it to God to see, he has kept it for himself. This is despite the fact that some people often pray to God and say, "O God, look upon my heart—You know all that I think," and some even swear to let God look upon them, that they may be punished if they break their oath. Though man allows God to look within his heart, this does not mean that man is capable of obeying the orchestrations and arrangements of God, nor that he has left his fate and prospects and his all under the control of God. Thus, regardless of the oaths you make to God or what you declare to Him, in God's eyes your heart is still closed to Him, for you only allow God to look upon your heart but do not permit Him to control it. In other words, you have not given your heart to God at all, and only speak nice-sounding words for God to hear; meanwhile, you hide your various deceitful intentions from God, together with your intrigues, scheming, and plans, and you clutch your prospects and fate in your hands, deeply afraid that they will be taken away by God. Thus, God never beholds man's sincerity toward Him. Though God does observe the depths of man's heart, and can see what man is thinking and wishes to do in his heart, and can see what things are kept within his heart, man's heart does not belong to God, and he has not given it over to God's control. This is to say, God has the right to observe, but He does not have the right to control. In the subjective consciousness of man, man does not want or intend to give himself over to God's arrangements. Not only has man closed himself off to God, but there are even people who think of ways to wrap up their hearts, using smooth talk and flattery to create a false impression and gain the trust of God, and concealing their true face out of sight from God. Their aim in not allowing God to see is to not allow God to perceive what they really are like. They do not want to give their hearts to God, but to keep them for themselves.

The subtext of this is that what man does and what he wants is all planned, calculated, and decided by man himself; he does not require the participation or intervention of God, much less does he need the orchestrations and arrangements of God. Thus, whether in regard to the commands of God, His commission, or the requirements that God makes of man, man's decisions are based on his own intentions and interests, on his own state and circumstances at the time. Man always uses the knowledge and insights that he is familiar with, and his own intellect, to judge and select the path he should take, and does not allow the interference or control of God. This is the heart of man that God sees.

From the beginning until today, only man has been capable of conversing with God. That is, among all living things and creatures of God, none but man has been able to converse with God. Man has ears that enable him to hear, and eyes that let him see; he has language, and his own ideas, and free will. He is possessed of all that is required to hear God speak, and understand God's will, and accept God's commission, and so God confers all His wishes upon man, wanting to make man a companion who is of the same mind with Him and who can walk with Him. Since He began to manage, God has been waiting for man to give his heart to Him, to let God purify and equip it, to make him satisfactory to God and loved by God, to make him revere God and shun evil. God has ever looked forward to and awaited this outcome.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 40

Assessments of Job by God and in the Bible

Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed

evil.

Job 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Job 1:8 And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?

What is the key point that you see in these passages? These three brief passages of scripture all relate to Job. Though short, they clearly state what kind of person he was. Through their description of Job's everyday behavior and his conduct, they tell everyone that, rather than being groundless, God's assessment of Job was well-founded. They tell us that, whether it be man's appraisal of Job (Job 1:1), or God's appraisal of him (Job 1:8), both are the result of Job's deeds before God and man (Job 1:5).

First, let us read the first passage: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." This is the first assessment of Job in the Bible, and this sentence is the author's appraisal of Job. Naturally, it also represents man's assessment of Job, which is "that man was perfect and upright, and one that feared God, and eschewed evil." Next, let us read of God's assessment of Job: "There is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil." Of the two, one came from man, and one originated from God; they are two assessments with the same content. It can be seen, then, that Job's behavior and conduct were known to man, and were also praised by God. In other words, Job's

conduct before man and his conduct before God were the same; he laid his behavior and motivation before God at all times, so that they might be observed by God, and he was one that feared God and shunned evil. Thus, in the eyes of God, of the people on earth only Job was perfect and upright, one that feared God and shunned evil.

Specific Manifestations of Job's Fear of God and Shunning of Evil in His Daily Life

Next, let us look at specific manifestations of Job's fear of God and shunning of evil. In addition to the passages that precede and follow it, let us also read Job 1:5, which is one of the specific manifestations of Job's fear of God and shunning of evil. It relates to how he feared God and shunned evil in his daily life; most prominently, he not only did as he ought to do for the sake of his own fear of God and shunning of evil, but also regularly sacrificed burnt offerings before God on behalf of his sons. He was afraid that they had often "sinned, and cursed God in their hearts" while feasting. How was this fear manifested in Job? The original text gives the following account: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all." Job's conduct shows us that, rather than being manifested in his outward behavior, his fear of God came from within his heart, and that his fear of God could be found in every aspect of his daily life, at all times, for he not only shunned evil himself, but often sacrificed burnt offerings on behalf of his sons. In other words, Job was not only deeply afraid of sinning against God and renouncing God in his own heart, but also worried that his sons might sin against God and renounce Him in their hearts. From this it can be seen that the truth of Job's fear of God stands up to scrutiny, and is beyond the doubt of any man. Did he do thus occasionally, or frequently? The final

sentence of the text is “Thus did Job continually.” The meaning of these words is that Job did not go and look in on his sons occasionally, or when it pleased him, nor did he confess to God through prayer. Instead, he regularly sent his sons to be sanctified, and sacrificed burnt offerings for them. The word “continually” here does not mean he did so for one or two days, or for a moment. It is saying that the manifestation of Job’s fear of God was not temporary, and did not stop at knowledge or spoken words; instead, the way of fearing God and shunning evil guided his heart, it dictated his behavior, and it was, in his heart, the root of his existence. That he did so continually shows that, in his heart, he often feared that he himself would sin against God and was also afraid that his sons and daughters would sin against God. It represents just how much weight the way of fearing God and shunning evil carried within his heart. He did thus continually because, in his heart, he was frightened and afraid—afraid that he had committed evil and sinned against God, and that he had deviated from the way of God and so was unable to satisfy God. At the same time, he also worried about his sons and daughters, fearing that they had offended God. Thus was Job’s normal conduct in his everyday life. It is precisely this normal conduct which proves that Job’s fear of God and shunning of evil are not empty words, that Job truly lived out such a reality. “Thus did Job continually”: These words tell us of Job’s everyday deeds before God. When he did thus continually, did his behavior and his heart reach before God? In other words, was God often pleased with his heart and his behavior? Then, in what state, and in what context, did Job do thus continually? Some people say: “It was because God frequently appeared to Job that he acted so.” Some say: “He did thus continually because he had the will to shun evil.” And some say: “Perhaps he thought that his fortune had not come easily, and he knew that it had been bestowed upon him by God, and so he was deeply afraid of

losing his property as a result of sinning against or offending God." Are any of these claims true? Clearly not. For, in the eyes of God, what God accepted and cherished most about Job was not just that he did thus continually; more than that, it was his conduct before God, man, and Satan when he was handed over to Satan and tempted.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 41

Satan Tempts Job for the First Time (His Livestock Is Stolen and Calamity Befalls His Children) (Selected passages)

a. The Words Spoken by God

Job 1:8 And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?

Job 1:12 And Jehovah said to Satan, Behold, all that he has is in your power; only on himself put not forth your hand. So Satan went forth from the presence of Jehovah.

b. Satan's Reply

Job 1:9–11 Then Satan answered Jehovah, and said, Does Job fear God for nothing? Have not You made a hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face.

God Permits Satan to Tempt Job so That Job's Faith Will Be Made Perfect

Job 1:8 is the first record that we see in the Bible of an exchange between Jehovah God and Satan. So, what did God say? The original text provides the following account: “And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?” This was God’s assessment of Job before Satan; God said that he was a perfect and an upright man, one that feared God and shunned evil. Prior to these words between God and Satan, God had resolved that He would use Satan to tempt Job—that He would hand Job over to Satan. In one respect, this would prove that God’s observation and evaluation of Job were accurate and without error, and would cause Satan to be shamed through Job’s testimony; in another, it would make perfect Job’s faith in God and fear of God. Thus, when Satan came before God, God did not equivocate. He cut straight to the point and asked Satan: “Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?” In God’s question there is the following meaning: God knew that Satan had roamed all places and had often spied upon Job, who was God’s servant. It had often tempted and attacked Job, trying to find a way of bringing ruin upon him in order to prove that his faith in God and fear of God could not hold firm. Satan also readily sought opportunities to devastate Job, that Job might renounce God, and that it might seize him from the hands of God. Yet God looked within Job’s heart and saw that he was perfect and upright, and that he feared God and shunned evil. God used a question to tell Satan that Job was a perfect and an upright man who feared God and shunned evil, that Job would never renounce God and follow Satan. Having heard God’s appraisal of Job, in Satan there came a rage born of humiliation, and Satan became more angry and more impatient to snatch Job away, for Satan had never believed that

someone could be perfect and upright, or that they could fear God and shun evil. At the same time, Satan also loathed the perfection and uprightness in man, and hated people that could fear God and shun evil. So it is written in Job 1:9–11 that "Then Satan answered Jehovah, and said, Does Job fear God for nothing? Have not You made a hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face." God was intimately acquainted with Satan's malicious nature, and knew full well that Satan had long planned to bring ruin upon Job, and so in this God wished, through telling Satan once more that Job was perfect and upright and that he feared God and shunned evil, to bring Satan into line, to make Satan reveal its true face and attack and tempt Job. In other words, God deliberately emphasized that Job was perfect and upright, and that he feared God and shunned evil, and by this means He made Satan attack Job because of Satan's hatred and ire toward how Job was a perfect and an upright man, one that feared God and shunned evil. As a result, God would bring shame upon Satan through the fact that Job was a perfect and an upright man, one that feared God and shunned evil, and Satan would be left utterly humiliated and defeated. After that, Satan would no longer doubt or make accusations about Job's perfection, uprightness, fear of God, or shunning of evil. In this way, God's trial and Satan's temptation was almost inevitable. The only one able to withstand God's trial and Satan's temptation was Job. Following this exchange, Satan was granted permission to tempt Job. Thus began Satan's first round of attacks. The target of these attacks was Job's property, for Satan had made the following accusation against Job: "Does Job fear God for nothing? … You have blessed the work of his hands, and his substance is increased in the land." As a result, God permitted Satan to

take all that Job had—this was the very purpose why God talked with Satan. Nevertheless, God made one demand of Satan: "All that he has is in your power; only on himself put not forth your hand" (Job 1:12). This was the condition that God made after He permitted Satan to tempt Job and placed Job into the hands of Satan, and this was the limit He set for Satan: He ordered Satan not to harm Job. Because God recognized that Job was perfect and upright, and because He had faith that Job's perfection and uprightness before Him were beyond doubt and could withstand being put to the test, so God allowed Satan to tempt Job, but imposed a restriction on Satan: Satan was permitted to take all of Job's property, but it could not lay a finger on him. What does this mean? It means that God did not give Job completely to Satan at that moment. Satan could tempt Job by whatever means it wanted, but it could not hurt Job himself—not even one hair on his head—because everything of man is controlled by God, and because whether man lives or dies is decided by God. Satan does not have this license. After God said these words to Satan, Satan could not wait to begin. It used every means to tempt Job, and before long Job had lost a mountain's worth of sheep and oxen and all of the property given unto him by God…. Thus God's trials came to him.

Though the Bible tells us of the origins of Job's temptation, was Job himself, the one subjected to these temptations, aware of what was going on? Job was just a mortal man; of course he knew nothing of the story unfolding around him. Nevertheless, his fear of God and his perfection and uprightness made him realize that the trials of God had come upon him. He did not know what had occurred in the spiritual realm, nor what the intentions of God were behind these trials. But he did know that regardless of what happened to him, he should hold true to his perfection and uprightness, and should abide by the way of fearing God and shunning evil.

Job's attitude and reaction to these matters were clearly beheld by God. What did God see? He saw Job's God-fearing heart, because from the beginning right through until when Job was tried, Job's heart remained open to God, it was laid before God, and Job did not renounce his perfection or uprightness, nor did he cast away or turn from the way of fearing God and shunning evil—nothing was more gratifying to God than this.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 42

Satan Tempts Job for the First Time (His Livestock Is Stolen and Calamity Befalls His Children) (Selected passages)

Job's Reaction

Job 1:20–21 Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah.

That Job Takes It Upon Himself to Return All That He Possesses Stems From His Fear of God

After God said to Satan, "All that he has is in your power; only on himself put not forth your hand," Satan departed, soon after which Job came under sudden and fierce attacks: First, his oxen and donkeys were plundered and some of his servants killed; next, his sheep and some more servants were consumed in fire; after that, his camels were taken and even more of his servants were murdered; finally, his sons' and daughters' lives were taken away. This string of attacks was the torment suffered by Job during the first temptation. As commanded by God, during these attacks Satan only targeted Job's property and his children, and did not harm Job

himself. Nevertheless, Job was instantly transformed from a rich man possessed of great wealth to someone who had nothing. No one could have withstood this astonishing surprise blow or properly reacted to it, yet Job demonstrated his extraordinary side. The Scriptures provide the following account: “Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped.” This was Job’s first reaction after hearing that he had lost his children and all of his property. Above all, he did not appear surprised, or panic-stricken, much less did he express anger or hate. You see, then, that in his heart he had already recognized that these disasters were not an accident, or born from the hand of man, much less were they the arrival of retribution or punishment. Instead, the trials of Jehovah had come upon him; it was Jehovah who wished to take his property and children. Job was very calm and clear-headed then. His perfect and upright humanity enabled him to rationally and naturally make accurate judgments and decisions about the disasters that had befallen him, and in consequence, he behaved with unusual calm: “Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped.” “Rent his mantle” means that he was unclothed, and possessed of nothing; “shaved his head” means he had returned before God as a newborn infant; “fell down on the ground, and worshipped” means he had come into the world naked, and still without anything today, he was returned to God as if a newborn baby. Job’s attitude toward all that befell him could not have been achieved by any creature of God. His faith in Jehovah went beyond the realm of belief; this was his fear of God, his obedience to God; he was not only able to give thanks to God for giving to him, but also for taking from him. Furthermore, he was able to take it upon himself to return to God all that he owned, including his life.

Job's fear and obedience toward God is an example to mankind, and his perfection and uprightness were the peak of the humanity that ought to be possessed by man. Though he did not see God, he realized that God truly existed, and because of this realization he feared God, and due to his fear of God, he was able to obey God. He gave God free rein to take whatever he had, yet he was without complaint, and fell down before God and told Him that, at this very moment, even if God took his flesh, he would gladly allow Him to do so, without complaint. His entire conduct was due to his perfect and upright humanity. This is to say, as a result of his innocence, honesty, and kindness, Job was unwavering in his realization and experience of God's existence. Upon this foundation he made demands of himself and standardized his thinking, behavior, conduct and principles of actions before God in accordance with God's guidance of him and the deeds of God that he had seen among all things. Over time, his experiences caused in him a real and actual fear of God and made him shun evil. This was the source of the integrity to which Job held firm. Job was possessed of an honest, innocent, and kind humanity, and he had actual experience of fearing God, obeying God, and shunning evil, as well as the knowledge that "Jehovah gave, and Jehovah has taken away." Only because of these things was he able to stand firm in his testimony amid such vicious attacks by Satan, and only because of them was he able to not disappoint God and to provide a satisfactory answer to God when God's trials came upon him. Though Job's conduct during the first temptation was very straightforward, later generations were not assured of achieving such straightforwardness even after a lifetime of efforts, nor would they necessarily possess the conduct of Job described above. Today, faced with Job's straightforward conduct, and in comparing it to the cries and determination of "absolute obedience and

loyalty unto death" shown to God by those who claim to believe in God and follow God, do you, or do you not, feel deeply ashamed?

When you read in the scriptures of all that was suffered by Job and his family, what is your reaction? Do you become lost in your thoughts? Are you astonished? Could the trials that befell Job be described as "horrifying"? In other words, it is appalling enough reading of Job's trials as described in the scriptures, to say nothing of how they would have been in real life. You see, then, that what befell Job was not a "practice drill," but a real "battle," featuring real "guns" and "bullets." But by whose hand was he subjected to these trials? They were, of course, the work of Satan, and Satan did these things with its own hands. Despite this, these things were authorized by God. Did God tell Satan by what means to tempt Job? He did not. God merely made one condition by which Satan must abide, and then the temptation came upon Job. When the temptation came upon Job, it gave people a sense of the evil and ugliness of Satan, of its maliciousness and loathing for man, and of its enmity to God. In this we see that words cannot describe just how cruel this temptation was. It can be said that the malicious nature with which Satan abused man, and its ugly face, were fully revealed at this moment. Satan used this opportunity, the opportunity provided by God's permission, to subject Job to feverish and remorseless abuse, the method and level of cruelty of which are both unimaginable and completely intolerable to people today. Rather than saying that Job was tempted by Satan, and that he stood firm in his testimony during this temptation, it is better to say that in the trials set for him by God, Job embarked upon a contest with Satan to protect his perfection and uprightness, and to defend the way of fearing God and shunning evil. In this contest, Job lost a mountain's worth of sheep and cattle, he lost all of his property, and he lost his sons and daughters. However, he did not abandon his perfection,

uprightness, or fear of God. In other words, in this contest with Satan, Job preferred to be deprived of his property and children than lose his perfection, uprightness, and fear of God. He preferred to hold on to the root of what it means to be a man. The Scriptures provide a concise account of the entire process by which Job lost his assets, and also document Job's conduct and attitude. These terse, succinct accounts give the sense that Job was almost relaxed in facing this temptation, but if what actually happened were to be re-created—considering also the fact of Satan's malicious nature—then things would not be as simple or easy as described in these sentences. The reality was far crueler. Such is the level of devastation and hate with which Satan treats mankind and all those of whom God approves. If God had not asked that Satan not harm Job, Satan would have undoubtedly slain him without any compunction. Satan does not want anyone to worship God, nor does it wish for those who are righteous in God's eyes and those who are perfect and upright to be able to continue fearing God and shunning evil. For people to fear God and shun evil means that they shun and forsake Satan, and so Satan took advantage of God's permission to pile all of its rage and hate upon Job without mercy. You see, then, how great was the torment suffered by Job, from mind to flesh, from without to within. Today, we do not see how it was at that time, and can only gain, from the accounts of the Bible, a brief glimpse of Job's emotions when he was subjected to the torment at that time.

Job's Unshakable Integrity Brings Shame Upon Satan and Causes It to Flee in Panic

So, what did God do when Job was subjected to this torment? God observed, and watched, and awaited the outcome. As God observed and watched, how did He feel? He felt grief-stricken, of course. But is it possible that God could have regretted His permission to Satan to tempt Job

just because of the grief He felt? The answer is, No, He could not have felt such regret. For He firmly believed that Job was perfect and upright, that he feared God and shunned evil. God had simply given Satan the opportunity to verify Job's righteousness before God, and to reveal its own wickedness and contemptibility. It was, furthermore, an opportunity for Job to testify to his righteousness and to his fear of God and shunning of evil before the people of the world, Satan, and even all those who follow God. Did the final outcome prove that God's assessment of Job was correct and without error? Did Job actually overcome Satan? Here we read of the archetypal words spoken by Job, words which are proof that he had overcome Satan. He said: "Naked came I out of my mother's womb, and naked shall I return thither." This is Job's attitude of obedience toward God. Next, he said: "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah." These words spoken by Job prove that God observes the depths of man's heart, that He is able to look into the mind of man, and they prove that His approval of Job is without error, that this man who was approved by God was righteous. "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah." These words are Job's testimony to God. It was these ordinary words that cowed Satan, that brought shame upon it and caused it to flee in panic, and, moreover, that shackled Satan and left it without resources. So, too, did these words make Satan feel the wondrousness and might of the deeds of Jehovah God, and allow it to perceive the extraordinary charisma of one whose heart was ruled by the way of God. Moreover, they demonstrated to Satan the powerful vitality shown by a small and insignificant man in adhering to the way of fearing God and shunning evil. Satan was thus defeated in the first contest. Despite having "learned from this," Satan had no intention of letting Job go, nor had

there been any change in its malicious nature. Satan tried to carry on attacking Job, and so once more came before God …

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 43

Satan Once More Tempts Job (Sore Boils Break Out Across Job's Body) (Selected passages)

a. The Words Spoken by God

Job 2:3 And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved Me against him, to destroy him without cause.

Job 2:6 And Jehovah said to Satan, Behold, he is in your hand; but save his life.

b. The Words Spoken by Satan

Job 2:4–5 And Satan answered Jehovah, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face.

c. How Job Deals With the Trial

Job 2:9–10 Then said his wife to him, Do you still retain your integrity? curse God, and die. But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Job 3:3–4 Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine on it.

Job's Love of the Way of God Surpasses All Else

The Scriptures document the words spoken between God and Satan as follows: "And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved Me against him, to destroy him without cause" (Job 2:3). In this exchange, God repeats the same question to Satan. It is a question that shows us Jehovah God's affirmative assessment of what was demonstrated and lived out by Job during the first trial, and one that is no different to God's assessment of Job before he had undergone Satan's temptation. This is to say, before the temptation came upon him, in God's eyes Job was perfect, and thus God protected him and his family, and blessed him; he was worthy to be blessed in God's eyes. After the temptation, Job did not sin with his lips because he had lost his property and his children, but continued to praise the name of Jehovah. His actual conduct made God applaud him, and because of it, God gave him full marks. For in the eyes of Job, his offspring or his assets were not enough to make him renounce God. God's place in his heart, in other words, could not be replaced by his children or any piece of property. During Job's first temptation, he showed God that his love for Him and his love for the way of fearing God and shunning evil surpassed all else. It is merely that this trial gave Job the experience of receiving a reward from Jehovah God and having his property and children taken away by Him.

For Job, this was a true experience that washed his soul clean; it was a baptism of life that fulfilled his existence, and, furthermore, it was a sumptuous feast that tested his obedience to, and fear of God. This temptation transformed Job's standing from that of a rich man to someone who had nothing, and it also allowed him to experience Satan's abuse of

mankind. His destitution did not cause him to loathe Satan; rather, in Satan's vile acts he saw Satan's ugliness and contemptibility, as well as Satan's enmity and rebellion toward God, and this better encouraged him to forever hold firm to the way of fearing God and shunning evil. He swore that he would never forsake God and turn his back on the way of God because of external factors such as property, children or kinfolk, nor would he ever be a slave to Satan, property, or any person; apart from Jehovah God, no one could be his Lord or his God. Such were the aspirations of Job. On the other hand, Job had also acquired something from this temptation: He had gained great riches amid the trials given unto him by God.

During Job's life over the previous several decades, he had beheld the deeds of Jehovah and gained Jehovah God's blessings for him. They were blessings that left him feeling enormously uneasy and indebted, for he believed that he had not done anything for God, yet had been bequeathed with such great blessings and had enjoyed so much grace. For this reason, he often prayed in his heart, hoping that he would be able to repay God, hoping that he would have the opportunity to bear testimony to God's deeds and greatness, and hoping that God would put his obedience to the test, and, moreover, that his faith could be purified, until his obedience and his faith gained God's approval. Then, when the trial came upon Job, he believed that God had heard his prayers. Job cherished this opportunity more than anything else, and thus he did not dare treat it lightly, for his greatest lifelong wish could be realized. The arrival of this opportunity meant that his obedience and fear of God could be put to the test, and could be made pure. Moreover, it meant that Job had a chance to gain God's approval, thus bringing him closer to God. During the trial, such faith and pursuit allowed him to become more perfect, and to gain a greater understanding of God's will. Job also became more grateful for God's blessings and graces, in his

heart he poured greater praise on the deeds of God, and he was more fearful and reverent of God, and longed more for God's loveliness, greatness, and holiness. At this time, though Job was still one who feared God and shunned evil in the eyes of God, with regard to his experiences, Job's faith and knowledge had progressed in leaps and bounds: His faith had increased, his obedience had gained a foothold, and his fear of God had become more profound. Though this trial transformed Job's spirit and life, such a transformation did not satisfy Job, nor did it slow his progress onward. At the same time as calculating what he had gained from this trial, and considering his own deficiencies, he quietly prayed, waiting for the next trial to come upon him, because he yearned for his faith, obedience, and fear of God to be elevated during the next trial of God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 44

Satan Once More Tempts Job (Sore Boils Break Out Across Job's Body) (Selected passages)

a. The Words Spoken by God

Job 2:3 And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved Me against him, to destroy him without cause.

Job 2:6 And Jehovah said to Satan, Behold, he is in your hand; but save his life.

b. The Words Spoken by Satan

Job 2:4–5 And Satan answered Jehovah, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth Your hand now, and

touch his bone and his flesh, and he will curse You to Your face.

Amid Extreme Suffering, Job Truly Realizes God's Care for Mankind

Following Jehovah God's questions to Satan, Satan was secretly happy. This was because Satan knew that it would once more be permitted to attack the man who was perfect in God's eyes—for Satan, this was a rare opportunity. Satan wanted to use this opportunity to completely undermine Job's conviction, to make him lose his faith in God and thus no longer fear God or bless the name of Jehovah. This would give Satan a chance: Whatever the place or time, it would be able to make Job a plaything beholden to its command. Satan hid its wicked intentions without trace, but it could not hold its evil nature in check. This truth is hinted at in its answer to the words of Jehovah God, as recorded in the scriptures: "And Satan answered Jehovah, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face" (Job 2:4–5). It is impossible not to gain an essential knowledge and sense of Satan's maliciousness from this exchange between God and Satan. Having heard these fallacies of Satan, all those who love the truth and detest evil will undoubtedly have a greater hate of Satan's ignobility and shamelessness, will feel appalled and disgusted by the fallacies of Satan, and, at the same time, will offer deep prayers and earnest wishes for Job, praying that this man of uprightness can achieve perfection, wishing that this man who fears God and shuns evil will forever overcome the temptations of Satan, and live in the light, amid God's guidance and blessings; so, too, such people will wish that Job's righteous deeds can forever spur on and encourage all those who pursue the way of fearing God and shunning evil. Though Satan's malicious intent can be seen in this proclamation, God breezily consented to Satan's "request"—but He

also made one condition: “He is in your hand; but save his life” (Job 2:6). Because, this time, Satan asked to stretch forth its hand to harm Job’s flesh and bones, God said, “but save his life.” The meaning of these words is that He gave Job’s flesh to Satan, but Job’s life was God’s to keep. Satan could not take Job’s life, but apart from this Satan could employ any means or method against Job.

After gaining God’s permission, Satan rushed to Job and stretched forth its hand to afflict his skin, causing sore boils all over his body, and Job felt pain upon his skin. Job praised the wondrousness and holiness of Jehovah God, which made Satan even more flagrant in its audaciousness. Because it had felt the joy of hurting man, Satan stretched forth its hand and raked Job’s flesh, causing his sore boils to fester. Job immediately felt a pain and torment upon his flesh that was without parallel, and he could not help but knead himself from head to foot with his hands, as if this would relieve the blow that had been dealt to his spirit by this pain of his flesh. He realized that God was by his side watching him, and he tried his best to steel himself. He once more knelt to the ground, and said: “You look within man’s heart, You observe his misery; why does his weakness concern You? Praised be the name of Jehovah God.” Satan saw the unbearable pain of Job, but it did not see Job forsake the name of Jehovah God. Thus it hastily stretched forth its hand to afflict the bones of Job, desperate to tear him limb from limb. In an instant, Job felt unprecedented torment; it was as if his flesh had been ripped apart from the bones, and as if his bones were being smashed apart piece by piece. This agonizing torment made him think it would be better to die…. His ability to bear this pain had reached its limit…. He wanted to cry out, he wanted to tear at the skin on his body in an attempt to lessen the pain—yet he held back his screams, and did not tear at the skin on his body, for he did not want to let Satan see his weakness. So

Job knelt once more, but at this time he felt not the presence of Jehovah God. He knew that Jehovah God was often before him, and behind him, and on either side of him. Yet during his pain, God had never once watched; He covered His face and was hidden, for the meaning of His creation of man was not to bring suffering upon man. At this time, Job was weeping and doing his best to endure this physical agony, yet he could no longer keep himself from giving thanks to God: "Man falls at the first blow, he is weak and powerless, he is young and ignorant—why would You wish to be so caring and tender toward him? You strike me, yet it hurts You to do so. What of man is worth Your care and concern?" Job's prayers reached the ears of God, and God was silent, only watching without making any sound…. Having tried every trick in the book to no avail, Satan quietly departed, yet this did not bring an end to God's trials of Job. Because the power of God that had been revealed in Job had not been made public, the story of Job did not end with the retreat of Satan. As other characters made their entry, more spectacular scenes were yet to come.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 45

Another Manifestation of Job's Fear of God and Shunning of Evil Is His Extolling of God's Name in All Things

Job had suffered the ravages of Satan, yet still he did not forsake the name of Jehovah God. His wife was the first to step out and, playing the role of Satan in a form that is visible to the eyes of man, attacked Job. The original text describes it thus: "Then said his wife to him, Do you still retain your integrity? curse God, and die" (Job 2:9). These were the words spoken by Satan in the guise of man. They were an attack, and an accusation, as well as enticement, a temptation, and slander. Having failed in attacking

Job's flesh, Satan then directly attacked Job's integrity, wishing to use this to make Job give up his integrity, renounce God, and no longer go on living. So, too, did Satan wish to use such words to tempt Job: If Job forsook the name of Jehovah, then he need not endure such torment; he could free himself from the torment of the flesh. Faced with the advice of his wife, Job reprimanded her by saying, "You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Job had long known these words, but at this time the truth of Job's knowledge of them was proven.

When his wife advised him to curse God and die, her meaning was: "Your God treats you thus, so why not curse Him? What are you doing still living? Your God is so unfair to you, yet still you say 'blessed be the name of Jehovah.' How could He bring disaster upon you when you bless His name? Hurry up and forsake the name of God, and follow Him no more. Then, your troubles will be over." At this moment, there was produced the testimony that God wished to see in Job. No ordinary person could bear such testimony, nor do we read of it in any of the stories of the Bible—but God had seen it long before Job spoke these words. God merely wished to use this opportunity to allow Job to prove to all that God was right. Faced with the advice of his wife, Job not only did not give up his integrity or renounce God, but he also said to his wife: "Shall we receive good at the hand of God, and shall we not receive evil?" Do these words carry great weight? Here, there is only one fact capable of proving the weight of these words. The weight of these words is that they are approved of by God in His heart, they are what was desired by God, they are what God wanted to hear, and they are the outcome that God yearned to see; these words are also the marrow of Job's testimony. In this, Job's perfection, uprightness, fear of God, and shunning of evil were proven. The preciousness of Job lay in how,

when he was tempted, and even when his whole body was covered with sore boils, when he endured the utmost torment, and when his wife and kinfolk advised him, he still uttered such words. To put it in another way, in his heart he believed that, no matter what temptations, or however grievous the tribulations or torment, even if death was to come upon him, he would not renounce God or spurn the way of fearing God and shunning evil. You see, then, that God held the most important place in his heart, and that there was only God in his heart. It is because of this that we read such descriptions of him in the Scriptures as: In all this did not Job sin with his lips. Not only did he not sin with his lips, but in his heart he did not complain about God. He did not say hurtful words about God, nor did he sin against God. Not only did his mouth bless the name of God, but in his heart he also blessed the name of God; his mouth and heart were as one. This was the true Job seen by God, and this was the very reason why God treasured Job.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 46

People's Many Misunderstandings About Job

The hardship suffered by Job was not the work of messengers sent by God, nor was it caused by God's own hand. Instead, it was personally caused by Satan, the enemy of God. Consequently, the level of hardship suffered by Job was profound. Yet at this moment Job demonstrated, without reserve, his everyday knowledge of God in his heart, the principles of his everyday actions, and his attitude toward God—this is the truth. If Job had not been tempted, if God had not brought trials upon Job, when Job said, "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah," you would say that Job is a hypocrite; God had given him so

many assets, so of course he blessed the name of Jehovah. If, before being subjected to trials, Job had said, “Shall we receive good at the hand of God, and shall we not receive evil?” you would say that Job was exaggerating, and that he would not forsake the name of God since he was often blessed by the hand of God. You would say that if God had brought disaster upon him, then he would surely have forsaken the name of God. Yet when Job found himself in circumstances that no one would wish for or wish to see, circumstances that nobody would wish to befall them, which they would fear befalling them, circumstances that even God could not bear to watch, Job was still able to hold on to his integrity: “Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah,” and “shall we receive good at the hand of God, and shall we not receive evil?” Faced with Job’s conduct at this time, those who love to talk high-sounding words, and who love to speak letters and doctrines, all are left speechless. Those who extol God’s name in speech only, yet have never accepted the trials of God, are condemned by the integrity to which Job held firm, and those who have never believed that man is able to hold firm to the way of God are judged by Job’s testimony. Faced with Job’s conduct during these trials and the words that he spoke, some people will feel confused, some will feel envious, some will feel doubtful, and some will even appear disinterested, turning their noses up at the testimony of Job because they not only see the torment that befell Job during the trials, and read of the words spoken by Job, but also see the human “weakness” displayed by Job when the trials came upon him. This “weakness” they believe to be the supposed imperfection in the perfection of Job, the blemish in a man who in God’s eyes was perfect. This is to say that it is believed that those who are perfect are flawless, without stain or sully, that they have no weaknesses, have no knowledge of pain, that they never feel unhappy or dejected, and are

without hate or any externally extreme behavior; as a result, the great majority of people do not believe that Job was truly perfect. People do not approve of much of his behavior during his trials. For example, when Job lost his property and children, he did not, as people would imagine, break into tears. His "lack of decorum" makes people think he was cold, for he was without tears or affection for his family. This is the initial bad impression that people have of Job. They find his behavior after that even more perplexing: "Rent his mantle" has been interpreted by people as his disrespect for God, and "shaved his head" is wrongly believed to mean Job's blasphemy and opposition to God. Apart from Job's words that "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah," people discern none of the righteousness in Job that was praised by God, and thus the assessment of Job made by the great majority of them is nothing more than incomprehension, misunderstanding, doubt, condemnation, and approval in theory only. None of them are able to truly understand and appreciate Jehovah God's words that Job was a perfect and an upright man, one that feared God and shunned evil.

Based on their impression of Job above, people have further doubts as to his righteousness, for Job's actions and his conduct recorded in the scriptures were not as earth-shatteringly moving as people would have imagined. Not only did he not carry out any great feats, but he also took a potsherd to scrape himself while sitting among the ashes. This act also astonishes people and causes them to doubt—and even deny—Job's righteousness, for while scraping himself Job did not pray or make promises to God; nor, moreover, was he seen to weep tears of pain. At this time, people only see the weakness of Job and nothing else, and thus even when they hear Job say "Shall we receive good at the hand of God, and shall we not receive evil?" they are completely unmoved, or else undecided,

and are still unable to discern the righteousness of Job from his words. The basic impression that Job gives people during the torment of his trials is that he was neither cringing nor arrogant. People do not see the story behind his behavior that played out in the depths of his heart, nor do they see fear of God within his heart or his adherence to the principle of the way of shunning evil. His equanimity makes people think his perfection and uprightness were but empty words, that his fear of God was merely hearsay; the "weakness" that he revealed externally, meanwhile, leaves a profound impression on them, giving them a "new perspective" on, and even a "new understanding" toward the man whom God defines as perfect and upright. Such a "new perspective" and "new understanding" are proven when Job opened his mouth and cursed the day he was born.

Though the level of torment he suffered is unimaginable and incomprehensible to any man, he spoke no words of heresy, but only lessened the pain of his body by his own means. As recorded in the Scriptures, he said: "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived" (Job 3:3). Perhaps, no one has ever considered these words important, and perhaps there are people who have paid attention to them. In your view, do they mean that Job opposed God? Are they a complaint against God? I know that many of you have certain ideas about these words spoken by Job and believe that if Job was perfect and upright, he should not have shown any weakness or grief, and ought instead to have faced any attack from Satan positively, and even smiled in the face of Satan's temptations. He should not have had the slightest reaction to any of the torment brought upon his flesh by Satan, nor should he have displayed any of the emotions within his heart. He should even have asked that God make these trials even harsher. This is what should be demonstrated and possessed by someone who is unwavering and

who truly fears God and shuns evil. Amid this extreme torment, Job did but curse the day of his birth. He did not complain about God, much less did he have any intention of opposing God. This is much easier said than done, for since ancient times until today, no one has ever experienced such temptations or suffered that which befell Job. So, why has no one ever been subjected to the same kind of temptation as Job? It is because, as God sees it, no one is able to bear such a responsibility or commission, no one could do as Job did, and, moreover, no one could still, apart from cursing the day of their birth, not forsake the name of God and continue to bless the name of Jehovah God, as Job did when such torment befell him. Could anyone do this? When we say this about Job, are we commending his behavior? He was a righteous man, and able to bear such testimony to God, and capable of making Satan flee with its head in its hands, so that it never again came before God to accuse him—so what is wrong with commending him? Could it be that you have higher standards than God? Could it be that you would act even better than Job when trials come upon you? Job was praised by God—what objections could you have?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 47

Job Curses the Day of His Birth Because He Does Not Want God to Be Pained by Him

I often say that God looks within people's hearts, while people look at people's exteriors. Because God looks within people's hearts, He understands their essence, whereas people define other people's essence based on their exterior. When Job opened his mouth and cursed the day of his birth, this act astonished all the spiritual figures, including the three friends of Job. Man came from God, and should be thankful for the life and

flesh, as well as the day of his birth, bestowed upon him by God, and he should not curse them. This is something that ordinary people can understand and conceive. For anyone who follows God, this understanding is sacred and inviolable, and it is a truth that can never change. Job, on the other hand, broke the rules: He cursed the day of his birth. This is an act that ordinary people consider to constitute crossing over into forbidden territory. Not only is Job not entitled to people's understanding and sympathy, he is also not entitled to God's forgiveness. At the same time, even more people become doubtful toward Job's righteousness, for it seemed that God's favor toward him made Job self-indulgent; it made him so bold and reckless that not only did he not thank God for blessing him and caring for him during his lifetime, but he damned the day of his birth to destruction. What is this, if not opposition to God? Such superficialities provide people with the proof to condemn this act of Job, but who can know what Job was truly thinking at that time? Who can know the reason why Job acted in that way? Only God and Job himself know the inside story and reasons here.

When Satan stretched forth its hand to afflict the bones of Job, Job fell into its clutches, without the means to escape or the strength to resist. His body and soul suffered enormous pain, and this pain made him deeply aware of the insignificance, frailty, and powerlessness of man living in the flesh. At the same time, he also gained a profound appreciation and understanding of why God is of a mind to care for and look after mankind. In Satan's clutches, Job realized that man, who is of flesh and blood, is actually so powerless and weak. When he fell to his knees and prayed to God, he felt as if God was covering His face and hiding, for God had completely placed him in the hands of Satan. At the same time, God also wept for him, and, moreover, was aggrieved for him; God was pained by his

pain, and hurt by his hurt…. Job felt God's pain, as well as how unbearable it was for God…. Job did not want to bring any more grief upon God, nor did he want God to weep for him, much less did he want to see God pained by him. At this moment, Job wanted only to divest himself of his flesh, to no longer endure the pain brought upon him by this flesh, for this would stop God being tormented by his pain—yet he could not, and he had to tolerate not only the pain of the flesh, but also the torment of not wishing to make God anxious. These two pains—one from the flesh, and one from the spirit—brought heart-rending, gut-wrenching pain upon Job, and made him feel how the limitations of man who is of flesh and blood can make one feel frustrated and helpless. Under these circumstances, his yearning for God grew fiercer, and his loathing of Satan became more intense. At this time, Job would have preferred to have never been born into the world of man, would rather that he did not exist, than see God cry tears or feel pain for his sake. He began to deeply loathe his flesh, to be sick and tired of himself, of the day of his birth, and even of all that which was connected to him. He did not wish there to be any more mention of his day of birth or anything to do with it, and so he opened his mouth and cursed the day of his birth: "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine on it" (Job 3:3–4). Job's words bear his loathing for himself, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived," as well as the blame he felt toward himself and his sense of indebtedness for having caused pain to God, "Let that day be darkness; let not God regard it from above, neither let the light shine on it." These two passages are the ultimate expression of how Job felt then, and fully demonstrate his perfection and uprightness to all. At the same time, just as Job had wished, his faith and obedience to

God, as well as his fear of God, were truly elevated. Of course, this elevation is precisely the effect that God had expected.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 48

Job Defeats Satan and Becomes a True Man in the Eyes of God

When Job first underwent his trials, he was stripped of all his property and all of his children, but he did not fall down or say anything that was a sin against God as a result. He had overcome the temptations of Satan, and he had overcome his material assets, his offspring and the trial of losing all his worldly possessions, which is to say he was able to obey God as He took things away from him and he was also able to offer thanks and praise to God because of what God did. Such was Job's conduct during Satan's first temptation, and such was also Job's testimony during the first trial of God. In the second trial, Satan stretched forth its hand to afflict Job, and although Job experienced pain greater than he had ever felt before, still his testimony was enough to leave people astounded. He used his fortitude, conviction, and obedience to God, as well as his fear of God, to once more defeat Satan, and his conduct and his testimony were once more approved of and favored by God. During this temptation, Job used his actual conduct to proclaim to Satan that the pain of the flesh could not alter his faith and obedience to God or take away his devotion to God and fear of God; he would not renounce God or give up his own perfection and uprightness because he faced death. Job's determination made a coward of Satan, his faith left Satan timorous and trembling, the intensity with which he fought against Satan during their life-and-death battle bred in Satan a deep hatred and resentment; his perfection and uprightness left Satan with nothing more it could do to him, such that Satan abandoned its attacks on him and gave

up its accusations against Job that it had laid before Jehovah God. This meant that Job had overcome the world, he had overcome the flesh, he had overcome Satan, and he had overcome death; he was completely and utterly a man who belonged to God. During these two trials, Job stood firm in his testimony, actually lived out his perfection and uprightness, and broadened the scope of his living principles of fearing God and shunning evil. Having undergone these two trials, there was born in Job a richer experience, and this experience made him more mature and seasoned, it made him stronger, and of greater conviction, and it made him more confident of the rightness and worthiness of the integrity to which he held firm. Jehovah God's trials of Job gave him a deep understanding and sense of God's concern for man, and allowed him to sense the preciousness of God's love, from which point consideration toward and love for God were added into his fear of God. The trials of Jehovah God not only did not alienate Job from Him, but brought his heart closer to God. When the fleshly pain endured by Job reached its peak, the concern that he felt from Jehovah God gave him no choice but to curse the day of his birth. Such conduct was not long-planned, but a natural revelation of the consideration for and love for God from within his heart, it was a natural revelation that came from his consideration for and love for God. This is to say, because he loathed himself, and he was unwilling to, and could not stand to torment God, thus his consideration and love reached the point of selflessness. At this time, Job elevated his long-standing adoration and yearning for God and devotion to God to the level of consideration and loving. At the same time, he also elevated his faith and obedience to God and fear of God to the level of consideration and loving. He did not allow himself to do anything that would cause harm to God, he did not permit himself any conduct that would hurt God, and did not allow himself to bring any sorrow, grief, or even unhappiness upon God for his

own reasons. In God's eyes, although Job was still the same Job as before, Job's faith, obedience, and fear of God had brought God complete satisfaction and enjoyment. At this time, Job had attained the perfection that God had expected him to attain; he had become someone truly worthy of being called "perfect and upright" in God's eyes. His righteous deeds allowed him to overcome Satan and to stand fast in his testimony to God. So, too, his righteous deeds made him perfect, and allowed the value of his life to be elevated and transcend more than ever, and they also made him the first person to no longer be attacked and tempted by Satan. Because Job was righteous, he was accused and tempted by Satan; because Job was righteous, he was handed over to Satan; and because Job was righteous, he overcame and defeated Satan, and stood firm in his testimony. Henceforth Job became the first man who would never again be handed over to Satan, he truly came before the throne of God and lived in the light, under the blessings of God without the spying or ruination of Satan…. He had become a true man in the eyes of God; he had been set free …

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 49

In Job's Daily Life We See His Perfection, Uprightness, Fear of God, and Shunning of Evil

If we are to discuss Job, then we must start with the assessment of him uttered from God's own mouth: "There is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil."

Let us first learn about Job's perfection and uprightness.

What is your understanding of the words "perfect" and "upright"? Do you believe that Job was without reproach, that he was honorable? This, of course, would be a literal interpretation and understanding of the words

“perfect” and “upright.” But the context of real life is integral to a true understanding of Job—words, books, and theory alone will not provide any answers. We will start by looking at Job’s home life, at what his normal conduct was like during his life. This will tell us about his principles and objectives in life, as well as about his personality and pursuit. Now, let us read the final words of Job 1:3: “This man was the greatest of all the men of the east.” What these words are saying is that Job’s status and standing were very high, and though we are not told whether the reason why he was the greatest of all men of the east was because of his abundant assets, or because he was perfect and upright and feared God while shunning evil, overall, we know that Job’s status and standing were much prized. As recorded in the Bible, people’s first impressions of Job were that Job was perfect, that he feared God and shunned evil, and that he was possessed of great wealth and venerable status. For a normal person living in such an environment and under such conditions, Job’s diet, quality of life, and the various aspects of his personal life would be the focus of most people’s attention; thus we must continue reading the scriptures: “And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually” (Job 1:4–5). This passage tells us two things: The first is that Job’s sons and daughters regularly feasted, with much eating and drinking; the second is that Job frequently offered burnt sacrifices because he often worried for his sons and daughters, fearful that they were sinning, that in their hearts they had renounced God. In this are described the lives of two different types of people. The first,

Job's sons and daughters, often feasted because of their affluence, lived extravagantly, wined and dined to their heart's content, and enjoyed the high quality of life brought by material wealth. Living such a life, it was inevitable that they would often sin and offend God—yet they did not sanctify themselves or offer burnt offerings. You see, then, that God had no place in their hearts, that they gave no thought to God's graces, nor feared offending God, much less did they fear renouncing God in their hearts. Of course, our focus is not on Job's children, but on what Job did when faced with such things; this is the other matter described in the passage, which involves Job's daily life and the essence of his humanity. Where the Bible describes the feasting of Job's sons and daughters, there is no mention of Job; it is said only that his sons and daughters often ate and drank together. In other words, he did not hold feasts, nor did he join his sons and daughters in eating extravagantly. Though affluent and possessed of many assets and servants, Job's life was not a luxurious one. He was not beguiled by his superlative living environment, and he did not, because of his wealth, gorge himself on the enjoyments of the flesh or forget to offer burnt offerings, and much less did it cause him to gradually shun God in his heart. Evidently, then, Job was disciplined in his lifestyle, was not greedy or hedonistic as a result of God's blessings to him, and he did not fixate upon quality of life. Instead, he was humble and modest, he was not given to ostentation, and he was cautious and careful before God. He often gave thought to God's graces and blessings, and was continually fearful of God. In his daily life, Job often rose early to offer burnt offerings for his sons and daughters. In other words, not only did Job himself fear God, but he also hoped that his children would likewise fear God and not sin against God. Job's material wealth held no place within his heart, nor did it replace the position held by God; whether for his own sake or his children's, Job's daily actions were all

connected to fearing God and shunning evil. His fear of Jehovah God did not stop at his mouth, but was something he put into action and reflected in each and every part of his daily life. This actual conduct by Job shows us that he was honest, and was possessed of an essence that loved justice and things that were positive. That Job often sent and sanctified his sons and daughters means he did not sanction or approve of his children's behavior; instead, in his heart he was frustrated with their behavior, and condemned them. He had concluded that the behavior of his sons and daughters was not pleasing to Jehovah God, and thus he often called on them to go before Jehovah God and confess their sins. Job's actions show us another side of his humanity, one in which he never walked with those who often sinned and offended God, but instead shunned and avoided them. Even though these people were his sons and daughters, he did not forsake his own principles of conduct because they were his own kin, nor did he indulge their sins because of his own sentiments. Rather, he urged them to confess and gain Jehovah God's forbearance, and he warned them not to forsake God for the sake of their own greedy enjoyment. The principles of how Job treated others are inseparable from the principles of his fear of God and shunning of evil. He loved that which was accepted by God, and loathed that which repulsed God; he loved those who feared God in their hearts, and loathed those who committed evil or sinned against God. Such love and loathing was demonstrated in his everyday life, and was the very uprightness of Job seen by God's eyes. Naturally, this is also the expression and living out of Job's true humanity in his relations with others in his daily life, about which we must learn.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 50

The Manifestations of Job's Humanity During His Trials (Understanding Job's Perfection, Uprightness, Fear of God, and Shunning of Evil During His Trials)

When Job heard that his property had been stolen, that his sons and daughters had lost their lives, and that his servants had been killed, he reacted as follows: "Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped" (Job 1:20). These words tell us one fact: After hearing this news, Job was not panic-stricken, he did not cry or blame the servants who had given him the news, much less did he inspect the scene of the crime to investigate and verify the details and find out what really happened. He did not exhibit any pain or regret at the loss of his possessions, nor did he break down in tears due to the loss of his children and his loved ones. On the contrary, he rent his mantle, and shaved his head, fell down on the ground, and worshiped. Job's actions are unlike those of any ordinary man. They confuse many people, and make them reprimand Job in their hearts for his "cold-bloodedness." At the sudden loss of their possessions, normal people would appear heartbroken or despairing —or, in the case of some people, they might even fall into deep depression. That is because, in their hearts, people's property represents a lifetime of effort—it is that which their survival relies upon, it is the hope that keeps them living; the loss of their property means their efforts have been for nothing, that they are without hope, and even that they have no future. This is any normal person's attitude toward their property and the close relationship they have with it, and this is also the importance of property in people's eyes. As such, the great majority of people feel confused by Job's indifferent attitude toward the loss of his property. Today, we are going to dispel the confusion all these people felt by explaining what was going on within Job's heart.

Common sense dictates that, having been given such abundant assets by God, Job should feel ashamed before God because of losing these assets, for he had not looked after or taken care of them; he had not held on to the assets given to him by God. Thus, when he heard that his property had been stolen, his first reaction should have been to go to the scene of the crime and take inventory of everything that had been lost, and then to confess to God so that he might once more receive God's blessings. Job, however, did not do this, and he naturally had his own reasons for not doing so. In his heart, Job profoundly believed that all he possessed had been bestowed upon him by God, and was not the product of his own labor. Thus, he did not see these blessings as something to be capitalized upon, but instead anchored the principles of his survival in holding on with all his might to the way that should be upheld. He cherished God's blessings and gave thanks for them, but he was not enamored of blessings, nor did he seek more of them. Such was his attitude toward property. He neither did anything for the sake of gaining blessings, nor worried about or was aggrieved by the lack or loss of God's blessings; he neither became wildly, deliriously happy because of God's blessings, nor ignored the way of God or forgot the grace of God because of the blessings he frequently enjoyed. Job's attitude toward his property reveals to people his true humanity: Firstly, Job was not a greedy man, and was undemanding in his material life. Secondly, Job never worried or feared that God would take away all that he had, which was his attitude of obedience toward God in his heart; that is, he had no demands or complaints about when or whether God would take from him, and did not ask the reason why, but only sought to obey the arrangements of God. Thirdly, he never believed that his assets came from his own labors, but that they were bestowed unto him by God. This was Job's faith in God, and is an indication of his conviction. Are Job's

humanity and his true daily pursuit made clear in this three-point summary of him? Job's humanity and pursuit were integral to his cool conduct when faced with the loss of his property. It was precisely because of his daily pursuit that Job had the stature and conviction to say, "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah," during the trials of God. These words were not gained overnight, nor had they just appeared in Job's head. They were what he had seen and acquired during many years of experiencing life. Compared to all those who only seek God's blessings and who fear that God will take from them, and who hate it and complain about it, is Job's obedience not very real? Compared to all those who believe that there is a God, but who have never believed that God rules over all things, does Job not possess great honesty and uprightness?

Job's Rationality

Job's actual experiences and his upright and honest humanity meant that he made the most rational judgment and choices when he lost his assets and his children. Such rational choices were inseparable from his daily pursuits and the deeds of God that he had come to know during his day-to-day life. Job's honesty made him able to believe that Jehovah's hand rules over all things; his belief allowed him to know the fact of Jehovah God's sovereignty over all things; his knowledge made him willing and able to obey Jehovah God's sovereignty and arrangements; his obedience enabled him to be more and more true in his fear of Jehovah God; his fear made him more and more real in his shunning of evil; ultimately, Job became perfect because he feared God and shunned evil; his perfection made him wise, and gave him the utmost rationality.

How should we understand this word, "rational"? A literal interpretation is that it means being of good sense, being logical and

sensible in one's thinking, being of sound speech, actions, and judgment, and possessing sound and regular moral standards. Yet Job's rationality is not so easily explained. When it is said here that Job was possessed of the utmost rationality, this is said in connection with his humanity and his conduct before God. Because Job was honest, he was able to believe in and obey the sovereignty of God, which gave him a knowledge that was unobtainable by others, and this knowledge made him able to more accurately discern, judge, and define that which befell him, which enabled him to more accurately and perspicaciously choose what to do and what to hold firm to. This is to say that his words, behavior, the principles behind his actions, and the code by which he acted, were regular, clear, and specific, and were not blind, impulsive, or emotional. He knew how to treat whatever befell him, he knew how to balance and handle the relationships between complex events, he knew how to hold fast to the way that should be held fast to, and, moreover, he knew how to treat the giving and taking away of Jehovah God. This was the very rationality of Job. It was precisely because Job was equipped with such rationality that he said, "Jehovah gave, and Jehovah has taken away; blessed be the name of Jehovah," when he lost his assets and his sons and daughters.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 51

The Real Face of Job: True, Pure, and Without Falsity

Let us read Job 2:7–8: "So went Satan forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot to his crown. And he took him a potsherd to scrape himself with; and he sat down among the ashes." This is a description of Job's conduct when sore boils sprouted upon his body. At this time, Job sat in the ashes as he endured the

pain. No one treated him, and no one helped him lessen the pain of his body; instead, he used a potsherd to scrape away the surface of the sore boils. Superficially, this was merely a stage in Job's torment, and bears no relation to his humanity and fear of God, for Job spoke no words to express his mood and views at this time. Yet Job's actions and his conduct are still a true expression of his humanity. In the record of the previous chapter we read that Job was the greatest of all the men of the east. This passage from the second chapter, meanwhile, shows us that this great man of the east actually took a potsherd to scrape himself while sitting among the ashes. Is there not an obvious contrast between these two descriptions? It is a contrast that shows us Job's true self: Despite his prestigious standing and status, he had never loved nor paid these things any attention; he cared not how others viewed his standing, nor was he concerned about whether his actions or conduct would have any negative effect on his standing; he did not indulge in the benefits of status, nor did he enjoy the glory that came with status and standing. He only cared about his value and the significance of his living in the eyes of Jehovah God. Job's true self was his very essence: He did not love fame and fortune, and did not live for fame and fortune; he was true, and pure, and without falsity.

Job's Separation of Love and Hate

Another side of Job's humanity is demonstrated in this exchange between him and his wife: "Then said his wife to him, Do you still retain your integrity? curse God, and die. But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:9–10). Seeing the torment he was suffering, Job's wife tried to give Job advice to help him escape his torment, yet her "good intentions" did not gain Job's approval; instead, they stirred his anger, for she denied his faith in, and obedience to Jehovah God, and

also denied the existence of Jehovah God. This was intolerable to Job, for he had never allowed himself to do anything that opposed or hurt God, to say nothing of others. How could he remain indifferent when he saw others speak words that blasphemed against and insulted God? Thus he called his wife a "foolish woman." Job's attitude toward his wife was one of anger and hate, as well as reproach and reprimand. This was the natural expression of Job's humanity—differentiating between love and hate—and it was a true representation of his upright humanity. Job was possessed of a sense of justice—one which made him hate the winds and tides of wickedness, and loathe, condemn, and reject absurd heresy, ridiculous arguments, and ludicrous assertions, and allowed him to hold true to his own, correct principles and stance when he had been rejected by the masses and deserted by those who were close to him.

The Kindheartedness and Sincerity of Job

Since, from Job's conduct, we are able to see the expression of various aspects of his humanity, what of Job's humanity do we see when he opened his mouth to curse the day of his birth? This is the topic we will share below.

Above, I have talked of the origins of Job's cursing of the day of his birth. What do you see in this? If Job were hardhearted and without love, if he were cold and emotionless and bereft of humanity, could he have cared for God's heart's desire? Could he have despised the day of his own birth because he cared for God's heart? In other words, if Job were hardhearted and bereft of humanity, could he have been distressed by God's pain? Could he have cursed the day of his birth because God had been aggrieved by him? The answer is, Absolutely not! Because he was kindhearted, Job cared for God's heart; because he cared for God's heart, Job sensed God's pain;

because he was kindhearted, he suffered greater torment as a result of sensing God's pain; because he sensed God's pain, he began to loathe the day of his birth, and thus cursed the day of his birth. To outsiders, Job's entire conduct during his trials is exemplary. Only his cursing of the day of his birth paints a question mark above his perfection and uprightness, or provides a different assessment. In fact, this was the truest expression of the essence of Job's humanity. The essence of his humanity was not concealed or packaged, or revised by someone else. When he cursed the day of his birth, he demonstrated the kindheartedness and sincerity deep within his heart; he was like a spring whose waters are so clear and transparent as to reveal its bottom.

Having learned all this about Job, most people will undoubtedly have a fairly accurate and objective assessment of the essence of Job's humanity. They should also have a profound, practical, and more advanced understanding and appreciation of the perfection and uprightness of Job as spoken of by God. Hopefully, this understanding and appreciation will help people embark upon the way of fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 52

The Relationship Between God's Consignment of Job to Satan and the Aims of God's Work

Although most people now recognize that Job was perfect and upright and that he feared God and shunned evil, this recognition does not give them a greater understanding of God's intention. At the same time as envying Job's humanity and pursuit, they ask the following question of God: Job was so perfect and upright, people adore him so much, so why did God hand him over to Satan and subject him to so much torment? Such

questions are bound to exist in many people's hearts—or rather, this doubt is the question in many people's hearts. Since it has confounded so many people, we must open up this question and explain it properly.

Everything that God does is necessary and possessed of extraordinary significance, for all that He does in man concerns His management and the salvation of mankind. Naturally, the work that God did in Job is no different, even though Job was perfect and upright in the eyes of God. In other words, regardless of what God does or the means by which He does it, regardless of the cost, regardless of His objective, the purpose of His actions does not change. His purpose is to work God's words into man, as well as God's requirements and will for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's essence, and allowing man to obey God's sovereignty and arrangements, thus allowing man to attain fear of God and shunning of evil—all of this is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and service object in God's work, man is often given to Satan; this is the means God uses to allow people to see in Satan's temptations and attacks the wickedness, ugliness, and contemptibility of Satan, thus causing people to hate Satan and be able to know and recognize that which is negative. This process allows them to gradually free themselves from Satan's control and accusations, interference, and attacks —until, thanks to God's words, their knowledge and obedience of God, and their faith in God and fear of Him, they triumph over the attacks and accusations of Satan; only then will they have been completely delivered from the domain of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—instead of swallowing them, Satan has relinquished them. This is because

such people are upright, because they have faith, obedience, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and they utterly defeat Satan. Their conviction in following God, and obedience to and fear of God defeat Satan, and make Satan completely give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man. If they wish to be saved, and wish to be completely gained by God, then all those who follow God must face temptations and attacks both great and small from Satan. Those who emerge from these temptations and attacks and are able to fully defeat Satan are those who have been saved by God. This is to say, those who have been saved unto God are those who have undergone God's trials, and who have been tempted and attacked by Satan an untold number of times. Those who have been saved unto God understand God's will and requirements, and are able to acquiesce to God's sovereignty and arrangements, and they do not forsake the way of fearing God and shunning evil amid Satan's temptations. Those who are saved unto God possess honesty, they are kindhearted, they differentiate between love and hate, they have a sense of justice and are rational, and they are able to care for God and treasure all that is of God. Such people are not bound, spied upon, accused, or abused by Satan; they are completely free, they have been completely liberated and released. Job was just such a man of freedom, and this is precisely the significance of why God had handed him over to Satan.

Job was abused by Satan, but he also gained eternal freedom and liberation, and he gained the right to never again be subjected to Satan's corruption, abuse, and accusations, to instead live in the light of God's countenance free and unencumbered, and to live amid God's blessings given to him. No one could take away, or destroy, or seize this right. It was

given to Job in return for his faith, determination, and obedience to and fear of God; Job paid the price of his life to win joy and happiness on earth and to win the right and entitlement, as ordained by Heaven and acknowledged by earth, to worship the Creator without interference as a true creature of God on earth. Such was also the greatest outcome of the temptations endured by Job.

When people have yet to be saved, their lives are often interfered with, and even controlled by, Satan. In other words, people who have not been saved are prisoners to Satan, they have no freedom, they have not been relinquished by Satan, they are not qualified or entitled to worship God, and they are closely pursued and viciously attacked by Satan. Such people have no happiness to speak of, they have no right to a normal existence to speak of, and moreover they have no dignity to speak of. Only if you stand up and do battle with Satan, using your faith in God and obedience to, and fear of God as the weapons with which to fight a life-and-death battle with Satan, such that you fully defeat Satan and cause it to turn tail and become cowardly whenever it sees you, so that it completely abandons its attacks and accusations against you—only then will you be saved and become free. If you are determined to fully break with Satan, but are not equipped with the weapons that will help you defeat Satan, then you will still be in danger. As time goes on, when you have been so tortured by Satan that there is not an ounce of strength left in you, yet you have still been unable to bear testimony, have still not completely freed yourself of Satan's accusations and attacks against you, then you will have little hope of salvation. In the end, when the conclusion of God's work is proclaimed, you will still be in the grip of Satan, unable to free yourself, and thus you will never have a chance or hope. The implication, then, is that such people will be completely in Satan's captivity.

Daily Words of God Excerpt 53

Accept God's Tests, Overcome Satan's Temptations, and Allow God to Gain Your Whole Being

During the work of God's abiding provision and support of man, He tells the entirety of His will and requirements to man, and shows His deeds, disposition, and what He has and is to man. The objective is to equip man with stature, and to allow man to gain various truths from God while following Him—truths that are the weapons given to man by God with which to fight Satan. Thus equipped, man must face God's tests. God has many means and avenues for testing man, but every one of them requires the "cooperation" of God's enemy: Satan. This is to say, having given man the weapons with which to do battle with Satan, God hands man over to Satan and allows Satan to "test" man's stature. If man can break out from Satan's battle formations, if he can escape Satan's encirclement and still live, then man will have passed the test. But if man fails to leave Satan's battle formations, and submits to Satan, then he will not have passed the test. Whatever aspect of man God examines, the criteria for His examination are whether or not man stands firm in his testimony when attacked by Satan, and whether or not he has forsaken God and surrendered and submitted to Satan while ensnared by Satan. It may be said that whether or not man can be saved depends on whether he can overcome and defeat Satan, and whether or not he can gain freedom depends on whether he is able to lift up, on his own, the weapons given to him by God to overcome Satan's bondage, making Satan completely abandon hope and leave him alone. If Satan abandons hope and relinquishes someone, this means that Satan will never again try to take this person from God, will never again

accuse and interfere with this person, will never again wantonly torture or attack them; only someone such as this will truly have been gained by God. This is the entire process by which God gains people.

The Warning and Enlightenment Provided to Later Generations by Job's Testimony

At the same time as understanding the process by which God completely gains someone, people will also understand the aims and significance of God's consignment of Job to Satan. People are no longer disturbed by Job's torment, and have a new appreciation of its significance. They no longer worry about whether they themselves will be subjected to the same temptation as Job, and no longer oppose or reject the coming of God's trials. Job's faith, obedience, and his testimony to overcoming Satan have been a source of huge help and encouragement to people. In Job, they see hope for their own salvation, and see that through faith, and obedience to and fear of God, it is entirely possible to defeat Satan, to prevail over Satan. They see that as long as they acquiesce to God's sovereignty and arrangements, and as long as they possess the determination and faith not to forsake God after having lost everything, then they can bring shame and defeat upon Satan, and they see that they need only possess the determination and perseverance to stand firm in their testimony—even if it means losing their lives—for Satan to be cowed and beat a hasty retreat. Job's testimony is a warning to later generations, and this warning tells them that if they do not defeat Satan, then they will never be able to rid themselves of the accusations and interference of Satan, nor will they ever be able to escape the abuse and attacks of Satan. Job's testimony has enlightened later generations. This enlightenment teaches people that only if they are perfect and upright will they be able to fear God and shun evil; it teaches them that only if they fear God and shun evil can they bear strong

and resounding testimony to God; only if they bear strong and resounding testimony to God can they never be controlled by Satan and live under the guidance and protection of God—only then will they have been truly saved. Job's personality and his life's pursuit should be emulated by everyone who pursues salvation. That which he lived out during his whole life and his conduct during his trials is a precious treasure to all those who pursue the way of fearing God and shunning evil.

Job's Testimony Brings Comfort to God

If I tell you now that Job is a lovely man, you may not be able to appreciate the meaning within these words, and may not be able to grasp the sentiment behind why I have spoken of all these things; but wait until the day when you have experienced trials the same as or akin to those of Job, when you have gone through adversity, when you have experienced trials personally arranged for you by God, when you give your all, and endure humiliation and hardship in order to prevail over Satan and bear testimony to God amid temptations—then you will be able to appreciate the meaning of these words I speak. At that time, you will feel that you are far inferior to Job, you will feel how lovely Job is, and that he is worthy of emulation. When that time comes, you will realize how important those classic words spoken by Job are for one who is corrupt and who lives in these times, and you will realize how difficult it is for the people of today to achieve what was achieved by Job. When you feel it is difficult, you will appreciate how anxious and worried is God's heart, you will appreciate how high is the price paid by God for gaining such people, and how precious is that which God does and expends for mankind. Now that you have heard these words, do you have an accurate understanding and correct assessment of Job? In your eyes, was Job a truly perfect and upright man who feared God and shunned evil? I believe that most people will most certainly say

yes. For the facts of what Job acted and revealed are undeniable by any man or Satan. They are the most powerful proof of Job's triumph over Satan. This proof was produced in Job, and was the first testimony received by God. Thus, when Job triumphed in the temptations of Satan and bore testimony to God, God saw hope in Job, and His heart was comforted by Job. Since the time of creation until the time of Job, this was the first time that God truly experienced what comfort was, and what it meant to be comforted by man. It was the first time that He had seen, and gained, true testimony that was borne for Him.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 54

Job Hears of God by the Hearing of the Ear (Selected passages)

Job 9:11 See, He goes by me, and I see Him not: He passes on also, but I perceive Him not.

Job 23:8–9 Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: On the left hand, where He does work, but I cannot behold Him: He hides Himself on the right hand, that I cannot see Him.

Job 42:2–6 I know that You can do every thing, and that no thought can be withheld from You. Who is he that hides counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech You, and I will speak: I will demand of You, and declare You to me. I have heard of You by the hearing of the ear: but now my eye sees You. Why I abhor myself, and repent in dust and ashes.

Although God Has Not Revealed Himself to Job, Job Believes in the Sovereignty of God

What is the thrust of these words? Have any of you realized that there is a fact here? First, how did Job know there is a God? Then, how did he know that the heavens and earth and all things are ruled by God? There is a passage that answers these two questions: "I have heard of You by the hearing of the ear: but now my eye sees You. Why I abhor myself, and repent in dust and ashes." From these words we learn that, rather than having seen God with his own eyes, Job had learned of God from legend. It was under these circumstances that he began to walk the path of following God, after which he confirmed the existence of God in his life, and among all things. There is an undeniable fact here—what is that fact? Despite being able to follow the way of fearing God and shunning evil, Job had never seen God. In this, was he not the same as the people of today? Job had never seen God, the implication of which is that although he had heard of God, he did not know where God was, or what God was like, or what God was doing. These are all subjective factors; objectively speaking, though he followed God, God had never appeared to him or spoken to him. Is this not a fact? Although God had not spoken to Job or given him any commands, Job had seen God's existence and beheld His sovereignty among all things, and in the legends through which Job had heard of God by the hearing of the ear, after which he began the life of fearing God and shunning evil. Such were the origins and process by which Job followed God. But no matter how he feared God and shunned evil, no matter how he held firm to his integrity, still God never appeared to him. Let us read this passage. He said, "See, He goes by me, and I see Him not: He passes on also, but I perceive Him not" (Job 9:11). What these words are saying is that Job might have felt God around him or he might not—but he had never

been able to see God. There were times when he imagined God passing before him, or acting, or guiding man, but he had never known. God comes upon man when he is not expecting it; man does not know when God comes upon him, or where He comes upon him, because man cannot see God, and thus, to man, God is hidden from him.

Job's Faith in God Is Not Shaken by the Fact That God Is Hidden From Him

In the following passage of scripture, Job then says, "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: On the left hand, where He does work, but I cannot behold Him: He hides Himself on the right hand, that I cannot see Him" (Job 23:8–9). In this account, we learn that in Job's experiences, God had been hidden to him throughout; God had not openly appeared to him, nor had He openly spoken any words to him, yet in his heart, Job was confident of God's existence. He had always believed that God might be walking before him, or might be acting by his side, and that although he could not see God, God was next to him, governing everything about him. Job had never seen God, but he was able to stay true to his faith, which no other person was able to do. Why could other people not do that? It is because God did not speak to Job or appear to him, and if he had not truly believed, he could not have gone on, nor could he have held fast to the way of fearing God and shunning evil. Is this not true? How do you feel when you read of Job saying these words? Do you feel that Job's perfection and uprightness, and his righteousness before God, are true, and not an exaggeration on the part of God? Even though God treated Job the same as other people and did not appear or speak to him, Job still held firm to his integrity, still believed in God's sovereignty, and, furthermore, he frequently offered burnt offerings and prayed before God as a result of his fear of offending God. In Job's ability to fear God without

having seen God, we see how much he loved positive things, and how firm and real his faith was. He did not deny the existence of God because God was hidden from him, nor did he lose his faith and forsake God because he had never seen Him. Instead, amid God's hidden work of ruling all things, he had realized the existence of God, and felt the sovereignty and power of God. He did not give up on being upright because God was hidden, nor did he forsake the way of fearing God and shunning evil because God had never appeared to him. Job had never asked that God openly appear to him to prove His existence, for he had already beheld God's sovereignty among all things, and he believed that he had gained the blessings and graces that others had not gained. Although God remained hidden to him, Job's faith in God was never shaken. Thus, he harvested what none other had: God's approval and God's blessing.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 55

Job Blesses the Name of God and Does Not Think of Blessings or Disaster

There is a fact which is never referred to in the Scriptures' stories of Job, and this fact will be our focus today. Although Job had never seen God or heard the words of God with his own ears, God had a place in Job's heart. What was Job's attitude toward God? It was, as previously referred to, "blessed be the name of Jehovah." His blessing of God's name was unconditional, irrespective of context, and bound to no reason. We see that Job had given his heart to God, allowing it to be controlled by God; all that he thought, all that he decided, and all that he planned in his heart was laid open to God and not closed off from God. His heart did not stand in opposition to God, and he had never asked God to do anything for him or

give him anything, and he did not harbor extravagant desires that he would gain anything from his worship of God. Job did not talk of trades with God, and made no requests or demands of God. His praising of God's name was because of the great power and authority of God in ruling all things, and it was not dependent on whether he gained blessings or was struck by disaster. He believed that regardless of whether God blesses people or brings disaster upon them, God's power and authority will not change, and thus, regardless of a person's circumstances, God's name should be praised. That man is blessed by God is because of God's sovereignty, and when disaster befalls man, so, too, it is because of God's sovereignty. God's power and authority rule over and arrange everything about man; the vagaries of man's fortune are the manifestation of God's power and authority, and regardless of one's viewpoint, God's name should be praised. This is what Job experienced and came to know during the years of his life. All of Job's thoughts and actions reached the ears of God and arrived before God, and were seen as important by God. God cherished this knowledge of Job, and treasured Job for having such a heart. This heart awaited God's command always, and in all places, and no matter what the time or place it welcomed whatever befell him. Job made no demands of God. What he demanded of himself was to wait for, accept, face, and obey all of the arrangements that came from God; Job believed this to be his duty, and it was precisely what was wanted by God. Job had never seen God, nor heard Him speak any words, issue any commands, give any teachings, or instruct him of anything. In the words of today, for him to be able to possess such a knowledge and attitude toward God when God had given him no enlightenment, guidance, or provision with regard to the truth—this was precious, and for him to demonstrate such things was enough for God, and his testimony was commended and cherished by God. Job had never seen God or heard God personally utter

any teachings to him, but to God his heart and he himself were far more precious than those people who, before God, were only able to talk in terms of deep theory, who were only able to boast, and speak of offering sacrifices, but who had never had a true knowledge of God, and had never truly feared God. For Job's heart was pure, and not hidden from God, and his humanity was honest and kind-hearted, and he loved justice and that which was positive. Only a man like this who was possessed of such a heart and humanity was able to follow the way of God, and capable of fearing God and shunning evil. Such a man could see God's sovereignty, could see His authority and power, and was able to achieve obedience to His sovereignty and arrangements. Only a man such as this could truly praise God's name. That is because he did not look at whether God would bless him or bring disaster upon him, because he knew that everything is controlled by the hand of God, and that for man to worry is a sign of foolishness, ignorance, and irrationality, of doubt toward the fact of God's sovereignty over all things, and of not fearing God. Job's knowledge was precisely what God wanted. So, did Job have a greater theoretical knowledge of God than you? Because God's work and utterances at that time were few, it was no easy matter to achieve the knowledge of God. Such an accomplishment by Job was no mean feat. He had not experienced the work of God, nor ever heard God speaking, nor seen the face of God. That he was able to have such an attitude toward God was entirely the result of his humanity and his personal pursuit, a humanity and pursuit that are not possessed by people today. Thus, in that age, God said, "There is none like him in the earth, a perfect and an upright man." In that age, God had already made such an assessment of him, and had come to such a conclusion. How much more true would it be today?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 56

Although God Is Hidden From Man, His Deeds Among All Things Are Sufficient for Man to Know Him

Job had not seen the face of God or heard the words spoken by God, and much less had he personally experienced the work of God, yet his fear of God and his testimony during his trials are witnessed by all, and they are loved, delighted in, and commended by God, and people envy, and admire them, and even more than that, sing their praises. There was nothing great or extraordinary about his life: Just like any ordinary person, he lived an unremarkable life, going out to work at sunrise and returning home to rest at sunset. The difference is that during the several unremarkable decades of his life, he gained an insight into the way of God, and realized and understood the great power and sovereignty of God as no other person ever had. He was no cleverer than any ordinary person, his life was not especially tenacious, nor, moreover, did he have invisible special skills. What he did possess, though, was a personality that was honest, kind-hearted, and upright, a personality which loved fairness, righteousness, and positive things—none of these things are possessed by the majority of ordinary people. He differentiated between love and hate, had a sense of justice, was unyielding and persistent, and paid meticulous attention to detail in his thinking. Thus, during his unremarkable time on earth he saw all the extraordinary things that God had done, and he saw the greatness, holiness, and righteousness of God, he saw God's concern, graciousness, and protection for man, and he saw the honorableness and authority of the supreme God. The first reason why Job was able to gain these things that were beyond any normal person was because he had a pure heart, and his heart belonged to God, and was led by the Creator. The second reason was

his pursuit: his pursuit of being impeccable and perfect, and of being someone who complied with the will of Heaven, who was loved by God, and who shunned evil. Job possessed and pursued these things while being unable to see God or hear the words of God; though he had never seen God, he had come to know the means by which God rules over all things, and he understood the wisdom with which God does so. Though he had never heard the words spoken by God, Job knew that the deeds of rewarding man and taking from man all come from God. Although the years of his life were no different from those of any ordinary person, he did not allow the unremarkableness of his life to affect his knowledge of God's sovereignty over all things, or to affect his following of the way of fearing God and shunning evil. In his eyes, the laws of all things were full of God's deeds, and God's sovereignty could be seen in any part of a person's life. He had not seen God, but he was able to realize that God's deeds are everywhere, and during his unremarkable time on earth, in every corner of his life he was able to see and realize the extraordinary and wondrous deeds of God, and he could see the wondrous arrangements of God. The hiddenness and silence of God did not hinder Job's realization of God's deeds, nor did they affect his knowledge of God's sovereignty over all things. His life was the realization, during his everyday life, of the sovereignty and arrangements of God, who is hidden among all things. In his everyday life he also heard and understood the voice of God's heart and the words of God, who is silent among all things yet expresses the voice of His heart and His words by governing the laws of all things. You see, then, that if people have the same humanity and pursuit as Job, then they can gain the same realization and knowledge as Job, and can acquire the same understanding and knowledge of God's sovereignty over all things as Job. God had not appeared to Job or spoken to him, but Job was able to be perfect and upright, and to fear God

and shun evil. In other words, without God having appeared to or spoken to man, God's deeds among all things and His sovereignty over all things are sufficient for man to become aware of God's existence, power, and authority, and God's power and authority are enough to make man follow the way of fearing God and shunning evil. Since an ordinary man such as Job was able to achieve fear of God and shunning of evil, then every ordinary person who follows God should also be able to. Though these words may sound like logical inference, this does not contravene the laws of things. Yet the facts have not matched up to expectations: Fearing God and shunning evil, it would appear, is the preserve of Job and Job alone. At the mention of "fearing God and shunning evil," people think that this should only be done by Job, as if the way of fearing God and shunning evil had been labeled with the name of Job and had nothing to do with other people. The reason for this is clear: Because only Job was possessed of a personality that was honest, kind-hearted, and upright, and which loved fairness and righteousness and things that were positive, thus only Job could follow the way of fearing God and shunning evil. You must have all understood the implication here—because no one is possessed of a humanity that is honest, kind-hearted, and upright, and which loves fairness and righteousness and that which is positive, no one can fear God and shun evil, and thus people can never gain God's joy or stand firm amid trials. This also means that, with the exception of Job, all people are still bound and ensnared by Satan; they are all accused, attacked, and abused by it. They are the ones Satan tries to swallow, and they are all without freedom, prisoners that have been taken captive by Satan.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 57

If Man's Heart Is in Enmity to God, How Can Man Fear God and Shun Evil?

Since the people of today do not possess the same humanity as Job, what of their nature and essence, and their attitude toward God? Do they fear God? Do they shun evil? Those who do not fear God or shun evil can only be summed up with three words: "enemies of God." You often say these three words, but you have never known their real meaning. The words "enemies of God" have essence: They are not saying that God sees man as the enemy, but that man sees God as the enemy. First, when people begin to believe in God, which of them does not have their own aims, motivations, and ambitions? Even though one part of them believes in the existence of God and has seen the existence of God, their belief in God still contains those motivations, and their ultimate aim in believing in God is to receive His blessings and the things they want. In people's life experiences, they often think to themselves: "I've given up my family and career for God, and what has He given me? I must add it up, and confirm it—have I received any blessings recently? I've given a lot during this time, I've run and run, and have suffered much—has God given me any promises in return? Has He remembered my good deeds? What will my end be? Can I receive God's blessings? …" Every person constantly makes such calculations within their heart, and they make demands of God which bear their motivations, ambitions, and a transactional mentality. This is to say, in his heart man is constantly testing God, constantly devising plans about God, constantly arguing the case for his own individual end with God, and trying to extract a statement from God, seeing whether or not God can give him what he wants. At the same time as pursuing God, man does not treat God as God. Man has always tried to make deals with God, ceaselessly making demands of Him, and even pressing Him at every step, trying to take a mile after

being given an inch. At the same time as trying to make deals with God, man also argues with Him, and there are even people who, when trials befall them or they find themselves in certain situations, often become weak, passive and slack in their work, and full of complaints about God. From the time when man first began to believe in God, he has considered God to be a cornucopia, a Swiss Army knife, and he has considered himself to be God's greatest creditor, as if trying to get blessings and promises from God were his inherent right and obligation, while God's responsibility were to protect and care for man, and to provide for him. Such is the basic understanding of "belief in God" of all those who believe in God, and such is their deepest understanding of the concept of belief in God. From man's nature and essence to his subjective pursuit, there is nothing that relates to the fear of God. Man's aim in believing in God could not possibly have anything to do with the worship of God. That is to say, man has never considered nor understood that belief in God requires fearing and worshiping God. In light of such conditions, man's essence is obvious. What is this essence? It is that man's heart is malicious, harbors treachery and deceit, does not love fairness and righteousness and that which is positive, and it is contemptible and greedy. Man's heart could not be more closed to God; he has not given it to God at all. God has never seen man's true heart, nor has He ever been worshiped by man. No matter how great the price God pays, or how much work He does, or how much He provides to man, man remains blind and utterly indifferent to it all. Man has never given his heart to God, he only wants to mind his heart himself, to make his own decisions—the subtext of which is that man does not want to follow the way of fearing God and shunning evil, or to obey the sovereignty and arrangements of God, nor does he want to worship God as God. Such is the state of man today. Now let us look again at Job. First of all, did he do a

deal with God? Did he have any ulterior motives in holding firm to the way of fearing God and shunning evil? At that time, had God spoken to anyone of the end to come? At that time, God had not made promises to anyone about the end, and it was against this background that Job was able to fear God and shun evil. Do the people of today stand up to comparison with Job? There is too much of a disparity; they are in different leagues. Although Job did not have much knowledge of God, he had given his heart to God and it belonged to God. He never did a deal with God, and had no extravagant desires or demands toward God; instead, he believed that "Jehovah gave, and Jehovah has taken away." This was what he had seen and obtained from holding true to the way of fearing God and shunning evil during many years of life. Likewise, he had also gained the outcome represented in the words: "Shall we receive good at the hand of God, and shall we not receive evil?" These two sentences were what he had seen and come to know as a result of his attitude of obedience toward God during his life's experiences, and they were also his most powerful weapons with which he triumphed during Satan's temptations, and they were the foundation of his standing firm in testimony to God. At this point, do you envisage Job as a lovely person? Do you hope to be such a person? Do you fear having to undergo the temptations of Satan? Do you resolve to pray for God to subject you to the same trials as Job? Without doubt, most people would not dare to pray for such things. It is evident, then, that your faith is pitiably small; compared to Job, your faith is simply unworthy of mention. You are the enemies of God, you do not fear God, you are incapable of standing firm in your testimony to God, and you are unable to triumph over the attacks, accusations, and temptations of Satan. What makes you qualified to receive the promises of God? Having heard the story of Job and understood God's intention in saving man and the meaning of the salvation

of man, do you now have the faith to accept the same trials as Job? Should you not have a little resolve to allow yourselves to follow the way of fearing God and shunning evil?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 58

Have No Misgivings About the Trials of God

After receiving testimony from Job following the end of his trials, God resolved that He would gain a group—or more than a group—of people like Job, yet He resolved to never again allow Satan to attack or abuse any other person using the means by which it had tempted, attacked, and abused Job, by betting with God; God did not permit Satan to ever again do such things to man, who is weak, foolish, and ignorant—it was enough that Satan had tempted Job! Not permitting Satan to abuse people howsoever it wishes is the mercy of God. For God, it was enough that Job had suffered the temptation and abuse of Satan. God did not permit Satan to ever again do such things, for the lives and everything of people who follow God are ruled and orchestrated by God, and Satan is not entitled to manipulate God's chosen ones at will—you should be clear about this point! God cares about man's weakness, and understands his foolishness and ignorance. Although, in order that man could be completely saved, God has to hand him over to Satan, God is not willing to see man ever played for a fool and abused by Satan, and He does not want to see man always suffering. Man was created by God, and that God rules and arranges everything about man is ordained by Heaven and acknowledged by earth; this is the responsibility of God, and it is the authority by which God rules all things! God does not permit Satan to abuse and mistreat man at will, He does not permit Satan to employ various means to lead man astray, and, moreover, He does not

permit Satan to intervene in God's sovereignty of man, nor does He allow Satan to trample and destroy the laws by which God rules all things, to say nothing of God's great work of managing and saving mankind! Those whom God wishes to save, and those who are able to bear testimony to God, are the core and the crystallization of the work of God's six-thousand-year management plan, as well as the price of His efforts in His six thousand years of work. How could God casually give these people to Satan?

People often worry about and are fearful of the trials of God, yet at all times they are living in Satan's snare, and living in perilous territory in which they are attacked and abused by Satan—yet they know not fear, and are unperturbed. What is going on? Man's faith in God is only limited to the things he can see. He has not the slightest appreciation of God's love and concern for man, or of His tenderness and consideration toward man. But for a little trepidation and fear about God's trials, judgment and chastisement, and majesty and wrath, man has not the slightest understanding of God's good intentions. At the mention of trials, people feel as if God has ulterior motives, and some even believe that God harbors evil designs, unaware of what God will actually do to them; thus, at the same time as crying out obedience to God's sovereignty and arrangements, they do all they can to resist and oppose God's sovereignty over man and arrangements for man, for they believe that if they are not careful they will be misled by God, that if they do not keep a grip on their own fate then all that they have could be taken by God, and their life could even be ended. Man is in Satan's camp, but he never worries about being abused by Satan, and he is abused by Satan but never fears being taken captive by Satan. He keeps saying that he accepts God's salvation, yet has never trusted in God or believed that God will truly save man from the claws of Satan. If, like

Job, man is able to submit to God's orchestrations and arrangements, and can give his entire being to the hands of God, then will man's end not be the same as Job's—the receipt of God's blessings? If man is able to accept and submit to God's rule, what is there to lose? Thus, I suggest that you be careful in your actions, and cautious toward everything that is about to come upon you. Do not be rash or impulsive, and do not treat God and the people, matters, and objects He has arranged for you depending on your hot blood or your naturalness, or according to your imaginations and notions; you must be cautious in your actions, and must pray and seek more, to avoid inciting the wrath of God. Remember this!

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 59

Job After His Trials (Selected passages)

Job 42:7–9 And it was so, that after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite, My wrath is kindled against you, and against your two friends: for you have not spoken of Me the thing that is right, as My servant Job has. Therefore take to you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that you have not spoken of Me the thing which is right, like My servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as Jehovah commanded them: Jehovah also accepted Job.

Job 42:10 And Jehovah turned the captivity of Job, when he prayed for his friends: also Jehovah gave Job twice as much as he had before.

Job 42:12 So Jehovah blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels,

and a thousand yoke of oxen, and a thousand she asses.

Job 42:17 So Job died, being old and full of days.

Those Who Fear God and Shun Evil Are Looked Upon With Cherishment by God, While Those Who Are Foolish Are Seen as Lowly by God

In Job 42:7–9, God says that Job is His servant. His use of the term "servant" to refer to Job demonstrates Job's importance in His heart; though God did not call Job something more esteemed, this appellation had no bearing on Job's importance within God's heart. "Servant" here is God's nickname for Job. God's multiple references to "My servant Job" show how He was pleased with Job. Although God did not speak of the meaning behind the word "servant," God's definition of the word "servant" can be seen from His words in this passage of scripture. God first said to Eliphaz the Temanite: "My wrath is kindled against you, and against your two friends: for you have not spoken of Me the thing that is right, as My servant Job has." These words are the first time that God had openly told people that He accepted all that was said and done by Job after God's trials of him, and are the first time that He had openly confirmed the accuracy and correctness of all that Job had done and said. God was angry at Eliphaz and the others because of their incorrect, absurd discourse, because, like Job, they could not see the appearance of God or hear the words He spoke in their lives, yet Job had such an accurate knowledge of God, whereas they could only blindly guess about God, violating God's will and trying His patience in all that they did. Consequently, at the same time as accepting all that was done and said by Job, God grew wrathful toward the others, for in them He was not only unable to see any reality of fear of God, but also heard nothing of the fear of God in what they said. And so God next made

the following demands of them: “Therefore take to you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly.” In this passage God is telling Eliphaz and the others to do something that will redeem their sins, for their folly was a sin against Jehovah God, and thus they had to make burnt offerings in order to remedy their mistakes. Burnt offerings are often offered to God, but what is unusual about these burnt offerings is that they were offered to Job. Job was accepted by God because he bore testimony to God during his trials. These friends of Job, meanwhile, were exposed during the time of his trials; because of their folly, they were condemned by God, and they incited the wrath of God, and should be punished by God—punished by making burnt offerings before Job—after which Job prayed for them to dispel God’s punishment and wrath toward them. God’s intention was to bring shame upon them, for they were not people who feared God and shunned evil, and they had condemned the integrity of Job. In one regard, God was telling them that He did not accept their actions, but greatly accepted and took delight in Job; in another, God was telling them that being accepted by God elevates man before God, that man is loathed by God because of his folly, and offends God because of it, and is lowly and vile in God’s eyes. These are the definitions given by God of two types of people, they are God’s attitudes toward these two types of people, and they are God’s articulation of the worth and standing of these two types of people. Even though God called Job His servant, in God’s eyes this servant was beloved, and was bestowed with the authority to pray for others and forgive them their mistakes. This servant was able to talk directly to God and come directly before God, and his status was higher and more honorable than those of others. This is the true meaning of the word “servant” spoken by God. Job

was given this special honor because of his fear of God and shunning of evil, and the reason why others were not called servants by God is because they did not fear God and shun evil. These two distinctly different attitudes of God are His attitudes toward two types of people: Those who fear God and shun evil are accepted by God and seen as precious in His eyes, while those who are foolish do not fear God, are incapable of shunning evil, and are not able to receive God's favor; they are often loathed and condemned by God, and are lowly in God's eyes.

God Bestows Authority Upon Job

Job prayed for his friends, and afterward, because of Job's prayers, God did not deal with them as befitted their folly—He did not punish them or take any retribution upon them. Why was that? It was because the prayers made for them by God's servant, Job, had reached His ears; God forgave them because He accepted Job's prayers. So, what do we see in this? When God blesses someone, He gives them many rewards, and not just material ones: God also gives them authority, entitles them to pray for others, and God forgets and overlooks those people's transgressions, because He hears these prayers. This is the very authority that God gave to Job. Through Job's prayers to halt their condemnation, Jehovah God brought shame upon those foolish people—which, of course, was His special punishment for Eliphaz and the others.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 60

Job Is Once More Blessed by God, and Is Never Again Accused by Satan

Among the utterances of Jehovah God are the words that "you have not spoken of Me the thing that is right, as My servant Job has." What was

it that Job had said? It was what we talked about previously, as well as the many pages of words in the Book of Job that Job is recorded as having spoken. In all of these many pages of words, Job never once has any complaints or misgivings about God. He simply awaits the outcome. It is this waiting which is his attitude of obedience, as a result of which, and as a result of the words he said to God, Job was accepted by God. When he endured trials and suffered hardship, God was by his side, and although his hardship was not lessened by God's presence, God saw what He wished to see, and heard what He wished to hear. Every one of Job's actions and words reached the eyes and ears of God; God heard, and He saw—this is fact. Job's knowledge of God, and his thoughts about God in his heart at that time, during that period, were not actually as specific as those of the people of today, but in the context of the time, God still recognized all that he had said, because his behavior and the thoughts in his heart, as well as what he had expressed and revealed, were sufficient for His requirements. During the time that Job was subjected to trials, that which he thought in his heart and resolved to do showed God an outcome, one that was satisfactory to God, and after this God took away Job's trials, Job emerged from his troubles, and his trials were gone and never again befell him. Because Job had already been subjected to trials, and had stood firm during these trials, and completely triumphed over Satan, God gave him the blessings that he so rightfully deserved. As recorded in Job 42:10, 12, Job was blessed once again, and was blessed with more than he had been in the first instance. At this time Satan had withdrawn, and no longer said or did anything, and from then onward Job was no longer interfered with or attacked by Satan, and Satan no longer made accusations against God's blessings of Job.

Job Spends the Latter Half of His Life Amid God's Blessings

Although His blessings of that time were only limited to sheep, cattle, camels, material assets, and so on, the blessings that God wished to bestow upon Job in His heart were far more than this. At the time, were there recorded what kind of eternal promises God wished to give Job? In His blessings of Job, God did not mention or touch upon his end, and regardless of what importance or position Job held within God's heart, in sum God was very measured in His blessings. God did not announce Job's end. What does this mean? At that time, when God's plan had yet to reach the point of the proclamation of man's end, the plan had yet to enter the final stage of His work, God made no mention of the end, merely bestowing material blessings upon man. What this means is that the latter half of Job's life was passed amid God's blessings, which was what made him different to other people—but like them he aged, and like any normal person the day came when he said goodbye to the world. Thus is it recorded that "So Job died, being old and full of days" (Job 42:17). What is the meaning of "died full of days" here? In the era before God proclaimed people's end, God set a life expectancy for Job, and when that age had been reached He allowed Job to naturally depart from this world. From Job's second blessing until his death, God did not add any more hardship. To God, Job's death was natural, and also necessary; it was something very normal, and neither a judgment nor a condemnation. While he was alive, Job worshiped and feared God; with regard to what sort of end he had following his death, God said nothing, nor made any comment about it. God has a strong sense of propriety in what He says and does, and the content and principles of His words and actions are in accordance with the stage of His work and the period in which He is working. What kind of end did someone such as Job have in God's heart? Had God reached any kind of decision in His heart? Of course He had! It is just that this was unknown by man; God did not want to tell man, nor did

He have any intention of telling man. Thus, superficially speaking, Job died full of days, and such was the life of Job.

The Price Lived Out by Job During His Lifetime

Did Job live a life of value? Where was the value? Why is it said that he lived a life of value? To man, what was his value? From the viewpoint of man, he represented the mankind whom God wishes to save, in bearing a resounding testimony to God before Satan and the people of the world. He fulfilled the duty that ought to be fulfilled by a creature of God, set an exemplar, and acted as a model for all those whom God wishes to save, allowing people to see that it is entirely possible to triumph over Satan by relying on God. What was his value to God? To God, the value of Job's life lay in his ability to fear God, worship God, testify to the deeds of God, and praise the deeds of God, bringing God comfort and something to enjoy; to God, the value of Job's life was also in how, before his death, Job experienced trials and triumphed over Satan, and bore resounding testimony to God before Satan and the people of the world, so that God gained glory among mankind, comforting His heart and allowing His eager heart to behold an outcome and see hope. His testimony set a precedent for the ability to stand firm in one's testimony to God, and for being able to shame Satan on behalf of God, in God's work of managing mankind. Is this not the value of Job's life? Job brought comfort to God's heart, he gave God a foretaste of the delight of gaining glory, and provided a wonderful beginning for God's management plan. From this point onward, the name of Job became a symbol of God's gaining glory, and a sign of mankind's triumph over Satan. What Job lived out during his lifetime, as well as his remarkable triumph over Satan will forever be cherished by God, and his perfection, uprightness, and fear of God will be venerated and emulated by

generations to come. He will forever be cherished by God like a flawless, luminous pearl, and so too is he worth treasuring by man!

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 61

The Regulations of the Age of Law

The Ten Commandments

The Principles for Building Altars

Regulations for the Treatment of Servants

Regulations for Theft and Compensation

Keeping the Sabbath Year and the Three Feasts

Regulations for the Sabbath Day

Regulations for Offerings

Burnt Offerings

Grain Offerings

Peace Offerings

Sin Offerings

Trespass Offerings

Regulations for Offerings by Priests (Aaron and His Sons Are Ordered to Comply)

Burnt Offerings by Priests

Grain Offerings by Priests

Sin Offerings by Priests

Trespass Offerings by Priests

Peace Offerings by Priests

Regulations for the Eating of Offerings by Priests

Clean and Unclean Animals (Those Which Can and Cannot Be Eaten)

Regulations for the Purification of Women Following Childbirth

Standards for the Examination of Leprosy

Regulations for Those Who Have Been Healed of Leprosy

Regulations for Cleansing Infected Houses

Regulations for Those Suffering From Abnormal Discharges

The Day of Atonement That Must Be Observed Once a Year

Rules for the Slaughtering of Cattle and Sheep

The Prohibition of Following Detestable Practices of Gentiles (Not Committing Incest, and So On)

Regulations That Must Be Followed by the People ("You shall be holy: for I Jehovah your God am holy" (Lev 19:2))

The Execution of Those Who Sacrifice Their Children to Molech

Regulations for the Punishment of the Crime of Adultery

Rules That Should Be Observed by Priests (Rules for Their Everyday Behavior, Rules for the Consumption of Holy Things, Rules for Making Offerings, and So On)

Feasts That Should Be Observed (the Sabbath Day, Passover, Pentecost, the Day of Atonement, and So On)

Other Regulations (Burning the Lamps, the Year of Jubilee, the Redemption of the Land, Making Vows, the Offering of Tithes, and So On)

The Regulations of the Age of Law Are the Real Proof of God's Direction of All Mankind

So, you have read these regulations and principles of the Age of Law, have you? Do the regulations encompass a broad range? First, they cover the Ten Commandments, after which are the regulations for how to build altars, and so on. These are followed by regulations for keeping the Sabbath and observing the three feasts, after which are the regulations for offerings. Did you see how many types of offerings there are? There are burnt offerings, grain offerings, peace offerings, sin offerings, and so on. They are followed by regulations for priests' offerings, including burnt offerings and

grain offerings by priests, and other kinds of offerings. The eighth set of regulations is for the eating of offerings by priests. Then there are regulations for what should be observed during people's lives. There are stipulations for many aspects of people's lives, such as the regulations for what they may or may not eat, for the purification of women following childbirth, and for those who have been healed of leprosy. In these regulations, God goes so far as to speak about disease, and there are even rules for the slaughter of sheep and cattle, and so on. Sheep and cattle were created by God, and you should slaughter them however God tells you to; there is, without doubt, reason to God's words; it is undoubtedly right to act as decreed by God, and surely of benefit to people! There are also feasts and rules to be observed, such as the Sabbath day, Passover, and more—God spoke of all of these. Let us look at the final ones: other regulations—burning the lamps, the year of jubilee, the redemption of the land, making vows, the offering of tithes, and so on. Do these encompass a broad range? The first thing to be talked of is the issue of people's offerings. Then there are regulations for theft and compensation, and the observation of the Sabbath day…; every one of life's details is involved. This is to say, when God began the official work of His management plan, He set down many regulations that were to be followed by man. These regulations were in order to allow man to lead the normal life of man on earth, a normal life of man that is inseparable from God and His guidance. God first told man how to make altars, how to set up the altars. After that, He told man how to make offerings, and established how man was to live—what he was to pay attention to in life, what he was to abide by, and what he should and should not do. What God set out for man was all-embracing, and with these customs, regulations, and principles He standardized people's behavior, guided their lives, guided their initiation to the laws of God, guided them to

come before the altar of God, guided them in having a life among all the things God had made for man that was possessed of order, regularity, and moderation. God first used these simple regulations and principles to set limits for man, so that on earth man would have a normal life of worshiping God, would have the normal life of man; such is the specific content of the beginning of His six-thousand-year management plan. The regulations and rules cover a very broad content, they are the specifics of God's guidance of mankind during the Age of Law, they had to be accepted and obeyed by the people who came before the Age of Law, they are a record of the work done by God during the Age of Law, and they are real proof of God's leadership and guidance of all mankind.

Mankind Is Forever Inseparable From God's Teachings and Provisions

In these regulations we see that God's attitude toward His work, toward His management, and toward mankind is serious, conscientious, rigorous, and responsible. He does the work He must do among mankind according to His steps, without the slightest discrepancy, speaking the words that He must speak to mankind without the slightest error or omission, allowing man to see that he is inseparable from God's leadership, and showing him just how important all that God does and says is to mankind. Regardless of what man is like in the next age, at the very beginning—during the Age of Law—God did these simple things. To God, people's concepts of God, the world, and mankind in that age were abstract and opaque, and even though they had some conscious ideas and intentions, all of them were unclear and incorrect, and thus mankind was inseparable from God's teachings and provisions for them. Earliest mankind knew nothing, and so God had to begin teaching man from the most superficial and basic principles for survival and regulations necessary for living,

imbuing these things in the heart of man bit by bit. Through these rules, which were of words, and through these regulations, He gave man a gradual understanding of Him, a gradual appreciation and understanding of His leadership, and a basic concept of the relationship between Him and man. After achieving this effect, only then was God able to, little by little, do the work that He would do later. Thus, these regulations and the work done by God during the Age of Law are the bedrock of His work of saving mankind, and the first stage of work in God's management plan. Although, prior to the work of the Age of Law, God had spoken to Adam, Eve, and their descendants, those commands and teachings were not so systematic or specific as to be issued one by one to man, and they were not written down, nor did they become regulations. That is because, at that time, God's plan had not gone that far; only when God had led man to this step could He begin speaking these regulations of the Age of Law, and begin making man carry them out. It was a necessary process, and the outcome was inevitable. These simple customs and regulations show man the steps of God's management work and the wisdom of God revealed in His management plan. God knows what content and means to use to begin, what means to use to continue, and what means to use to end in order that He could gain a group of people who bear testimony to Him, and that He could gain a group of people that are of the same mind as Him. He knows what is within man, and knows what is lacking in man. He knows what He has to provide, and how He should lead man, and so too does He know what man should and should not do. Man is like a puppet: Even though he had no understanding of God's will, he couldn't help but be led by God's work of management, step by step, up to today. There was no haziness in God's heart about what He was to do; in His heart there was a very clear and vivid plan, and He carried out the work that He Himself wished to do according to His steps

and His plan, progressing from the superficial to the profound. Even though He had not indicated the work that He was to do later, His subsequent work still continued to be carried out and to progress in strict accordance with His plan, which is a manifestation of what God has and is, and is also the authority of God. Regardless of which stage of His management plan He is working in, His disposition and His essence represent Himself. This is absolutely true. Regardless of the age, or the stage of work, there are things that will never change: what kind of people God loves, what kind of people He loathes, His disposition and all that He has and is. Even though these regulations and principles that God established during the work of the Age of Law seem very simple and superficial to people today, and even though they are easy to understand and achieve, in them there is still the wisdom of God, and there is still the disposition of God and what He has and is. For within these apparently simple regulations are expressed God's responsibility and care toward mankind, as well as the exquisite essence of His thoughts, thus allowing man to truly realize the fact that God rules over all things and all things are controlled by His hand. No matter how much knowledge mankind masters, or how many theories or mysteries he understands, to God none of these is capable of replacing His provision to, and leadership of mankind; mankind will forever be inseparable from God's guidance and the personal work of God. Such is the inseparable relationship between man and God. Regardless of whether God gives you a commandment, or a regulation, or provides truth for you to understand His will, no matter what He does, God's aim is to guide man to a beautiful tomorrow. The words uttered by God and the work He does are both the revelation of one aspect of His essence, and the revelation of one aspect of His disposition and His wisdom; they are an indispensable step of His management plan. This must not be overlooked! God's will is in whatever

He does; God does not fear misplaced remarks, nor is He afraid of any of man's notions or thoughts about Him. He merely does His work and continues His management in accordance with His management plan, unconstrained by any person, matter, or object.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

Daily Words of God Excerpt 62

A Review of God's Thoughts, Ideas, and Actions Since His Creation of the World

Today we will first summarize God's thoughts, ideas, and His each and every move since He created mankind. We will take a look at what work He has carried out, from creating the world to the official start of the Age of Grace. We can then discover which of God's thoughts and ideas are unknown to man, and from there we can clarify the order of God's management plan, and thoroughly understand the context in which God created His management work, its source and development process, and also thoroughly understand what results He wants from His management work—that is, the core and the purpose of His management work. To understand these things we need to go back to a distant, still and silent time when there were no humans …

God Personally Creates the First Living Person

When God arose from His bed, the first thought that He had was this: to create a living person—a real, living human—someone to live with and be His constant companion; this person could listen to Him, and He could confide in and speak with him. Then, for the first time, God scooped up a handful of dirt and used it to create the very first living person according to the image that He had imagined in His mind, and then He gave this living creature a name—Adam. Once God had this living and breathing person,

how did He feel? For the first time, He felt the joy of having a loved one, a companion. He also felt for the first time the responsibility of being a father and the concern that comes along with it. This living and breathing person brought God happiness and joy; He felt comforted for the first time. This was the first thing God had ever done that was not accomplished with His thoughts or even words, but was done with His own hands. When this kind of being—a living and breathing person—stood in front of God, made of flesh and blood, with body and form, and able to speak with God, He experienced a kind of joy He had never felt before. God truly felt His responsibility, and this living being not only tugged at His heart but warmed and moved His heart with every little move he made. When this living being stood in front of God, it was the first time He had the thought to gain more of such people. This was the series of events that began with this first thought that God had. For God, all of these events were occurring for the first time, but in these first events, no matter what He felt at the time—joy, responsibility, concern—there was no one for Him to share it with. Starting from that moment, God truly felt a loneliness and a sadness that He had never experienced before. He felt that man could not accept or comprehend His love and concern, or His intentions for man, so He still felt sorrow and pain in His heart. Although He had done these things for man, man was not aware of it and did not understand. Aside from happiness, the joy and comfort man brought to Him quickly brought with it His first feelings of sorrow and loneliness. These were God's thoughts and feelings at that time. While God was doing all these things, in His heart He went from joy to sorrow and from sorrow to pain, and these feelings were mixed with anxiety. All He wanted to do was to make haste to let this person, this mankind know what was in His heart and understand His intentions sooner. Then, they could become His followers and share His thoughts and align

with His will. They would no longer merely listen to God speak and remain speechless; they would no longer be unaware of how to join God in His work; above all, they would no longer be people indifferent to God's requirements. These first things that God did are very meaningful and hold great value for His management plan and for human beings today.

After creating all things and mankind, God did not rest. He was restless and eager to carry out His management, and to gain the people He so loved among mankind.

God Does a Series of Unprecedented Works Around the Time of the Age of Law

Next, not long after God created human beings, we see from the Bible that there was a great flood across the entire world. Noah is mentioned in the record of the flood, and it can be said that Noah was the first person to receive God's call to work with Him to complete a task of God. Of course, this was also the first time God had called upon a person on the earth to do something according to His command. Once Noah finished building the ark, God flooded the earth for the first time. When God destroyed the earth with the flood, it was the first time since creating human beings that He felt overcome with disgust toward them; this is what forced God to make the painful decision to destroy this human race through a flood. After the flood destroyed the earth, God made His first covenant with humans, a covenant to show that He would never again destroy the world with floods. The sign of this covenant was the rainbow. This was God's first covenant with mankind, so the rainbow was the first sign of a covenant given by God; the rainbow is a real, physical thing that exists. It is the very existence of the rainbow that makes God often feel sadness for the previous human race which He lost, and serves as a constant reminder for Him of what happened

to them…. God would not slow His pace—He was restless and eager to take the next step in His management. Subsequently, God selected Abraham as His first choice for His work throughout Israel. This was also the first time God selected such a candidate. God resolved to begin carrying out His work of saving mankind through this person, and to continue His work among this person's descendants. We can see in the Bible that this is what God did with Abraham. God then made Israel the first chosen land, and began His work of the Age of Law through His chosen people, the Israelites. Once again for the first time, God provided to the Israelites the express rules and laws that mankind should follow, and He explained them in detail. This was the first time God had provided human beings with such specific, standardized rules for how they should give sacrifices, how they should live, what they should do and not do, which festivals and days they should observe, and principles to follow in everything they did. This was the first time God had given mankind such detailed, standardized regulations and principles about how to live their lives.

Each time that I say "the first time," it refers to a type of work that God had never before undertaken. It refers to work that did not exist before, and even though God had created mankind and all manner of creatures and living things, this is a type of work that He had never done before. All of this work involved God's management of mankind; it all had to do with people and His salvation and management of them. After Abraham, God once again made another first—He chose Job to be the one who lived under the law and who could withstand the temptations of Satan while continuing to fear God, shun evil, and stand witness for God. This was also the first time that God allowed Satan to tempt a person, and the first time He made a bet with Satan. In the end, for the first time He gained someone who was capable of standing witness for and bearing witness to Him while facing

Satan, and someone who could thoroughly shame Satan. Since God had created mankind, this was the first person He had gained who was able to bear witness for Him. Once He had gained this man, God was even more eager to continue His management and carry out the next stage in His work, preparing the location and the people He would choose for the next step of His work.

After fellowshiping about all of this, do you have a true understanding of God's will? God considers this instance of His management of mankind, of His salvation of mankind, as more important than anything else. He does these things not only with His mind, not only with His words, and certainly not with a casual attitude—He does all of these things with a plan, with a goal, with standards, and with His will. It is clear that this work to save mankind holds great significance for both God and man. No matter how difficult the work is, no matter how great the obstacles are, no matter how weak humans are, or how deep mankind's rebelliousness is, none of this is difficult for God. God keeps Himself busy, expending His painstaking effort and managing the work He Himself wants to carry out. He is also arranging everything and exercising His sovereignty over all those people on whom He will work and all the work He wants to complete—none of this has ever been done before. This is the first time God has used these methods and paid such a great price for this major project of managing and saving mankind. While God is carrying out this work, little by little He is expressing and releasing to mankind, without reservation, His painstaking effort, what He has and is, His wisdom and almightiness, and every aspect of His disposition. He releases and expresses these things as He has never done before. So, in the entire universe, aside from the people who God aims to manage and save, there have never been any creatures so close to God, that have had such an intimate relationship with Him. In His heart,

mankind, which He wants to manage and save, is most important; He values this mankind above all else. Even though He has paid a great price for them, and even though He is continually hurt and disobeyed by them, He never gives up on them and continues tirelessly in His work, with no complaints or regrets. This is because He knows that sooner or later, people will awaken to His call and be moved by His words, recognize that He is the Lord of creation, and return to His side …

After hearing all of this today, you may feel that everything that God does is very normal. It seems that humans have always felt some of God's intentions for them from His words and from His work, but there is always a certain distance between their feelings or their knowledge and what God is thinking. That is why I think it is necessary to communicate with all people about why God created humankind, and the background behind His wish to gain the mankind He hoped for. It is essential to share this with everyone, so that everyone is clear and understands it in their heart. Because God's every thought and idea, and every phase and every period of His work tie into, and are closely linked to, His entire management work, therefore when you understand God's thoughts, ideas, and His will in every step of His work, it is the same as understanding how the work of His management plan came about. It is on this foundation that your understanding of God deepens. Although everything God did when He first created the world, which I mentioned previously, for now seems to be merely "information," irrelevant to the pursuit of truth, over the course of your experience there will however be a day when you do not think this is something so simple as a couple of pieces of information, nor that it is simply some kind of mystery. As your life progresses, once God has some place in your heart, or once you more thoroughly and deeply understand His will, then you will truly understand the importance and the necessity of

what I am talking about today. No matter the extent to which you accept this now, it is still necessary for you to understand and know these things. When God does something, when He carries out His work, no matter if it is with His ideas or His own hands, no matter if it is the first time He has done it or the last, ultimately, God has a plan, and His purposes and His thoughts are in everything He does. These purposes and thoughts represent God's disposition, and they express what He has and is. These two things—God's disposition and what He has and is—must be understood by every single person. Once a person understands His disposition and what He has and is, they can gradually understand why God does what He does and why He says what He says. From that, they can then have more faith to follow God, to pursue truth and a change in their disposition. That is to say, man's understanding of God and his faith in God are inseparable.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 63

If what people gain knowledge of and come to understand is God's disposition and what He has and is, then what they gain will be life that comes from God. Once this life has been wrought inside you, your fear of God will become greater and greater. This is a gain that comes very naturally. If you do not want to understand or know about God's disposition or His essence, if you do not even want to ponder over or focus on these things, I can tell you with certainty that the way you are currently pursuing your faith in God can never allow you to meet His will or gain His praise. More than that, you can never truly attain salvation—these are the final consequences. When people do not understand God and do not know His disposition, their hearts can never truly open up to Him. Once they have understood God, they will begin to appreciate and savor what is in His heart with interest and faith. When you appreciate and savor what is in God's

heart, your heart will gradually, bit by bit, open up to Him. When your heart opens up to Him, you will feel how shameful and contemptible your exchanges with God, your demands of God, and your own extravagant desires were. When your heart truly opens up to God, you will see that His heart is such an infinite world, and you will enter into a realm you have never experienced before. In this realm there is no cheating, there is no deception, there is no darkness, and no evil. There is only sincerity and faithfulness; only light and rectitude; only righteousness and kindness. It is full of love and care, full of compassion and tolerance, and through it you feel the happiness and joy of being alive. These things are what God will reveal to you when you open up your heart to Him. This infinite world is full of God's wisdom and omnipotence; it is also full of His love and His authority. Here you can see every aspect of what God has and is, what brings Him joy, why He worries and why He becomes sad, why He becomes angry…. This is what every single person can see who opens up their heart and allows God to come in. God can only come into your heart if you open it up to Him. You can only see what God has and is, and you can only see His intentions for you, if He has come into your heart. At that time, you will discover that everything about God is so precious, that what He has and is is so worthy of treasuring. Compared to that, the people who surround you, the objects and events in your life, and even your loved ones, your partner, and the things you love, are hardly worth mentioning. They are so small, and so lowly; you will feel that no material object will ever be able to draw you in again, or that any material object will ever again be able to entice you to pay any price for it. In God's humility you will see His greatness and His supremacy. Moreover, you will see in some deed of God that you previously believed to be quite small His infinite wisdom and His tolerance, and you will see His patience, His forbearance, and His

understanding of you. This will engender in you an adoration for Him. On that day, you will feel that mankind is living in such a filthy world, that the people by your side and the things that happen in your life, and even those you love, their love for you, and their so-called protection or their concern for you are not even worth mentioning—only God is your beloved, and it is only God that you treasure the most. When that day comes, I believe that there will be some people who say: God's love is so great, and His essence is so holy—in God there is no deceit, no evil, no envy, and no strife, but only righteousness and authenticity, and everything that God has and is should be longed for by humans. Humans should strive for and aspire to it. On what basis is mankind's ability to achieve this built? It is built on the basis of their understanding of God's disposition, and their understanding of God's essence. So understanding God's disposition and what He has and is, is a lifelong lesson for every person; this is a lifelong goal pursued by every person who strives to change their disposition, and strives to know God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 64

God's First Time Becoming Flesh to Do Work

If we want to understand more of what God has and is, we cannot stop at the Old Testament or at the Age of Law—we need to continue onward, following along with the steps God took in His work. So, as God ended the Age of Law and began the Age of Grace, let our own footsteps follow behind, into the Age of Grace—an age full of grace and redemption. In this age, God again did something very important that had never before been done. The work in this new age for both God and mankind was a new starting point—a starting point that consisted of yet another new work done by God that had never been done before. This new work was

unprecedented, something beyond the powers of imagination of humans and all creatures. It is something that is now well known to all people—for the first time, God became a human being, and for the first time He began new work in the form of a man, with the identity of a man. This new work signified that God had completed His work in the Age of Law, and that He would no longer do or say anything under the law. Neither would He say or do anything in the form of the law or according to the principles or rules of the law. That is, all His work based on the law was halted forever and would not be continued, because God wanted to begin new work and do new things. His plan once again had a new starting point, and so God had to lead mankind into the next age.

Whether this was joyful or ominous news to humans depended on the essence of each individual person. It could be said that to some people this was not joyful news, but ominous, because when God began His new work, those people who just followed the laws and rules, who just followed the doctrines but did not fear God, tended to use God's old work to condemn His new work. For these people, this was ominous news. But for every person who was innocent and open, who was sincere to God and willing to receive His redemption, God's first incarnation was very joyful news. For, ever since humans first were brought into existence, this was the first time God had appeared and lived among mankind in a form that was not the Spirit; this time, He was born of a human and lived among people as the Son of man, and worked in their midst. This "first" broke down people's notions; it was beyond all imagination. Moreover, all of God's followers gained a tangible benefit. God not only ended the old age, but He also ended His old working methods and working style. He no longer asked His messengers to convey His will, He was no longer hidden in the clouds, and no longer appeared or spoke to humans commandingly through thunder.

Unlike anything before, through a method unimaginable to humans that was difficult for them to understand or accept—becoming flesh—He became the Son of man in order to begin the work of that age. This act of God caught mankind totally unprepared; it made them embarrassed, because God had once again started new work that He had never done before.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 65

Jesus Plucks the Ears of Corn to Eat on the Sabbath

Mat 12:1 At that time Jesus went on the sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn and to eat.

The Son of Man Is Lord of the Sabbath

Mat 12:6–8 But I say to you, That in this place is one greater than the temple. But if you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

Let us first take a look at this passage: "At that time Jesus went on the sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn and to eat."

Why have I selected this passage? What connection does it have to God's disposition? In this text, the first thing we know is that it was the Sabbath day, but the Lord Jesus went out and led His disciples through the corn fields. What is even more "treacherous" is that they even "began to pluck the ears of corn and to eat." In the Age of Law, Jehovah God's law stipulated that people could not casually go out or take part in activities on the Sabbath—there were many things that could not be done on the

Sabbath. This action on the part of the Lord Jesus was puzzling for those who had lived under the law for a long time, and it even provoked criticism. As for their confusion and how they talked about what Jesus did, we will put that aside for now and first discuss why the Lord Jesus chose to do this on the Sabbath, of all days, and what He wanted to communicate to people who were living under the law through this action. This is the connection between this passage and God's disposition that I want to talk about.

When the Lord Jesus came, He used His practical actions to tell the people that God had departed the Age of Law and had begun new work, and that this new work did not require the observation of the Sabbath. God's coming out from the confines of the Sabbath day was just a foretaste of His new work; the real and great work was still to come. When the Lord Jesus began His work, He had already left behind the "shackles" of the Age of Law, and had broken through the regulations and principles of that age. In Him, there was no trace of anything related to the law; He had cast it off entirely and no longer observed it, and He no longer required mankind to observe it. So here you see the Lord Jesus went through the corn fields on the Sabbath, and that the Lord did not rest; He was outside working, and not resting. This action of His was a shock to people's notions and it communicated to them that He no longer lived under the law, and that He had left the confines of the Sabbath and appeared before mankind and in their midst in a new image, with a new way of working. This action of His told people that He had brought with Him new work, work that began with emerging from being under the law, and departing from the Sabbath. When God carried out His new work, He no longer clung to the past, and He was no longer concerned about the regulations of the Age of Law. Neither was He affected by His work in the previous age, but instead worked on the Sabbath just as He did on every other day, and when His disciples were

hungry on the Sabbath, they could pick ears of corn to eat. This was all very normal in God's eyes. For God, it is permissible to have a new beginning for much of the new work He wants to do and the new words He wants to say. When He begins something new, He neither mentions His previous work nor continues to carry it out. Because God has His principles in His work, when He wants to begin new work, it is when He wants to bring mankind into a new stage of His work, and when His work will enter a higher phase. If people continue to act according to the old sayings or regulations or continue to hold fast to them, He will not remember or approve that. This is because He has already brought new work, and has entered a new phase of His work. When He initiates new work, He appears to mankind with a completely new image, from a completely new angle, and in a completely new way so that people can see different aspects of His disposition and what He has and is. This is one of His goals in His new work. God does not cling to old things or walk the well-trodden path; when He works and speaks, He is not as prohibitive as people imagine. In God, all is free and liberated, and there is no prohibition, no constraints—what He brings to mankind is freedom and liberation. He is a living God, a God who genuinely, truly exists. He is not a puppet or a clay figure, and He is totally different from the idols that people enshrine and worship. He is living and vibrant, and what His words and work bring to mankind is all life and light, all freedom and liberation, because He holds the truth, the life, and the way—He is not constrained by anything in any of His work. No matter what people say and no matter how they see or assess His new work, He will carry out His work without a qualm. He will not worry about anyone's notions or finger-pointing as concerns His work and words, or even their strong opposition and resistance to His new work. No one among all of creation can use human reason, or human imagination, knowledge, or

morality to measure or define what God does, to discredit, disrupt or sabotage His work. There is no prohibition in His work and what He does; it will not be constrained by any man, event, or thing, nor will it be disrupted by any hostile forces. As far as His new work is concerned, He is an ever-victorious King, and any hostile forces and all the heresies and fallacies of mankind are trampled under His footstool. No matter which new stage of His work He is carrying out, it will surely be developed and expanded in mankind's midst, and it will surely be carried out unhindered throughout the entire universe until His great work has been completed. This is God's almightiness and wisdom, His authority and power. Thus, the Lord Jesus could openly go out and work on the Sabbath because in His heart there were no rules, no knowledge or doctrine that originated from mankind. What He had was God's new work and God's way. His work was the way to free mankind, to release people, to allow them to exist in the light and to live. Meanwhile, those who worship idols or false gods live every day bound by Satan, restrained by all kinds of rules and taboos—today one thing is prohibited, tomorrow another—there is no freedom in their lives. They are like prisoners in shackles, living life with no joy to speak of. What does "prohibition" represent? It represents constraints, bonds, and evil. As soon as a person worships an idol, they are worshiping a false god, an evil spirit. Prohibition comes along when such activities are engaged in. You cannot eat this or that, today you cannot go out, tomorrow you cannot cook, the next day you cannot move to a new house, certain days must be selected for weddings and funerals and even for giving birth to a child. What is this called? This is called prohibition; it is the bondage of mankind, and it is the shackles of Satan and evil spirits controlling people and restraining their hearts and bodies. Do these prohibitions exist with God? When speaking of the holiness of God, you should first think of

this: With God there are no prohibitions. God has principles in His words and work, but there are no prohibitions, because God Himself is the truth, the way, and the life.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 66

"But I say to you, That in this place is one greater than the temple. But if you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day" (Mat 12:6–8). What does the word "temple" refer to here? To put it simply, it refers to a magnificent, tall building, and in the Age of Law, the temple was a place for priests to worship God. When the Lord Jesus said "in this place is one greater than the temple," who did "one" refer to? Clearly, the "one" is the Lord Jesus in the flesh, because only He was greater than the temple. What did those words tell people? They told people to come out of the temple—God had already left the temple and was no longer working in it, so people should seek God's footsteps outside of the temple and follow His steps in His new work. When the Lord Jesus said this, there was a premise behind His words, which was that under the law, people had come to see the temple as something greater than God Himself. That is, people worshiped the temple rather than worshiping God, so the Lord Jesus warned them not to worship idols, but to instead worship God, for He is supreme. Thus, He said: "I will have mercy, and not sacrifice." It is evident that in the eyes of the Lord Jesus, most people living under the law no longer worshiped Jehovah, but were merely going through the motions of sacrificing, and the Lord Jesus determined that this constituted idol worship. These idol-worshipers saw the temple as something greater and higher than God. In their hearts there was only the temple, not God, and if they were to lose the temple, then they would lose their dwelling place.

Without the temple they had nowhere to worship and could not carry out their sacrifices. Their so-called “dwelling place” is where they used the false pretense of worshiping Jehovah God in order to stay in the temple and carry out their own affairs. Their so-called “sacrificing” was just them carrying out their own personal shameful dealings under the guise of conducting their service in the temple. This was the reason people at that time saw the temple as greater than God. The Lord Jesus spoke these words as a warning to people, because they were using the temple as a front, and sacrifices as a cover for cheating people and cheating God. If you apply these words to the present, they are still equally valid and equally pertinent. Although people today have experienced different work of God than the people in the Age of Law experienced, their nature and essence are the same. In the context of the work today, people will still do the same type of things as are represented by the words, “the temple is greater than God.” For example, people see fulfilling their duty as their job; they see bearing witness to God and battling the great red dragon as political movements in defense of human rights, for democracy and freedom; they turn their duty to utilize their skills into careers, but they treat fearing God and shunning evil as nothing but a piece of religious doctrine to observe; and so on. Are not these behaviors essentially the same as “the temple is greater than God”? The difference is that, two thousand years ago, people were carrying out their personal business in the physical temple, but today, people carry out their personal business in intangible temples. Those people that value rules see rules as greater than God, those people that love status see status as greater than God, those that love their career see careers as greater than God, and so on—all their expressions lead Me to say: “People praise God as the greatest through their words, but in their eyes everything is greater than God.” This is because as soon as people find an opportunity along their

path of following God to display their own talents, or to carry out their own business or their own career, they distance themselves from God and throw themselves into their beloved career. As for what God has entrusted to them, and His will, those things have long since been discarded. What is the difference between the state of these people and those who conducted their own business in the temple two thousand years ago?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 67

The sentence "the Son of man is Lord even of the sabbath day" tells people that everything about God is not of a material nature, and although God can provide for all of your material needs, once all of your material needs have been met, can the satisfaction from these things replace your pursuit of truth? That is clearly not possible! God's disposition and what He has and is, which we have fellowshiped about, are both the truth. Its value cannot be measured against any material objects, no matter how valuable, nor can its value be quantified in terms of money, because it is not a material object, and it supplies the needs of each and every person's heart. For every person, the value of these intangible truths should be greater than the value of any material things that you might value, should they not? This statement is something you need to linger over. The key point of what I have said is that what God has and is and everything about God are the most important things for every single person and cannot be replaced by any material object. I will give you an example: When you are hungry, you need food. This food can be more or less good or more or less unsatisfactory, but as long as you have your fill, that unpleasant feeling of being hungry will no longer be there—it will be gone. You can sit in peace, and your body will be at rest. People's hunger can be resolved with food, but when you are following God and feel that you have no understanding of

Him, how can you resolve the emptiness in your heart? Can it be resolved with food? Or when you are following God and do not understand His will, what can you use to make up for that hunger in your heart? In the process of your experience of salvation through God, while pursuing a change in your disposition, if you do not understand His will or do not know what the truth is, if you do not understand God's disposition, then will you not feel very uneasy? Will you not feel a strong hunger and thirst in your heart? Will these feelings not prevent you from feeling at rest in your heart? So how can you make up for that hunger in your heart—is there a way to resolve it? Some people go shopping, some seek out their friends to confide in, some people indulge in a long sleep, others read more of God's words, or they work harder and expend more effort to fulfill their duties. Can these things resolve your actual difficulties? All of you fully understand these kinds of practices. When you feel powerless, when you feel a strong desire to gain enlightenment from God to allow you to know the reality of the truth and His will, what do you need most? What you need is not a full meal, and it is not a few kind words, let alone the transient comfort and satisfaction of the flesh—what you need is for God to directly and clearly tell you what you should do and how you should do it, to clearly tell you what the truth is. After you have understood this, even if you gain only a tiny bit of understanding, will you not feel more satisfied in your heart than if you had eaten a good meal? When your heart is satisfied, does not your heart and your entire being gain true rest? Through this analogy and analysis, do you understand now why I wanted to share with you this sentence, "the Son of man is Lord even of the sabbath day"? Its meaning is that what comes from God, what He has and is, and everything about Him, are greater than any other thing, including the thing or the person you once believed you treasured most. That is to say, if a person cannot gain words from the mouth

of God or they do not understand His will, they cannot gain rest. In your future experiences, you will understand why I wanted you to see this passage today—this is very important. Everything that God does is truth and life. The truth is something that people cannot lack in their lives, and it is something they can never do without; you could also say that it is the greatest thing. Although you cannot look at it or touch it, its importance to you cannot be ignored; it is the only thing that can bring rest to your heart.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 68

Is your understanding of truth integrated with your own states? In real life, you first have to think of which truths relate to the people, events, and things you have encountered; it is among these truths that you can find God's will and connect what you have encountered with His will. If you do not know which aspects of the truth relate to the things you have encountered but instead go directly to seek God's will, this is a blind approach which cannot achieve results. If you want to seek the truth and understand God's will, first you need to look at what kind of things have happened to you, which aspects of the truth they are related to, and look for the specific truth in the word of God that relates to what you have experienced. Then you look for the path of practice that is right for you in that truth; in this way you can gain an indirect understanding of God's will. Searching for and practicing the truth is not mechanically applying a doctrine or following a formula. The truth is not formulaic, neither is it a law. It is not dead—it is life itself, it is a living thing, and it is the rule that a created being must follow in life and the rule a human must have in life. This is something that you must, as much as possible, understand through experience. No matter what stage you have arrived at in your experience, you are inseparable from God's word or the truth, and what you understand

of God's disposition and what you know of what God has and is are all expressed in God's words; they are inextricably linked with the truth. God's disposition and what He has and is are, in themselves, the truth; the truth is an authentic manifestation of God's disposition and what He has and is. It makes what He has and is concrete, and it makes a clear statement of what He has and is; it tells you more straightforwardly what God likes, what He does not like, what He wants you to do and what He does not permit you to do, which people He despises and which people He delights in. Behind the truths that God expresses, people can see His pleasure, anger, sorrow, and happiness, as well as His essence—this is the revealing of His disposition. Aside from knowing what God has and is, and understanding His disposition from His word, what is most important is the need to reach this understanding through practical experience. If a person removes themselves from real life in order to know God, they will not be able to achieve that. Even if there are people who can gain some understanding from the word of God, their understanding is limited to theories and words, and there arises a disparity with what God Himself is really like.

What we are communicating about now is all within the scope of the stories recorded in the Bible. Through these stories, and through analyzing these things that happened, people can understand His disposition and what He has and is that He has expressed, allowing them to know every aspect of God more broadly, more deeply, more comprehensively, and more thoroughly. So, is the only way to know every aspect of God through these stories? No, it is not the only way! For what God says and the work He does in the Age of Kingdom can better help people know His disposition, and know it more fully. However, I think it is a bit easier to know God's disposition and to understand what He has and is through some examples or stories recorded in the Bible that people are familiar with. If I take the

words of judgment and chastisement and the truths that God expresses today, word for word, to enable you to know Him in this way, you will feel it is too dull and too tedious, and some people will even feel that God's words seem to be formulaic. But if I take these Bible stories as examples to help people know God's disposition, they will not find it boring. You could say that in the course of explaining these examples, the details of what was in God's heart at the time—His mood or sentiment, or His thoughts and ideas—have been told to people in human language, and the goal of all this is to allow them to appreciate, to feel that what God has and is is not formulaic. It is not a legend, or something that people cannot see or touch. It is something that truly exists, that people can feel and appreciate. This is the ultimate goal. You could say that people living in this age are blessed. They can draw on Bible stories to gain a broader understanding of God's previous work; they can see His disposition through the work that He has done; they can understand God's will for mankind through these dispositions that He has expressed, and understand the concrete manifestations of His holiness and His care for humans, and in this way they can reach a more detailed and deeper knowledge of God's disposition. I believe that all of you can now feel this!

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 69

Within the scope of the work that the Lord Jesus completed in the Age of Grace, you can see another aspect of what God has and is. This aspect was expressed through His flesh, and people were able to see and appreciate it because of His humanity. In the Son of man, people saw how God in the flesh lived out His humanity, and they saw God's divinity expressed through the flesh. These two types of expression allowed people to see a very real God, and they allowed people to form a different concept of God.

However, during the period of time between the creation of the world and the end of the Age of Law, that is, before the Age of Grace, the only aspects of God that were seen, heard, and experienced by the people were God's divinity, the things that God did and said in a non-material realm, and the things that He expressed from His real person that could not be seen or touched. Often, these things made people feel that God was so towering in His greatness that they could not get close to Him. The impression God usually gave people was that He flickered in and out of their ability to perceive Him, and people even felt that every single one of His thoughts and ideas was so mysterious and so elusive that there was no way to reach them, much less even attempt to understand and appreciate them. For people, everything about God was very distant, so distant that people could not see it, could not touch it. He seemed to be high up in the sky, and seemed not to exist at all. So for people, understanding God's heart and mind or any of His thinking was unachievable, and even beyond their reach. Even though God performed some concrete work in the Age of Law, and He also issued some specific words and expressed some specific dispositions to allow people to appreciate and to perceive some real knowledge about Him, yet in the end, these expressions of what God has and is came from a non-material realm, and what people understood, what they knew was still about the divine aspect of what He has and is. Mankind could not gain a concrete concept from this expression of what He has and is, and their impression of God was still stuck within the scope of "a spiritual body that is hard to get close to, that flickers in and out of perception." Because God did not use a specific object or an image belonging to the material realm to appear before people, they remained unable to define Him using human language. In people's hearts and minds, they always wanted to use their own language to establish a standard for

God, to make Him tangible and to humanize Him, such as how tall He is, how big He is, what He looks like, what exactly He likes and what His personality is. Actually, in His heart God knew that people were thinking this way. He was very clear on people's needs, and of course He also knew what He should do, so He carried out His work in a different way in the Age of Grace. This new way was both divine and humanized. In the period of time that the Lord Jesus was working, people could see that God had many human expressions. For example, He could dance, He could attend weddings, He could commune with people, speak with them, and discuss things with them. In addition to that, the Lord Jesus also completed a lot of work that represented His divinity, and of course all of this work was an expression and a revelation of God's disposition. During this time, when God's divinity was realized in ordinary flesh in a way that people could see and touch, they no longer felt that He was flickering in and out of perception or that they could not get close to Him. On the contrary, they could try to grasp the will of God or understand His divinity through every movement, through the words, and through the work of the Son of man. The incarnate Son of man expressed God's divinity through His humanity and conveyed the will of God to mankind. And through His expression of God's will and disposition, He also revealed to people the God that cannot be seen or touched who dwells in the spiritual realm. What people saw was God Himself in tangible form, made of flesh and blood. So the incarnate Son of man made things such as the identity of God Himself, God's status, image, disposition, and what He has and is, concrete and humanized. Even though the external appearance of the Son of man had some limitations regarding the image of God, His essence and what He has and is were entirely able to represent the identity and status of God Himself—there were merely some differences in the form of expression. We cannot deny

that the Son of man represented the identity and status of God Himself, both in the form of His humanity and in His divinity. During this time, however, God worked through the flesh, spoke from the perspective of the flesh, and stood before mankind with the identity and status of the Son of man, and this gave people the opportunity to encounter and experience the true words and work of God among mankind. It also allowed people insight into His divinity and His greatness in the midst of humility, as well as to gain a preliminary understanding and definition of the authenticity and reality of God. Even though the work completed by the Lord Jesus, His ways of working, and the perspective from which He spoke differed from God's real person in the spiritual realm, everything about Him truly represented God Himself, whom mankind had never seen before—this cannot be denied! That is to say, no matter in what form God appears, no matter from which perspective He speaks, or in what image He faces mankind, God represents nothing but Himself. He can represent neither any one human, nor any of corrupted mankind. God is God Himself, and this cannot be denied.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 70

The Parable of the Lost Sheep

Mat 18:12–14 How think you? if a man have an hundred sheep, and one of them be gone astray, does he not leave the ninety and nine, and goes into the mountains, and seeks that which is gone astray? And if so be that he find it, truly I say to you, he rejoices more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

This passage is a parable—what kind of feeling does it give to people? The way of expression—the parable—used here is a figure of speech in

human language, and as such it belongs within the scope of human knowledge. If God had said something similar in the Age of Law, people would have felt that such words were not truly consistent with who God was, but when the Son of man delivered these words in the Age of Grace, it felt comforting, warm, and intimate to people. When God became flesh, when He appeared in the form of a man, He used a very appropriate parable that came from His own humanity, in order to express the voice of His heart. This voice represented God's own voice and the work He wanted to do in that age. It also represented an attitude that God had toward people in the Age of Grace. Looking from the perspective of God's attitude toward people, He compared each person to a sheep. If a sheep was lost, He would do whatever it took to find it. This represented a principle of God's work at that time among mankind, when He was in the flesh. God used this parable to describe His resolve and attitude in that work. This was the advantage of God becoming flesh: He could take advantage of mankind's knowledge and use human language to speak to people, and to express His will. He explained or "translated" to man His profound, divine language that people struggled to understand in human language, in a human way. This helped people understand His will and know what He wanted to do. He could also have conversations with people from the human perspective, using human language, and communicate with people in a way they understood. He could even speak and work using human language and knowledge so that people could feel God's kindness and closeness, so that they could see His heart. What do you see in this? Is there any prohibition in God's words and actions? The way people see it, there is no way that God could use human knowledge, language, or ways of speaking to talk about what God Himself wanted to say, the work He wanted to do, or to express His own will. But this is erroneous thinking. God used this type of parable so that people

could feel the realness and the sincerity of God, and see His attitude toward people during that time period. This parable awakened people who had been living under the law for a long time from a dream, and it also inspired generation after generation of people who lived in the Age of Grace. By reading the passage of this parable, people know God's sincerity in saving mankind and understand the weight and importance accorded to mankind in God's heart.

Let us take a look at the last sentence in this passage: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Was this the Lord Jesus' own words, or the words of the Father in heaven? On the surface, it looks like it is the Lord Jesus who is speaking, but His will represents the will of God Himself, which is why He said: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." People at that time only acknowledged the Father in heaven as God, and believed that this person whom they saw in front of their eyes was merely sent by Him, and could not represent the Father in heaven. That is why the Lord Jesus had to add this sentence to the end of this parable, so that people could really feel God's will for mankind and feel the authenticity and the accuracy of what He said. Even though this sentence was a simple thing to say, it was spoken with care and love and revealed the Lord Jesus' humility and hiddenness. No matter whether God became flesh or whether He worked in the spiritual realm, He knew the human heart best, and best understood what people needed, knew what people worried about, and what confused them, and that is why He added this sentence. This sentence highlighted a problem hidden in mankind: People were skeptical of what the Son of man said, which is to say, when the Lord Jesus was speaking He had to add: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish,"

and only on this premise could His words bear fruit, to make people believe their accuracy and improve their credibility. This shows that when God became a regular Son of man, God and mankind had a very uneasy relationship, and that the Son of man's situation was very embarrassing. It also shows how insignificant the Lord Jesus' status among humans was at that time. When He said this, it was actually to tell people: You can rest assured—these words do not represent what is in My own heart, but they are the will of the God who is in your hearts. For mankind, was this not an ironic thing? Even though God working in the flesh had many advantages that He did not have in His person, He had to withstand their doubts and rejection as well as their numbness and dullness. It could be said that the process of the work of the Son of man was the process of experiencing mankind's rejection and experiencing their competing against Him. More than that, it was the process of working to continuously win mankind's trust and to conquer mankind through what He has and is, through His own essence. It was not so much that God incarnate was waging an on-the-ground war against Satan; it was more that God became an ordinary man and began a struggle with those who follow Him, and in this struggle the Son of man completed His work with His humility, with what He has and is, and with His love and wisdom. He obtained the people He wanted, won the identity and status He deserved, and "returned" to His throne.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 71

Forgive Seventy Times Seven

Mat 18:21–22 Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said to him, I say not to you, Until seven times: but, Until seventy times seven.

The Lord's Love

Mat 22:37–39 Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like to it, You shall love your neighbor as yourself.

Of these two passages, one speaks of forgiveness and the other speaks of love. These two topics really highlight the work the Lord Jesus wanted to carry out in the Age of Grace.

When God became flesh, He brought along with Him a stage of His work, which was the specific work tasks and the disposition He wanted to express in this age. In that period, everything that the Son of man did revolved around the work that God wanted to carry out in this age. He would do no more and no less. Every single thing He said and every type of work that He carried out was all related to this age. Regardless of whether He expressed it in a human way with human language or through divine language, and no matter in which way or from which perspective He did so, His goal was to help people understand what He wanted to do, what His will was, and what His requirements of people were. He might use various means and different perspectives to help people understand and know His will, and to understand His work of saving mankind. So in the Age of Grace we see the Lord Jesus using human language most of the time to express what He wanted to communicate with mankind. Even more, we see Him from the perspective of an ordinary guide speaking with people, providing for their needs, and helping them with what they had requested. This way of working was not seen in the Age of Law that came before the Age of Grace. He became more intimate and more compassionate with mankind, as well as more able to achieve practical results in both form and manner. The

metaphor about forgiving people seventy times seven really clarifies this point. The purpose achieved by the number in this metaphor is to allow people to understand the Lord Jesus' intention at the time that He said this. His intention was that people should forgive others—not once or twice, and not even seven times, but seventy times seven. What kind of idea is contained within the idea of "seventy times seven"? It is to cause people to make forgiveness their own responsibility, something they must learn, and a "way" by which they must abide. Even though this was just a metaphor, it served to highlight the crucial point. It helped people to deeply appreciate what He meant and to find the proper ways of practice and the principles and standards of practice. This metaphor helped people to understand clearly and gave them a correct concept—that they should learn forgiveness and forgive any number of times without conditions, but with an attitude of tolerance and understanding for others. When the Lord Jesus said this, what was in His heart? Was He really thinking of the number "seventy times seven"? No, He was not. Is there a number of times God will forgive man? There are many people who are very interested in the "number of times" mentioned here, who really want to understand the origin and the meaning of this number. They want to understand why this number came out of the Lord Jesus' mouth; they believe that there is a deeper implication to this number. But actually, this was just a figure of human speech which God used. Any implication or meaning must be taken along with the Lord Jesus' requirements for mankind. When God had not yet become flesh, people did not understand much of what He said, because His words came out of complete divinity. The perspective and context of what He said was invisible and unreachable to mankind; it was expressed from a spiritual realm that people could not see. For people who lived in the flesh, they could not pass through the spiritual realm. But after God became flesh, He

spoke to mankind from the perspective of humanity, and He came out of and surpassed the scope of the spiritual realm. He could express His divine disposition, will, and attitude through things humans could imagine, things they saw and encountered in their lives, and using methods that humans could accept, in a language they could understand, and with knowledge they could grasp, to allow mankind to understand and to know God, to comprehend His intention and His required standards within the scope of their capacity and to the degree that they were able. This was the method and principle of God's work in humanity. Even though God's ways and His principles of working in the flesh were mostly achieved by means of or through humanity, it truly did achieve results that could not be achieved by working directly in divinity. God's work in humanity was more concrete, authentic, and targeted, the methods were much more flexible, and in form it surpassed the work carried out during the Age of Law.

Next, let us talk about loving the Lord and loving your neighbor as yourself. Is this something that is directly expressed in divinity? No, clearly not! These were all things that the Son of man spoke about in humanity; only human beings would say something like "Love your neighbor as yourself," and "Love others as you cherish your own life." This manner of speaking is exclusively human. God has never spoken in this way. At the very least, God does not have this type of language in His divinity because He has no need of this kind of tenet, "Love your neighbor as yourself," in order to regulate His love for mankind, because God's love for mankind is a natural revelation of what He has and is. When have you ever heard God say anything like: "I love mankind as I love Myself"? You have not, because love is in God's essence and in what He has and is. God's love for mankind, and His attitude, and the way He treats people are a natural expression and revelation of His disposition. He does not need to

deliberately do this in a certain way, or to deliberately follow a certain method or a moral code to achieve loving His neighbor as Himself—He already possesses this type of essence. What do you see in this? When God worked in humanity, many of His methods, words, and truths were expressed in a human way. But at the same time, God's disposition, what He has and is, and His will were expressed for people to know and understand. What they came to know and understand was exactly His essence and what He has and is, which represent the inherent identity and status of God Himself. That is to say, the Son of man in the flesh expressed the inherent disposition and essence of God Himself to the greatest extent possible and as accurately as possible. Not only was the Son of man's humanity not a hindrance or a barrier to man's communication and interaction with God in heaven, but it was actually the only channel and the only bridge for mankind to connect to the Lord of creation. Now, at this point, do you not feel that there are many similarities between the nature and methods of the work done by the Lord Jesus in the Age of Grace and the current stage of work? This current stage of work also uses a lot of human language to express God's disposition, and a lot of language and methods from mankind's daily life and human knowledge to express the will of God Himself. Once God becomes flesh, no matter if He is speaking from a human perspective or a divine perspective, lots of His language and methods of expression come through the medium of human language and methods. That is, when God becomes flesh, this is the best opportunity for you to see God's omnipotence and His wisdom, and to know every real aspect of God. When God became flesh, while He was growing up, He came to understand, learn, and grasp some of mankind's knowledge, common sense, language, and methods of expression in humanity. God incarnate possessed these things that came from the humans which He had

created. They became tools of God in the flesh for expressing His disposition and His divinity, and allowed Him to make His work more pertinent, more authentic, and more accurate when He was working amidst mankind, from a human perspective and using human language. This made His work more accessible and more easily understood for people, thus achieving the results that God wanted. Is it not more practical for God to work in the flesh in this way? Is this not God's wisdom? When God became flesh, when God's flesh was able to take on the work that He wanted to carry out, that is when He would practically express His disposition and His work, and that was also the time when He could officially begin His ministry as the Son of man. This meant that there was no longer a "generation gap" between God and man, that God would soon cease His work of communicating through messengers, and that God Himself could personally express all the words and work in the flesh that He wanted to. It also meant that the people God saves were closer to Him, that His management work had entered new territory, and that all of mankind was about to be faced with a new era.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 72

Everyone who has read the Bible knows that many events happened when the Lord Jesus was born. The greatest among those events was Him being hunted by the king of devils, which was an event so extreme that all of the city's children who were aged two years old and under were slaughtered. It is evident that God assumed great risk by becoming flesh among humans; the great price that He paid for completing His management of saving mankind is also evident. The great hopes that God held for His work among mankind in the flesh are also evident. When God's flesh was able to take on work among mankind, how did He feel?

People should be able to understand that to some degree, should they not? At the very least, God was happy because He could start carrying out His new work among mankind. When the Lord Jesus was baptized and officially began His work to fulfill His ministry, God's heart was overwhelmed with joy because after so many years of waiting and preparation, He could finally wear the flesh of a normal man and begin His new work in the form of a man of flesh and blood, whom people could see and touch. He could finally speak face-to-face and heart-to-heart with people through the identity of a man. God could finally come face to face with mankind through the medium of human ways and human language; He could provide for mankind, enlighten them, and help them using human language; He could eat at the same table and live in the same space with them. He could also see human beings, see things, and see everything the way humans saw them and even through their own eyes. For God, this was already His first victory of His work in the flesh. It could also be said that it was an accomplishment of a great work—this of course was what God was happiest about. Starting from then, God felt, for the first time, a sort of comfort in His work among mankind. All of the events that came to pass were so practical and so natural, and the comfort that God felt was so true. For mankind, each time a new stage of God's work is accomplished, and each time God feels gratified, that is when mankind can come closer to God and to salvation. To God, this is also the launch of His new work, forging onward in His management plan, and, moreover, these are the times when His intentions approach complete fulfillment. For mankind, the arrival of such an opportunity is fortunate, and very good; for all those who await God's salvation, it is momentous and joyous news. When God carries out a new stage of work, then He has a new beginning, and when this new work and new beginning are launched and introduced among mankind, it is when

the outcome of this stage of work has already been determined and accomplished and the final effect and fruit already seen by God. This is also when these effects make God feel satisfied, and, of course, it is when His heart is happy. God feels reassured because, in His eyes, He has already seen and determined the people He is looking for, and has already gained this group of people, a group that is able to make His work successful and bring Him satisfaction. Thus, He puts aside His worries, and He feels happy. In other words, when the flesh of God is able to embark upon new work among man, and He begins to, without obstruction, do the work that He must do, and when He feels that all has been accomplished, then for Him, the end is already in sight. Because of this He is satisfied, and His heart is happy. How is God's happiness expressed? Can you imagine what the answer might be? May God cry? Can God cry? Can God clap His hands? Can God dance? Can God sing? If so, what would He sing? Of course, God could sing a beautiful, moving song, a song that could express the joy and happiness in His heart. He could sing it for mankind, for Himself, and for all things. God's happiness can be expressed in any way—all of this is normal because God has joys and sorrows, and His various feelings can be expressed in various ways. This is His right, and nothing could be more normal and proper. People should not think anything else of it. You should not try to use the "band-tightening spell"[a] on God, telling Him He should not do this or that, He should not act this way or that, and in this way limit His happiness or any feeling He might have. In people's hearts God cannot be happy, cannot shed tears, cannot weep—He cannot express any emotion. Through what we have communicated during these two fellowships, I believe you will no longer see God in this way, but will allow God to have some freedom and release. This is a very good thing. In the future if you are able to truly feel God's sadness when you hear about

Him being sad, and you are able to truly feel His happiness when you hear about Him being happy, then at least you will be able to clearly know and understand what makes God happy and what makes Him sad. When you are able to feel sad because God is sad, and feel happy because God is happy, He will have fully gained your heart and there will no longer be any barrier between yourself and Him. You will no longer try to constrain God with human imaginings, notions, and knowledge. At that time, God will be alive and vivid in your heart. He will be the God of your life and the Master of everything about you. Do you have this kind of aspiration? Are you confident that you can achieve this?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Footnotes:

a. The "band-tightening spell" is a spell used by the monk Tang Sanzang in the Chinese novel Journey to the West. He uses this spell to control Sun Wukong by tightening a metal band around the latter's head, giving him acute headaches, and thus bringing him under control. It has become a metaphor to describe something that binds a person.

Daily Words of God Excerpt 73

The Parables of the Lord Jesus

The Parable of the Sower (Mat 13:1–9)

The Parable of the Tares (Mat 13:24–30)

The Parable of the Mustard Seed (Mat 13:31–32)

The Parable of the Leaven (Mat 13:33)

The Parable of the Tares Explained (Mat 13:36–43)

The Parable of the Treasure (Mat 13:44)

The Parable of the Pearl (Mat 13:45–46)

The Parable of the Net (Mat 13:47–50)

The first is the parable of the sower. This is a very interesting parable; sowing seeds is a common event in people's lives. The second is the parable of the tares. Anyone who has planted crops, and certainly all adults, will know what "tares" are. The third is the parable of the mustard seed. All of you know what mustard is, do you not? If you do not know, you can take a look in the Bible. The fourth parable is the parable of the leaven. Now, most people know that leaven is used for fermentation, and that it is something that people use in their daily lives. The further parables, including the sixth, the parable of the treasure; the seventh, the parable of the pearl; and the eighth, the parable of the net, were all drawn and sourced from people's real lives. What kind of picture do these parables paint? It is a picture of God becoming a normal person and living alongside mankind, using the language of life, human language, to communicate with humans and to provide them with what they need. When God became flesh and lived among mankind for a long time, after He had experienced and witnessed people's various lifestyles, these experiences became His teaching material through which He transformed His divine language into human language. Of course, these things that He saw and heard in life also enriched the Son of man's human experience. When He wanted people to understand some truths, to understand some of God's will, then He could use parables similar to the ones above to tell people about God's will and His requirements of mankind. These parables were all related to people's lives; there was not a single one that was out of touch with human lives. When the Lord Jesus lived with mankind, He saw farmers tending their fields, and He knew what tares were and what leavening was; He understood that humans love treasure, so He used the metaphors of both the treasure and the pearl. In life, He frequently saw fishermen casting their nets; the Lord Jesus saw this and

other activities related to human life, and He also experienced that kind of life. Just like every other normal human being, He experienced human daily routines and their eating three meals a day. He personally experienced the life of an average person, and observed the lives of others. When He observed and personally experienced all of this, what He thought of was not how to have a good life or how He could live more freely and comfortably. Instead, from His experiences of authentic human life, the Lord Jesus saw the hardship in people's lives. He saw the hardship, the wretchedness, and the sadness of people living under the domain of Satan and living a life of sin beneath Satan's corruption. While He was personally experiencing human life, He also experienced how helpless people were who were living amongst corruption, and He saw and experienced the miserable conditions of humans who lived in sin, who lost all direction amidst the torture to which they were subjected by Satan and by evil. When the Lord Jesus saw these things, did He see them with His divinity or with His humanity? His humanity really existed and was very much alive; He could experience and see all of this. But of course, He also saw these things in His essence, which is His divinity. That is, Christ Himself, the Lord Jesus who was a man, saw this, and everything He saw made Him feel the importance and the necessity of the work He had taken on during this time that He lived in the flesh. Even though He Himself knew that the responsibility He needed to take on in the flesh was so immense, and He knew how cruel the pain would be which He would face, when He saw mankind helpless in sin, when He saw the wretchedness of their lives and their feeble struggles under the law, He felt more and more grieved, and became more and more anxious to save mankind from sin. No matter what kind of difficulties He would face or what kind of pain He would suffer, He became increasingly resolved to redeem mankind, who was living in sin. During this process,

you could say that the Lord Jesus began to understand more and more clearly the work He needed to do and what He had been entrusted with. He also became increasingly eager to complete the work He was to take on—to assume all of mankind's sins, to atone for mankind so that they no longer lived in sin, and at the same time, God would be able to forgive man's sins because of the sin offering, allowing Him to continue to further His work of saving mankind. It could be said that in the Lord Jesus' heart, He was willing to offer Himself up for mankind, to sacrifice Himself. He was also willing to act as a sin offering, to be nailed to the cross, and indeed He was eager to complete this work. When He saw the miserable conditions of human life, He wanted even more to fulfill His mission as quickly as possible, without the delay of a single minute or even a single second. Feeling such urgency, He spent no thought on how great His own pain would be, nor did He harbor any further apprehension about how much humiliation He would have to endure. He held just one conviction in His heart: As long as He offered Himself up, as long as He was nailed to the cross as a sin offering, then God's will would be carried out and God would be able to commence new work. Mankind's life and their state of existence in sin would be completely transformed. His conviction and what He was determined to do were related to saving man, and He had only one objective, which was to do God's will so that God could successfully begin the next stage of His work. This was what was in the Lord Jesus' mind at the time.

Living in the flesh, God incarnate possessed normal humanity; He had the emotions and the rationality of a normal person. He knew what happiness was, what pain was, and when He saw mankind living this kind of life, He deeply felt that merely giving people some teachings, providing them with something or teaching them something, would not be enough to

lead them out of sin. Neither could just having them obey the commandments redeem them from sin—only when He took on humanity's sin and became the likeness of sinful flesh could He win mankind's freedom and God's forgiveness for mankind in exchange. So after the Lord Jesus had experienced and witnessed people's lives in sin, an intense desire manifested in His heart—to allow humans to free themselves from their lives of struggling in sin. This desire made Him feel more and more that He must go to the cross and take on humanity's sins as soon and as quickly as possible. These were the thoughts of the Lord Jesus at that time, after He had lived with people and seen, heard, and felt the misery of their lives in sin. That the incarnate God could have this kind of will for mankind, that He could express and reveal this kind of disposition—is this something an average person could have? What would an average person see, living in this type of environment? What would they think? If an average person faced all of this, would they look at problems from an elevated perspective? Definitely not! Although the outward appearance of God incarnate is exactly the same as a human, and although He learns human knowledge and speaks human language, and sometimes even expresses His ideas through mankind's own methods or ways of speaking, nevertheless, the way He sees humans and sees the essence of things is absolutely not the same as the way corrupt people see mankind and the essence of things. His perspective and the elevation at which He stands is something unattainable for a corrupt person. This is because God is truth, because the flesh that He wears also possesses the essence of God, and His thoughts and that which is expressed by His humanity are also the truth. For corrupt people, what He expresses in the flesh are provisions of the truth, and of life. These provisions are not just for one person, but for all of mankind. In any corrupt person's heart, there are only those few people who are associated with them. They care

and are concerned only for this handful of people. When disaster is on the horizon, they first think of their own children, spouse, or parents. At most, a more compassionate person would spare some thought for some relative or good friend, but do the thoughts of even such a compassionate person extend further than that? No, never! Because humans are, after all, humans, and they can only look at everything from the elevation and perspective of a human being. However, God incarnate is entirely different from a corrupt human. No matter how ordinary, how normal, how lowly God's incarnate flesh is, or even with what contempt people look down on Him, His thoughts and His attitude toward mankind are things that no man could possess, that no man could imitate. He will always observe mankind from the perspective of divinity, from the elevation of His position as the Creator. He will always see mankind through the essence and the mindset of God. He absolutely cannot see mankind from the lowly elevation of an average person, or from the perspective of a corrupt person. When people look at mankind, they do so with human vision, and they use things such as human knowledge and human rules and theories as their measure. This is within the scope of what people can see with their eyes and the scope that is achievable by corrupt people. When God looks at mankind, He looks with divine vision, and He uses His essence and what He has and is as a measure. This scope includes things that people cannot see, and this is where God incarnate and corrupt humans are entirely different. This difference is determined by humans' and God's different essences—it is these different essences that determine their identities and positions as well as the perspective and elevation from which they see things. Do you see the expression and revelation of God Himself in the Lord Jesus? You could say that what the Lord Jesus did and said was related to His ministry and to God's own management work, that it was all the expression and revelation

of God's essence. Although He did have a human manifestation, His divine essence and the revelation of His divinity cannot be denied. Was this human manifestation truly a manifestation of humanity? His human manifestation was, by its very essence, entirely different from the human manifestation of corrupt people. The Lord Jesus was God incarnate. If He had truly been one of the regular, corrupt people, could He have seen mankind's life in sin from a divine perspective? Absolutely not! This is the difference between the Son of man and regular people. Corrupt people all live in sin, and when anyone sees sin, they do not have any particular feeling about it; they are all the same, just like a pig living in the mud that does not feel at all uncomfortable or dirty—on the contrary, it eats well and sleeps soundly. If someone cleans the pigsty, the pig will actually feel ill at ease, and it will not stay clean. Before long, it will once again be rolling around in the mud, completely comfortable, because it is a filthy creature. Humans see pigs as filthy, but if you clean a pig's living quarters, it does not feel any better—this is why no one keeps a pig in their house. The way humans see pigs will always be different from how pigs themselves feel, because humans and pigs are not of the same kind. And because the incarnate Son of man is not of the same kind as corrupt humans, only God incarnate can stand at a divine perspective, at the elevation of God, from where He sees mankind and everything.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 74

What of the suffering that God experiences when He becomes flesh and lives among mankind? What is this suffering? Does anyone truly understand? Some people say that God suffers greatly, that although He is God Himself, people do not understand His essence, but tend always to treat Him like a person, causing Him to feel aggrieved and wronged—they

say that, for these reasons, God's suffering truly is great. Other people say that God is innocent and without sin, but that He suffers in the same way as mankind, that He suffers persecution, slander, and indignities alongside mankind; they say He also endures the misunderstandings and the disobedience of His followers—thus, they say that God's suffering truly cannot be measured. Now, it seems that you do not truly understand God. In fact, this suffering you speak of does not count as true suffering for God, because there is suffering greater than this. Then what is true suffering for God Himself? What is true suffering for God's incarnate flesh? For God, mankind not understanding Him does not count as suffering, and neither does people having some misunderstanding of God and not seeing Him as God count as suffering. However, people often feel that God must have suffered great injustice, that during the time that God spends in the flesh, He cannot show His person to mankind and allow people to see His greatness, and that God is humbly hiding in an insignificant flesh, and that this must be a great torment for Him. People take to heart what they can understand and what they can see of God's suffering, and project all sorts of sympathy on God and often will even offer a little praise for His suffering. In reality, there is a difference; there is a gap between what people understand of God's suffering and what He truly feels. I am telling you the truth—for God, no matter whether it be God's Spirit or God's incarnate flesh, the suffering described above is not true suffering. Then what is it that God actually suffers? Let us talk about God's suffering only from the perspective of God incarnate.

When God becomes flesh, turning into an average, normal person, living side-by-side with people among mankind, can He not see and feel people's methods, laws, and philosophies for living? How do these methods and laws for living make Him feel? Does He feel loathing in His heart?

Why would He feel loathing? What are mankind's methods and laws for living? What principles are they rooted in? What are they based on? Mankind's methods, laws, and so on as they relate to the way to live—all of this is created on the basis of Satan's logic, knowledge, and philosophy. Humans living under these types of laws have no humanity, no truth—they all defy the truth and are hostile to God. If we take a look at God's essence, we see that His essence is exactly the opposite of Satan's logic, knowledge, and philosophy. His essence is full of righteousness, truth, and holiness, and other realities of all positive things. What does God, who possesses this essence and lives among such a mankind, feel? What does He feel in His heart? Is it not full of pain? His heart is in pain, a pain that no person can understand or experience. This is because everything that He faces, encounters, hears, sees, and experiences is all mankind's corruption, evil, and their rebellion against and resistance to the truth. All that comes from humans is the source of His suffering. That is to say, because His essence is not the same as corrupt humans, the corruption of humans becomes the source of His greatest suffering. When God becomes flesh, is He able to find someone who shares a common language with Him? Such a person cannot be found among mankind. No one can be found who can communicate with or who can have this exchange with God—what kind of feeling would you say God has about this? The things that people discuss, love, pursue and long for all have to do with sin and evil tendencies. When God faces all of this, is it not like a knife to His heart? Faced with these things, could He have joy in His heart? Could He find consolation? Those who are living with Him are humans full of rebelliousness and evil—how could His heart not suffer? How great really is this suffering, and who cares about it? Who takes heed? And who is capable of appreciating it? People have no way of understanding God's heart. His suffering is something that

people are particularly unable to appreciate, and humanity's coldness and numbness deepens God's suffering even more.

There are some people who often sympathize with Christ's plight because there is a verse in the Bible that reads: "The foxes have holes, and the birds have nests; but the Son of man has not where to lay His head." When people hear this, they take it to heart and believe that this is the greatest suffering that God endures, and the greatest suffering that Christ endures. Now, looking at it from the perspective of the facts, is that the case? No; God does not believe these difficulties to be suffering. He has never cried out against injustice because of His difficulties of the flesh, and He has never made humans repay or reward Him with anything. However, when He witnesses everything about mankind and the corrupt lives and the evil of corrupt humans, when He witnesses that mankind is in Satan's grasp and imprisoned by Satan and cannot escape, that people living in sin do not know what the truth is, He cannot tolerate all of these sins. His loathing of humans increases by the day, but He has to endure all of this. This is God's great suffering. God cannot fully express even the voice of His heart or His emotions among His followers, and no one among His followers can truly understand His suffering. No one even tries to understand or to comfort His heart, which endures this suffering day after day, year after year, and time and time again. What do you see in all of this? God does not require anything of humans in return for what He has given, but because of God's essence, He absolutely cannot tolerate mankind's evil, corruption, and sin, and instead feels extreme loathing and hatred, which leads to God's heart and His flesh enduring unending suffering. Have you seen this? Most likely, none of you could see this, because none of you can truly understand God. Over time, you should gradually experience it for yourselves.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 75

Jesus Feeds the Five Thousand

Jhn 6:8–13 One of His disciples, Andrew, Simon Peter's brother, said to Him, There is a lad here, which has five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said to His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

What is the idea of "five loaves and two fish"? Ordinarily, how many people could be sufficiently fed with five loaves of bread and two fish? If you base your measurement on the appetite of an average person, this would only be enough for two people. This is the idea of "five loaves and two fish" at its most basic. However, in this passage, how many people were fed by five loaves and two fish? The following is what is recorded in the Scripture: "Now there was much grass in the place. So the men sat down, in number about five thousand." Compared to five loaves and two fish, is five thousand a large number? What does it show that this number is so large? From a human perspective, dividing five loaves and two fish between five thousand people would be impossible, because the difference between people and food is too great. Even if every person only had one tiny bite, it still would not be enough for five thousand people. But here, the Lord Jesus performed a miracle—He not only ensured that five thousand

people could eat their fill, but there was even food left over. The Scripture reads: “When they were filled, He said to His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.” This miracle enabled people to see the identity and status of the Lord Jesus, and to see that nothing is impossible for God—in this way, they saw the truth of God’s omnipotence. Five loaves and two fish were enough to feed five thousand, but if there had not been any food, would God have been able to feed five thousand people? Of course He could have! This was a miracle, so inevitably people felt it was incomprehensible, incredible and mysterious, but for God, doing such a thing was nothing. Since this was something ordinary for God, why should it be singled out now for interpretation? Because what lies behind this miracle is the Lord Jesus’ will, which has never before been perceived by mankind.

First, let us try to understand what type of people these five thousand were. Were they followers of the Lord Jesus? From the Scripture, we know that they were not His followers. Did they know who the Lord Jesus was? Certainly not! At the very least, they did not know that the person standing in front of them was Christ, or maybe some people only knew what His name was and knew or had heard something about things He had done. Their curiosity about the Lord Jesus had merely been roused when they heard stories about Him, but you certainly could not say that they followed Him, much less understood Him. When the Lord Jesus saw these five thousand people, they were hungry and could only think of filling their stomachs, so it was in this context that the Lord Jesus satisfied their desire. When He satisfied their desire, what was in His heart? What was His attitude toward these people that only wanted to eat their fill? At this time,

the Lord Jesus' thoughts and His attitude were in relation to God's disposition and essence. Facing these five thousand people with empty stomachs who only wanted to eat a full meal, facing these people full of curiosity and hope for Him, the Lord Jesus only thought of utilizing this miracle to bestow grace upon them. However, He did not raise His hopes that they would become His followers, for He knew that they just wanted to join the fun and to eat their fill, so He made the best of what He had there, and used five loaves of bread and two fish to feed five thousand people. He opened the eyes of these people who enjoyed seeing exciting things, who wanted to witness miracles, and they saw with their own eyes the things that God incarnate could accomplish. Although the Lord Jesus used something tangible to satisfy their curiosity, He already knew in His heart that these five thousand people just wanted to have a good meal, so He did not preach to them or say anything at all—He just let them see this miracle as it happened. He absolutely could not treat these people in the same way as He treated His disciples who truly followed Him, but in God's heart, all creatures are under His rule, and He would allow all creatures in His sight to enjoy the grace of God when it was necessary. Even though these people did not know who He was and did not understand Him or have any particular impression of Him or gratitude toward Him even after they had eaten the loaves and fish, this was not something that God took issue with —He gave these people a wonderful opportunity to enjoy the grace of God. Some people say that God is principled in what He does, that He does not watch over or protect nonbelievers, and that, in particular, He does not allow them to enjoy His grace. Is that actually the case? In God's eyes, as long as they are living creatures that He Himself created, He will manage and care for them, and in manifold ways He will treat them, plan for them, and rule them. These are the thoughts and attitude of God toward all things.

Although the five thousand people who ate the loaves of bread and the fish did not plan to follow the Lord Jesus, He made no exacting demands of them; once they had eaten their fill, do you know what the Lord Jesus did? Did He preach to them at all? Where did He go after doing this? The scriptures do not record that the Lord Jesus said anything to them, just that He left quietly when He had performed His miracle. So did He make any requirements of these people? Was there any hatred? No, here were none of these. He simply no longer wanted to pay any mind to these people who could not follow Him, and at this time His heart was in pain. Because He had seen the depravity of mankind and He had felt mankind's rejection of Him, when He saw these people and He was with them, He was saddened by human obtuseness and ignorance, and His heart was in pain, all He wanted was to leave these people as quickly as possible. The Lord did not make any requirements of them in His heart, He did not want to pay them any mind, and even more, He did not want to expend His energy on them. He knew that they could not follow Him, but in spite of all this, His attitude toward them was still very clear. He just wanted to treat them kindly, to bestow grace upon them, and indeed this was God's attitude toward every creature under His rule—to treat every creature kindly, to provide for them and nourish them. For the very reason that the Lord Jesus was God incarnate, He very naturally revealed God's own essence and treated these people kindly. He treated them with a heart of benevolence and tolerance, and with such a heart He showed them kindness. No matter how these people saw the Lord Jesus, and no matter what kind of outcome there would be, He treated every creature based on His position as the Lord of all creation. Everything that He revealed was, without exception, God's disposition, and what He has and is. The Lord Jesus quietly did this thing, and then quietly left—what aspect of God's disposition is this? Could you

say that this is God's lovingkindness? Could you say that this is God's selflessness? Is this something that a regular person is capable of? Definitely not! In essence, who were these five thousand people that the Lord Jesus fed with five loaves and two fish? Could you say that they were people who were compatible with Him? Could you say that they were all hostile to God? It can be said with certainty that they absolutely were not compatible with the Lord, and their essence was absolutely hostile to God. But how did God treat them? He used a method to defuse people's hostility toward God—this method is called "kindness." That is, although the Lord Jesus saw these people as sinners, in God's eyes they were nevertheless His creation, so He still treated these sinners kindly. This is God's tolerance, and this tolerance is determined by God's own identity and essence. So, this is something of which no human created by God is capable—only God can do this.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 76

When you are able to truly appreciate God's thoughts and attitude toward mankind, when you can truly understand God's emotions and concern for each being of creation, you will be able to understand the devotion and the love spent on every single one of the people created by the Creator. When this happens, you will use two words to describe God's love. What are those two words? Some people say "selfless," and some people say "philanthropic." Of these two, "philanthropic" is the word least suited to describe God's love. This is a word that people use to describe someone who is magnanimous or broad-minded. I loathe this word, because it refers to dispensing charity at random, indiscriminately, with no consideration for principle. It is an overly sentimental inclination, which is common to foolish and confused people. When this word is used to describe God's

love, there is inevitably a blasphemous connotation. I have here two words that more aptly describe God's love. What are they? The first one is "immense." Is this word not very evocative? The second is "vast." There is real meaning behind these words which I use to describe God's love. Taken literally, "immense" describes a thing's volume or capacity, but regardless of how big that thing is, it is something that people can touch and see. This is because it exists—it is not an abstract object, but something that can give people ideas in a relatively accurate and practical way. Whether you look at it from a two- or a three-dimensional perspective, you do not need to imagine its existence, because it is a thing that actually exists in a real way. Even though using the word, "immense," to describe God's love can feel like an attempt at quantifying His love, it also gives the feeling that His love is unquantifiable. I say that God's love can be quantified because His love is not empty, and nor is it a thing of legend. Rather, it is something shared by all things under God's rule, something that is enjoyed by all creatures to varying degrees and from different perspectives. Although people cannot see or touch it, this love brings sustenance and life to all things as it is revealed, bit by bit, in their lives, and they count and bear witness to God's love that they enjoy in each passing moment. I say that God's love is unquantifiable because the mystery of God providing for and nourishing all things is something that is difficult for humans to fathom, as are God's thoughts for all things, and particularly those for mankind. That is to say, no one knows the blood and tears the Creator has poured out for mankind. No one can comprehend, no one can understand the depth or weight of the love that the Creator has for mankind whom He created with His own hands. Describing God's love as immense is to help people appreciate and understand its breadth and the truth of its existence. It is also so that people can more deeply comprehend the actual meaning of the word "Creator," and

so that people can gain a deeper understanding of the true meaning of the appellation, “creation.” What does the word “vast” usually describe? It is generally used to describe the ocean or the universe, for example: “the vast universe,” or “the vast ocean.” The expansiveness and quiet depth of the universe are beyond human understanding; it is something that captures man’s imagination, something for which they feel great admiration. Its mystery and profundity are within sight, but beyond reach. When you think of the ocean, you think of its breadth—it looks limitless, and you can feel its mysteriousness and its great capacity to hold things. This is why I have used the word “vast” to describe God’s love, to help people feel how precious it is, to feel the profound beauty of His love, and that the power of God’s love is infinite and wide-ranging. I used this word to help people feel the holiness of His love, and the dignity and unoffendableness of God that is revealed through His love. Now do you think “vast” is a suitable word for describing God’s love? Can God’s love measure up to these two words, “immense” and “vast”? Absolutely! In human language, these two words alone are somewhat apt, and are relatively close to describing God’s love. Do you not think so? If I had you describe God’s love, would you use these two words? Most likely you would not, because your understanding and appreciation of God’s love is limited to the scope of a two-dimensional perspective, and has not ascended to the height of three-dimensional space. So if I had you describe God’s love, you would feel that you lack the words or perhaps you would even be rendered speechless. The two words that I have talked about today may be difficult for you to understand, or maybe you simply do not agree. This only shows that your appreciation and understanding of God’s love is superficial and limited to a narrow scope. I have said before that God is selfless; you remember this word, “selfless.” Could it be that God’s love can only be described as selfless? Is this not too

narrow a scope? You should ponder this issue more, so that you may gain something from it.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 77

The Resurrection of Lazarus Glorifies God

Jhn 11:43–44 And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go.

What impressions do you have after reading this passage? The significance of this miracle that the Lord Jesus performed was much greater than the previous one, because no miracle is more astounding than bringing a dead man back from the grave. In that era, it was extremely significant that the Lord Jesus did something like this. Because God had become flesh, people could only see His physical appearance, His practical side, and His insignificant aspect. Even if some people saw and understood something of His character or some special abilities that He appeared to possess, no one knew where the Lord Jesus came from, who He truly was in His essence, and what other things He was actually capable of doing. All of this was unknown to mankind. So many people wanted to find proof to answer these questions about the Lord Jesus, and to know the truth. Could God do something to prove His own identity? For God, this was a breeze—it was a piece of cake. He could do something anywhere, anytime to prove His identity and essence, but God had His way of doing things—with a plan, and in steps. He did not do things indiscriminately, but rather looked for the right time and the right opportunity to do something which He would allow man to see, something that truly was imbued with meaning. In this way, He

proved His authority and identity. So then, could the resurrection of Lazarus prove the Lord Jesus' identity? Let us look at the following passage of scripture: "And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth…." When the Lord Jesus did this, He said just one thing: "Lazarus, come forth." Lazarus then came out from his tomb—this was accomplished because of just a few words uttered by the Lord. During this time, the Lord Jesus did not set up an altar, and He did not carry out any other actions. He just said this one thing. Should this be called a miracle or a command? Or was it some sort of wizardry? On the surface, it seems it could be called a miracle, and if you look at it from a modern perspective, of course you could still call it a miracle. However, it certainly could not be considered magic of the kind that is supposed to call a soul back from the dead, and it absolutely was not wizardry, of any sort. It is correct to say that this miracle was the most normal, tiny demonstration of the Creator's authority. This is the authority and power of God. God has the authority to have a person die, to have his spirit leave his body and return to Hades, or wherever else it should go. The timing of a person's death, and the place they will go after death—these are determined by God. He can make these decisions anytime and anywhere, unconstrained by humans, events, objects, space, or geography. If He wants to do it, He can do it, because all things and living beings are under His rule, and all things are born, live, and perish by His word and His authority. He can resurrect a dead man, and this too is something He can do anytime, anywhere. This is the authority that only the Creator possesses.

When the Lord Jesus did things like bringing Lazarus back from the dead, His goal was to give proof for humans and for Satan to see, and to let humans and Satan know that everything about mankind, mankind's life and death are determined by God, and that even though He had become flesh,

He remained in command of the physical world which can be seen as well as the spiritual world which humans cannot see. This was so that mankind and Satan would know that everything about mankind is not under the command of Satan. This was a revelation and demonstration of God's authority, and it was also a way for God to send a message to all things, that mankind's life and death are in God's hands. The Lord Jesus' resurrection of Lazarus was one of the ways in which the Creator teaches and instructs mankind. It was a concrete action in which He used His power and authority to instruct and provide for mankind. It was a way, without using words, for the Creator to allow mankind to see the truth that He is in command of all things. It was a way for Him to tell mankind through practical actions that there is no salvation other than through Him. This silent means which He used to instruct mankind is everlasting, indelible, bringing to human hearts a shock and enlightenment that can never fade. The resurrection of Lazarus glorified God—this has a deep impact on every single one of God's followers. It firmly fixes in every person who deeply understands this event the understanding, the vision that only God can command mankind's life and death. Although God has this type of authority, and although He sent a message about His sovereignty over mankind's life and death through the resurrection of Lazarus, this was not His primary work. God never does something without meaning. Every single thing He does has great value and is a surpassing jewel in a storehouse of treasures. He absolutely would not make "having a person come out of their tomb" the primary or the sole goal or item of His work. God does not do anything that is without meaning. The resurrection of Lazarus as a singular event is adequate to demonstrate God's authority and to prove the identity of the Lord Jesus. This is why the Lord Jesus did not repeat this type of miracle. God does things according to His own

principles. In human language, it could be said that God occupies His mind only with serious matters. That is, when God does things, He does not stray from the purpose of His work. He knows what work He wants to carry out in this stage, what He wants to accomplish, and He will work strictly according to His plan. If a corrupt person had that kind of ability, he would just be thinking of ways to reveal his ability so that others would know how formidable he was, so they would bow down to him, so he could control them and devour them. This is the evil that comes from Satan—this is called corruption. God does not have such a disposition, and He does not have such an essence. His purpose in doing things is not to show Himself off, but to provide mankind with more revelation and guidance, and this is why people see very few examples in the Bible of this type of occurrence. This is not to say that the Lord Jesus' powers were limited, or that He was incapable of such things. It is simply that God did not want to do it, because the Lord Jesus' resurrection of Lazarus had very practical significance, and also because the primary work of God becoming flesh was not to perform miracles, was not to bring people back from the dead, but was the work of redemption for mankind. So, much of the work that the Lord Jesus completed was teaching people, providing for them, and helping them, and events such as resurrecting Lazarus were merely a small portion of the ministry that the Lord Jesus carried out. Even more, you could say that "showing off" is not a part of God's essence, so the Lord Jesus was not intentionally exercising restraint by not displaying more miracles, nor was this due to environmental limitations, and it certainly was not due to a lack of power.

When the Lord Jesus brought Lazarus back from the dead, He used only these few words: "Lazarus, come forth." He said nothing aside from this. So, what do these words demonstrate? They demonstrate that God can

accomplish anything by speaking, including resurrecting a dead man. When God created all things, when He created the world, He did so with words—spoken commands, words with authority, and in this way all things were created, and thus, it was accomplished. These few words spoken by the Lord Jesus were just like the words spoken by God when He created the heavens and earth and all things; in the same way, they held the authority of God and the power of the Creator. All things were formed and stood fast because of words from God's mouth, and in the same way, Lazarus walked out from his tomb because of the words from the Lord Jesus' mouth. This was the authority of God, demonstrated and realized in His incarnate flesh. This type of authority and ability belonged to the Creator, and to the Son of man in whom the Creator was realized. This is the understanding taught to mankind by God bringing Lazarus back from the dead.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 78

The Pharisees' Judgment on Jesus

Mak 3:21–22 And when His friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself. And the scribes which came down from Jerusalem said, He has Beelzebub, and by the prince of the devils casts He out devils.

Jesus' Rebuke to the Pharisees

Mat 12:31–32 Why I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Spirit shall not be forgiven to men. And whoever speaks a word against the Son of man, it shall be forgiven him: but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.

Mat 23:13–15 But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer you them that are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayer: therefore you shall receive the greater damnation. Woe to you, scribes and Pharisees, hypocrites! For you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

The content of the two passages above is different. Let us first take a look at the first passage: The Pharisees' Judgment on Jesus.

In the Bible, the Pharisees' appraisal of Jesus Himself and the things that He did was: "… they said, He is beside Himself. … He has Beelzebub, and by the prince of the devils casts He out devils" (Mak 3:21–22). The scribes' and Pharisees' judgment of the Lord Jesus was not them merely imitating other people's words, and neither was it baseless conjecture—it was the conclusion that they drew about the Lord Jesus from what they saw and heard of His actions. Although their conclusion was ostensibly made in the name of justice and appeared to people as if it were well-founded, the arrogance with which they judged the Lord Jesus was difficult for even them to contain. The frenzied energy of their hatred for the Lord Jesus exposed their own wild ambitions and their evil satanic countenances, as well as their malevolent nature with which they resisted God. These things that they said in their judgment of the Lord Jesus were driven by their wild ambitions, jealousy, and the ugly and malevolent nature of their hostility toward God and the truth. They did not investigate the source of the Lord Jesus' actions, nor did they investigate the essence of what He said or did. Rather, blindly, in a state of crazed agitation, and with deliberate malice, they attacked and discredited what He had done. They went so far as to

willfully discredit His Spirit, that is, the Holy Spirit which is God's Spirit. This is what they meant when they said, "He is beside Himself," "Beelzebub," and "the prince of the devils." That is to say, they said that the Spirit of God was Beelzebub and the prince of the devils. They characterized as madness the work of God's Spirit incarnate, which had clothed Himself in flesh. They not only blasphemed God's Spirit as Beelzebub and the prince of the devils, but also condemned God's work and condemned and blasphemed the Lord Jesus Christ. The essence of their resistance and blasphemy of God was entirely the same as the essence of the resistance and blasphemy of God given by Satan and the demons. They did not just represent corrupt humans, but more so they were the embodiment of Satan. They were a channel for Satan amongst mankind, and they were the accomplices and lackeys of Satan. The essence of their blasphemy and their denigration of the Lord Jesus Christ was their struggle with God for status, their contest with God, and their unending testing of God. The essence of their resistance to God and their attitude of hostility toward Him, as well as their words and their thoughts, directly blasphemed and angered God's Spirit. Thus, God determined a reasonable judgment based on what they said and did, and God determined their deeds to be the sin of blasphemy against the Holy Spirit. This sin is unforgivable in both this world and the world to come, as is borne out in the following passage of scripture: "The blasphemy against the Holy Spirit shall not be forgiven to men," and, "whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Today, let us talk about the true meaning of these words from God: "it shall not be forgiven him, neither in this world, neither in the world to come." That is, let us demystify how God fulfills the words: "it shall not be forgiven him, neither in this world, neither in the world to come."

Everything that we have talked about is related to God's disposition and His attitude toward people, events, and things. Naturally, the two passages above are no exception. Did you notice anything in these two passages of scripture? Some people say they see God's anger in them. Some people say they see the side of God's disposition that does not tolerate mankind's offense, and that if people do something that is blasphemous to God, then they will not receive His forgiveness. Despite the fact that people see and perceive God's anger and intolerance of mankind's offense in these two passages, they still do not truly understand His attitude. Implicit in these two passages are hidden references to God's true attitude and His approach toward those who blaspheme and anger Him. His attitude and approach demonstrate the true meaning of the following passage: "Whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." When people blaspheme God and when they anger Him, He issues a verdict, and this verdict is an outcome issued by Him. It is described in this way in the Bible: "Why I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Spirit shall not be forgiven to men" (Mat 12:31), and "But woe to you, scribes and Pharisees, hypocrites!" (Mat 23:13). However, is it recorded in the Bible what the outcome was for those scribes and Pharisees, as well as for those people who said the Lord Jesus was mad after He said these things? Is it recorded that they suffered any punishment? No—this can be said for certain. Saying "No" here is not to say that there was no such recording, but in fact only that there was no outcome that could be seen with human eyes. To say that "it was not recorded" elucidates the issue of God's attitude and principles for handling certain things. God does not turn a blind eye or a deaf ear to people who blaspheme or resist Him, or even those who malign Him—people who intentionally attack, malign, and

curse Him—but rather He has a clear attitude toward them. He despises these people, and He condemns them in His heart. He even openly declares what their outcome will be, so that people know that He has a clear attitude toward those who blaspheme Him, and so that they know how He will determine their outcome. However, after God said these things, people could rarely see the truth of how God would handle those people, and they could not understand the principles behind the outcome and verdict that God issued to them. That is to say, people cannot see the particular approach and methods God has for handling them. This has to do with God's principles for doing things. God uses the occurrence of facts to deal with the evil behavior of some people. That is, He does not announce their sin and does not determine their outcome, but rather directly uses the occurrence of facts to dole out their punishment and just retribution. When these facts happen, it is people's flesh that suffers punishment, meaning that the punishment is something that can be seen with human eyes. When dealing with some people's evil behavior, God just curses them with words and His anger also comes upon them, but the punishment they receive may be something people cannot see. Nonetheless, this type of outcome may be even more serious than the outcomes that people can see, such as being punished or killed. This is because under the circumstances that God has determined not to save this type of person, to no longer show mercy or have tolerance for them and to provide them with no more opportunities, then the attitude that He takes toward them is one of putting them aside. What is the meaning here of "putting aside"? The basic meaning of this term is to put something to one side, to ignore and no longer pay attention to it. But here, when God puts someone aside, there are two different explanations of its meaning: The first explanation is that He has given that person's life and everything about that person over to Satan to deal with, and God would no

longer be responsible and would no longer manage that person. Whether that person be mad or stupid, or whether they be dead or alive, or if they have descended into hell for their punishment, none of this would have anything to do with God. That would mean that such a creature would have no relation to the Creator. The second explanation is that God has determined that He Himself wants to do something with this person, with His own hands. It is possible that He will utilize this person's service, or that He will use them as a foil. It is possible that He will have a special way of dealing with this type of person, a special way of treating them, just like with Paul, for example. This is the principle and attitude in God's heart by which He has determined to deal with this kind of person. So when people resist God and malign and blaspheme Him, if they aggravate His disposition, or if they push God past the limit of His tolerance, then the consequences do not bear thinking about. The most severe consequence is that God hands their lives and everything about them over to Satan once and for all. They will not be forgiven for all of eternity. This means that this person has become food in Satan's mouth, a toy in its hand, and from then on God has nothing more to do with them. Can you imagine what misery it was when Satan tempted Job? Even under the condition that Satan was not permitted to harm Job's life, Job still suffered greatly. And is it not even more difficult to imagine the ravages which would be inflicted by Satan upon someone who has been completely handed over to Satan, who is completely within Satan's grasp, who has completely lost God's care and mercy, who is no longer under the Creator's rule, who has been stripped of the right to worship Him and the right to be a creature under God's rule, and whose relationship with the Lord of creation has been completely severed? Satan's persecution of Job was something that could be seen with human eyes, but if God hands over a person's life to Satan, the consequences are

beyond the human imagination. For example, some people may be reborn as a cow, or a donkey, while some may be occupied and possessed by unclean, evil spirits, and so on. Such are the outcomes of some of the people who are handed over to Satan by God. From the outside, it looks like those people who ridiculed, maligned, condemned, and blasphemed the Lord Jesus did not suffer any consequences. However, the truth is that God has an approach for dealing with everything. He may not use clear language to tell people the outcome of how He deals with every type of person. Sometimes He does not speak directly, but rather acts directly. That He does not speak about it does not mean that there is no outcome—in fact, in such a case it is possible that the outcome is even more serious. From the outside, it may seem as though there are some to whom God does not explicitly speak about His attitude, but in fact, God has not wanted to pay any mind to them for a long time. He does not want to see them anymore. Because of the things they have done and their behavior, because of their nature and essence, God only wants them to disappear from His sight, wants to hand them over directly to Satan, to give their spirit, soul, and body to Satan and to allow Satan to do whatever it wants with them. It is clear to what extent God hates them, to what extent He is disgusted by them. If a person angers God to the point that God does not even want to see them again and is prepared to completely give up on them, to the point where He does not even want to deal with them Himself—if it gets to the point where He will hand them over to Satan for it to do as it will, to allow Satan to control, consume, and treat them in whatever way it pleases—then this person is utterly finished. Their right to be a human has been permanently revoked, and their right to be a creature of God's creation has come to an end. Is this not the most severe kind of punishment?

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 79

Jesus' Words to His Disciples After His Resurrection

(Selected passages)

Jhn 20:26–29 And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the middle, and said, Peace be to you. Then said He to Thomas, Reach here your finger, and behold My hands; and reach here your hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said to Him, My LORD and my God. Jesus said to him, Thomas, because you have seen Me, you have believed: blessed are they that have not seen, and yet have believed.

Jhn 21:16–17 He said to him again the second time, Simon, son of John, love you Me? He said to Him, Yes, Lord; You know that I love You. He said to him, Feed My sheep. He said to him the third time, Simon, son of John, love you Me? Peter was grieved because He said to him the third time, Love you Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

What these passages recount are certain things that the Lord Jesus did and said to His disciples after His resurrection. First, let us take a look at any differences there might be in the Lord Jesus before and after the resurrection. Was He still the same Lord Jesus of days past? The scriptures contain the following line describing the Lord Jesus after the resurrection: "Then came Jesus, the doors being shut, and stood in the middle, and said, Peace be to you." It is very clear that the Lord Jesus at that time no longer inhabited a fleshly body, but that He was now in a spiritual body. This was because He had transcended the limitations of the flesh; even though the door was closed, He could still come amongst the people and allow them to

see Him. This is the greatest difference between the Lord Jesus after the resurrection and the Lord Jesus living in the flesh before the resurrection. Even though there was no difference between the appearance of the spiritual body of that moment and the appearance of the Lord Jesus as it was before, the Lord Jesus in that moment had become one that felt like a stranger to the people, because He had become a spiritual body after being resurrected from the dead, and compared to His previous flesh, this spiritual body was more puzzling and confusing to people. It also created more distance between the Lord Jesus and the people, and people felt in their hearts that the Lord Jesus in that moment had become more mysterious. These cognitions and feelings on the part of the people suddenly brought them back to an age of believing in a God that could not be seen or touched. So, the first thing that the Lord Jesus did after His resurrection was to allow everyone to see Him, to confirm that He exists, and to confirm the fact of His resurrection. In addition, this action restored His relationship with the people back to the way it was when He was working in the flesh, when He was the Christ whom they could see and touch. One outcome of this is that the people had no doubt whatever that the Lord Jesus had been resurrected from death after being nailed to the cross, and they also had no doubt in the Lord Jesus' work to redeem mankind. Another outcome is that the fact of the Lord Jesus appearing to people after His resurrection and allowing people to see and touch Him firmly secured mankind in the Age of Grace, ensuring that, from this time on, people would not return to the previous Age of Law on the supposed basis that the Lord Jesus had "disappeared" or that He had "left without a word." He thus ensured that they would continue to move forward, following the Lord Jesus' teachings and the work He had done. Thus, a new phase in the work in the Age of Grace was formally opened, and from that moment on, the people who had been living under

the law formally emerged from the law and entered into a new era, a new beginning. These are the multi-faceted meanings of the Lord Jesus' appearance to mankind after the resurrection.

Since the Lord Jesus was now inhabiting a spiritual body, how could people touch Him and see Him? This question touches upon the significance of the Lord Jesus' appearance to mankind. Did you notice anything in the passages of scripture that we just read? Generally, spiritual bodies cannot be seen or touched, and after the resurrection the work that the Lord Jesus had taken on had already been completed. So in theory, He had absolutely no need to return amongst the people in His original image to meet with them, but the appearance of the Lord Jesus' spiritual body to people like Thomas made the significance of His appearance more concrete, so that it penetrated more deeply into the people's hearts. When He came to Thomas, He let Thomas the doubter touch His hand, and told him: "Reach here your hand, and thrust it into My side: and be not faithless, but believing." These words and actions were not things that the Lord Jesus wanted to say and do only after He had been resurrected; in fact, they were things that He wanted to say and do before He had been nailed to the cross, because Thomas' doubts had not begun only then, but had been with him the entire time he had been following the Lord Jesus. It is evident that, before He had been nailed to the cross, the Lord Jesus already had an understanding of people such as Thomas. So what can we see from this? He was still the same Lord Jesus after His resurrection. His essence had not changed. However, here was the Lord Jesus who had been resurrected from the dead and returned from the spiritual world with His original image, with His original disposition, and with His understanding of mankind from His time in the flesh, so He went to Thomas first and let Thomas touch His rib, to not only let Thomas see His spiritual body after resurrection, but to let

Thomas touch and feel the existence of His spiritual body, and completely let go of his doubts. Before the Lord Jesus was nailed to the cross, Thomas always doubted that He was Christ, and was incapable of belief. His faith in God was established only on the basis of what he could see with his own eyes, what he could touch with his own hands. The Lord Jesus had a good understanding of the faith of this type of person. They only believed in God in heaven, and did not believe at all in the One sent by God, or the Christ in the flesh, and nor would they accept Him. In order for Thomas to acknowledge and believe in the existence of the Lord Jesus and that He truly was God incarnate, He allowed Thomas to reach out his hand and touch His rib. Was Thomas' doubting any different before and after the Lord Jesus' resurrection? He was always doubting, and except by the Lord Jesus' spiritual body personally appearing to him and allowing him to touch the nail marks on His body, there was no way that anyone could resolve his doubts and make him let go of them. So, from the time the Lord Jesus allowed Thomas to touch His rib and let him really feel the existence of the nail marks, Thomas' doubt disappeared, and he truly knew that the Lord Jesus had been resurrected, and he acknowledged and believed that the Lord Jesus was the true Christ and God incarnate. Although at this time Thomas no longer doubted, he had lost forever the chance to meet with Christ. He had lost forever the chance to be together with Him, to follow Him, to know Him. He had lost the chance for Christ to perfect him. The Lord Jesus' appearance and His words provided a conclusion and a verdict on the faith of those who were full of doubts. He used His actual words and actions to tell the doubters, to tell those who only believed in God in heaven but did not believe in Christ: God did not commend their belief, nor did He commend them for following Him while doubting Him. The day when they fully believed in God and Christ could only be the day that God completed

His great work. Of course, that day was also the day that a verdict was made upon their doubt. Their attitude toward Christ determined their fate, and their stubborn doubt meant that their faith bore them no fruit, and their hardness meant that their hopes were in vain. Because their belief in God in heaven was fed on illusions, and their doubt toward Christ was actually their true attitude toward God, even though they touched the nail marks on the Lord Jesus' body, their faith was still useless and their outcome could only be described as drawing water with a bamboo basket—all in vain. What the Lord Jesus said to Thomas was also very clearly His way of telling every person: The resurrected Lord Jesus is the Lord Jesus, who spent thirty-three and a half years working among mankind. Although He had been nailed to the cross and experienced the valley of the shadow of death, and though He had experienced resurrection, He had undergone no change in any aspect. Although He now had nail marks on His body, and although He had been resurrected and walked out from the grave, His disposition, His understanding of mankind, and His intentions toward mankind had not changed in the slightest. Also, He was telling people that He had come down from the cross, triumphed over sin, overcome hardships, and triumphed over death. The nail marks were just the evidence of His victory over Satan, evidence of being a sin offering to successfully redeem all of mankind. He was telling people that He had already taken on mankind's sins and that He had completed His work of redemption. When He returned to see His disciples, He told them this message by means of His appearance: "I am still alive, I still exist; today I am truly standing in front of you so that you can see and touch Me. I will always be with you." The Lord Jesus also wanted to use the case of Thomas as a warning for future people: Although you can neither see nor touch the Lord Jesus in your faith

in Him, you are blessed because of your true faith, and you can see the Lord Jesus because of your true faith, and this kind of person is blessed.

These words recorded in the Bible that the Lord Jesus spoke when He appeared to Thomas are of great help to all people in the Age of Grace. His appearance to Thomas and the words He spoke to him have had a profound impact on the generations that came after; they hold everlasting significance. Thomas represents a type of person who believes in God yet doubts God. They are of a suspicious nature, have sinister hearts, are treacherous, and do not believe in the things that God can accomplish. They do not believe in God's omnipotence and His sovereignty, and neither do they believe in God incarnate. However, the Lord Jesus' resurrection flew in the face of these traits that they have, and it also provided them with an opportunity to discover their own doubt, to recognize their own doubt, and to acknowledge their own treachery, thus coming to truly believe in the existence and resurrection of the Lord Jesus. What happened with Thomas was a warning and a caution for later generations so that more people could warn themselves not to be doubters like Thomas, and that if they did fill themselves with doubt, then they would sink into the darkness. If you follow God, but just like Thomas, always want to touch the Lord's rib and feel His nail marks to confirm, to verify, to speculate on whether or not God exists, then God will forsake you. So, the Lord Jesus requires people to not be like Thomas, only believing what they can see with their own eyes, but to be pure, honest people, to not harbor doubts toward God, but to simply believe in and follow Him. People like this are blessed. This is a very small requirement the Lord Jesus makes of people, and it is a warning for His followers.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 80

Jesus' Words to His Disciples After His Resurrection

(Selected passages)

Jhn 21:16–17 He said to him again the second time, Simon, son of John, love you Me? He said to Him, Yes, Lord; You know that I love You. He said to him, Feed My sheep. He said to him the third time, Simon, son of John, love you Me? Peter was grieved because He said to him the third time, Love you Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

In this conversation, the Lord Jesus repeatedly asked Peter one thing: "Simon, son of John, love you Me?" This is a higher standard which the Lord Jesus required from people like Peter after His resurrection, people who truly believe in Christ and strive to love the Lord. This question was a sort of investigation and interrogation, but even more, it was a requirement and an expectation of people like Peter. The Lord Jesus used this method of questioning so that people would reflect on themselves and look into themselves and ask: What are the Lord Jesus' requirements for people? Do I love the Lord? Am I a person who loves God? How should I love God? Even though the Lord Jesus only asked this question of Peter, the truth is that in His heart, by asking Peter these questions, He wanted to use this opportunity to ask this same type of question of more people who seek to love God. It is only that Peter was blessed to act as the representative of this type of person, to receive this questioning from the Lord Jesus' own mouth.

Compared to the following words, which the Lord Jesus said to Thomas after His resurrection: "Reach here your hand, and thrust it into My side: and be not faithless, but believing," His thrice repeated questioning of Peter: "Simon, son of John, love you Me?" allows people to better feel the sternness of the Lord Jesus' attitude, and the urgency He felt during His

questioning. As for Thomas the doubter, with his deceitful nature, the Lord Jesus allowed him to reach out his hand and touch the nail marks in His body, which led him to believe that the Lord Jesus was the Son of man resurrected, and to acknowledge the Lord Jesus' identity as Christ. And although the Lord Jesus did not sternly rebuke Thomas and nor did He verbally express any clear judgment of him, He nonetheless used practical actions to let Thomas know that He understood him, while also displaying His attitude and determination toward that type of person. The Lord Jesus' requirements and expectations of that type of person cannot be seen from what He said, because people like Thomas simply do not have a single shred of true faith. The Lord Jesus' requirements for them only go so far, but the attitude He revealed toward people like Peter is entirely different. He did not require that Peter reach out his hand and touch His nail marks, nor did He say to Peter: "Be not faithless, but believing." Instead, He repeatedly asked Peter the same question. The question was thought-provoking and meaningful, a question that cannot help but cause every follower of Christ to feel remorse and fear, but also to feel the Lord Jesus' anxious, sorrowful mood. And when they are in great pain and suffering, they are more able to understand the Lord Jesus Christ's concern and His care; they realize His earnest teaching and strict requirements of pure, honest people. The Lord Jesus' question allows people to feel that the Lord's expectations of people revealed in these simple words are not merely to believe in and follow Him, but to achieve having love, loving your Lord and your God. This kind of love is caring and obeying. It is humans living for God, dying for God, dedicating everything to God, and expending and giving everything for God. This kind of love is also giving God comfort, allowing Him to enjoy testimony and to be at rest. It is mankind's repayment to God, man's responsibility, obligation and duty, and it is a way

that people must follow for their entire lives. These three questions were a requirement and an exhortation that the Lord Jesus made of Peter and all people who would be made perfect. It was these three questions that led and motivated Peter to follow his path in life to the end, and it was these questions at the Lord Jesus' parting that led Peter to start on his path of being made perfect, that led him, because of his love for the Lord, to care for the Lord's heart, to obey the Lord, to offer comfort to the Lord, and to offer up his whole life and his whole being because of this love.

During the Age of Grace, God's work was primarily for two types of people. The first was the type of person who believed in and followed Him, who could keep His commandments and bear the cross, and who could hold to the way of the Age of Grace. This type of person would gain God's blessing and enjoy God's grace. The second type of person was like Peter, someone who could be made perfect. So, after the Lord Jesus was resurrected, He first did these two most meaningful things. One was done with Thomas, the other with Peter. What do these two things represent? Do they represent God's true intentions of saving mankind? Do they represent God's sincerity toward mankind? The work He did with Thomas was to warn people not to be doubters, but to simply believe. The work He did with Peter was to strengthen the faith of people like Peter, and to make clear His requirements of this type of person, to show what goals they should be pursuing.

After the Lord Jesus was resurrected, He appeared to the people He thought necessary, spoke with them, and made requirements of them, leaving behind His intentions for and expectations of people. That is to say, as God incarnate, His concern for mankind and requirements of people never changed; these remained the same when He was in the flesh and when He was in His spiritual body after being nailed to the cross and being

resurrected. He was concerned about these disciples before He was up on the cross, and in His heart He was clear about the state of every single person and He understood every person's deficiencies and, of course, His understanding of every person after He had died, been resurrected, and become a spiritual body was the same as it had been when He was in the flesh. He knew that people were not entirely certain of His identity as Christ, but during His time in the flesh He did not make strict demands of people. However, after He had been resurrected, He appeared to them, and He made them absolutely certain that the Lord Jesus had come from God and that He was God incarnate, and He used the fact of His appearance and His resurrection as the greatest vision and motivation for mankind's lifelong pursuit. His resurrection from death not only strengthened all those who followed Him, but it also thoroughly implemented His work of the Age of Grace among mankind, and thus the gospel of the Lord Jesus' salvation in the Age of Grace gradually spread to every corner of humanity. Would you say that the Lord Jesus' appearance after His resurrection had any significance? If you were Thomas or Peter at that time, and you encountered this one thing in your life that was so meaningful, what kind of impact would it have had on you? Would you have seen this as the best and the greatest vision of your life of believing in God? Would you have seen this as a force driving you as you followed God, strived to satisfy Him, and sought to love God in your whole life? Would you have expended a lifetime of effort to spread this greatest of visions? Would you have accepted spreading the Lord Jesus' salvation as a commission from God? Even though you have not experienced this, the two examples of Thomas and Peter are already enough for modern people to gain a clear understanding of God and His will. It could be said that after God had become flesh, after He personally experienced the life among mankind and personally experienced

the human life, and after He saw the depravity of mankind and the situation of human life at that time, God in the flesh felt more deeply how helpless, lamentable, and pitiful mankind is. God gained more empathy for the human condition because of His humanity which He possessed while living in the flesh, because of His fleshly instincts. This led Him to feel greater concern for His followers. These are probably things that you cannot understand, but I can describe this worry and care felt by God in the flesh for every one of His followers using just two words: "intense concern." Even though this term comes from human language, and even though it is very human, it nonetheless truly expresses and describes God's feelings for His followers. As for God's intense concern for humans, over the course of your experiences you will gradually feel this and get a taste of it. However, this can only be achieved by gradually understanding God's disposition on the basis of pursuing a change in your own disposition. When the Lord Jesus made this appearance, it caused His intense concern for His followers in humanity to materialize and be passed over to His spiritual body, or you could say, to His divinity. His appearance allowed people to once more experience and feel God's concern and care while also powerfully proving that God is the One who launches an age, who unfurls an age, and who also ends an age. Through His appearance, He strengthened the faith of all people and proved to the world the fact that He is God Himself. This gave His followers eternal confirmation, and through His appearance He also launched a phase of His work in the new age.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 81

Jesus Eats Bread and Explains the Scriptures After His Resurrection

Luk 24:30–32 And it came to pass, as He sat at meat with them, He took bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?

The Disciples Give Jesus Broiled Fish to Eat

Luk 24:36–43 And as they thus spoke, Jesus Himself stood in the middle of them, and said to them, Peace be to you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said to them, Why are you troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit has not flesh and bones, as you see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said to them, Have you here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them.

Next, we will take a look at the passages of scripture above. The first passage is a recounting of the Lord Jesus eating bread and explaining the scriptures after His resurrection, and the second passage is a recounting of the Lord Jesus eating a broiled fish. How do these two passages help you to know God's disposition? Can you imagine the kind of picture you get from these descriptions of the Lord Jesus eating bread and then a broiled fish? Can you imagine, if the Lord Jesus were standing in front of you eating bread, how you might feel? Or if He were eating at the same table with you, eating fish and bread with people, what kind of feeling you would have in that moment? If you would feel very close to the Lord, that He is very intimate with you, then this feeling is right. This is exactly the result that

the Lord Jesus wanted to bring about by eating bread and fish in front of the gathered people after His resurrection. If the Lord Jesus had only spoken with people after His resurrection, if they could not feel His flesh and bones, but instead felt Him to be an unreachable Spirit, how would they have felt? Would they not have been disappointed? Feeling disappointed, would the people not have felt abandoned? Would they not have felt a distance between themselves and the Lord Jesus Christ? What kind of negative impact would this distance have created on people's relationship with God? People would certainly have felt afraid, that they dared not come close to Him, and thus they would have had an attitude of keeping Him at a respectful distance. From then on, they would have severed their intimate relationship with the Lord Jesus Christ and returned to a relationship between mankind and God up in heaven as it was before the Age of Grace. The spiritual body that people could not touch or feel would have brought about the eradication of their intimacy with God, and it would also have caused that intimate relationship, established during the Lord Jesus Christ's time in the flesh, with no distance between Him and humans, to cease to exist. The only things that were stirred in people by the spiritual body were feelings of fear, avoidance, and a wordless gaze. They would not have dared to get close or to engage in dialogue with Him, let alone follow, trust, or look up to Him. God did not wish to see this type of feeling that humans had for Him. He did not want to see people avoiding Him or removing themselves from Him; He only wanted people to understand Him, come close to Him, and to be His family. If your own family, your children, saw you but did not recognize you, and did not dare to come close to you but always avoided you, if you could not gain their understanding for everything you had done for them, how would that make you feel? Would it not be painful? Would you not be heartbroken? That is precisely what God

feels when people avoid Him. So, after His resurrection, the Lord Jesus still appeared to people in His form of flesh and blood, and still ate and drank with them. God sees people as family, and God also wants mankind to see Him as the One dearest to them; only in this way can God truly gain people, and only in this way can people truly love and worship God. Now can you understand My intention in extracting these two passages of scripture in which the Lord Jesus eats bread and explains the scriptures after His resurrection, and in which the disciples give Him a broiled fish to eat?

It can be said that earnest thought had been put into the series of things that the Lord Jesus said and did after His resurrection. These things were full of the kindness and affection that God held toward humanity, and full also of the cherishment and meticulous care He had for the intimate relationship He had established with mankind during His time in the flesh. Even more, they were full of the nostalgia and the longing He felt for His life of eating and living together with His followers during His time in the flesh. So, God did not want people to feel a distance between God and man, and nor did He want mankind to distance themselves from God. Even more, He did not want mankind to feel that the Lord Jesus after His resurrection was no longer the Lord who had been so intimate with people, that He was no longer together with mankind because He had returned to the spiritual world, returned to the Father whom people could never see or reach. He did not want people to feel that any difference in status had arisen between Him and mankind. When God sees people who want to follow Him but who keep Him at a respectful distance, His heart is in pain because that means that their hearts are very far from Him and that it will be very difficult for Him to gain their hearts. So if He had appeared to people in a spiritual body that they could not see or touch, this would have once again distanced man from God, and it would have led mankind to mistakenly see Christ after His

resurrection as having become lofty, of a different kind than humans, and someone who could no longer share a table and eat with man because humans are sinful, filthy, and can never draw close to God. In order to dispel these misunderstandings of mankind, the Lord Jesus did a number of things that He used to do in the flesh, as recorded in the Bible: "He took bread, and blessed it, and broke, and gave to them." He also explained the scriptures to them, as He used to do in the past. All of these things that the Lord Jesus did made every person who saw Him feel that the Lord had not changed, that He was still the same Lord Jesus. Even though He had been nailed to the cross and had experienced death, He had been resurrected, and had not left mankind. He had returned to be among humans, and nothing about Him had changed. The Son of man standing in front of people was still the same Lord Jesus. His demeanor and His way of conversing with people felt so familiar. He was still so full of lovingkindness, grace, and tolerance—He was still the same Lord Jesus who loved others as He loved Himself, who could forgive mankind seventy times seven. As He always had before, He ate with people, discussed the scriptures with them, and even more importantly, just as before, He was made of flesh and blood and could be touched and seen. The Son of man as He was allowed people to feel intimacy, to feel at ease, and to feel the joy of regaining something that had been lost. With great ease, they bravely and confidently began to rely on and look up to this Son of man who could forgive mankind of their sins. They also began to pray in the name of the Lord Jesus without hesitation, to pray to obtain His grace, His blessing, and to obtain peace and joy from Him, to gain care and protection from Him, and they began to heal the sick and cast out demons in the name of the Lord Jesus.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Daily Words of God Excerpt 82

During the time that the Lord Jesus worked in the flesh, most of His followers could not fully verify His identity and the things that He said. When He was approaching the cross, the attitude of His followers was one of observing. Then, from the time when He was nailed to the cross until He was put into the grave, people's attitude toward Him was disappointment. During this time, people had already begun to move in their hearts from doubting the things the Lord Jesus had said during His time in the flesh to denying them altogether. Then, when He walked out from the grave and appeared to people one by one, the majority of those who saw Him with their own eyes or heard the news of His resurrection gradually shifted their attitude from denial to skepticism. Only when the Lord Jesus had Thomas put his hand into His side, and when He broke bread and ate it in front of the crowd after His resurrection and then proceeded to eat a broiled fish in front of them, did they truly accept the fact that the Lord Jesus was Christ in the flesh. You could say that it was as if this spiritual body of flesh and blood standing before those people was awakening every one of them from a dream: The Son of man standing in front of them was the One who had existed since time immemorial. He had a form, and flesh and bones, and He had already lived and eaten alongside mankind for a long time…. At this time, the people felt that His existence was so real, and so wonderful. At the same time, they were also so joyful and happy and filled with emotion. His reappearance allowed people to truly see His humility, to feel His closeness and attachment to mankind, and to feel how much He thought about them. This brief reunion made the people who saw the Lord Jesus feel as if a lifetime had passed. Their lost, confused, afraid, anxious, yearning and numb hearts found comfort. They were no longer doubtful or disappointed, because they felt that now there was hope and something to rely on. The

Son of man then standing before them would be their rear guard for all time; He would be their strong tower, their refuge for all eternity.

Although the Lord Jesus was resurrected, His heart and His work had not left mankind. By appearing to people, He told them that no matter what form He existed in, He would accompany people, walk with them, and be with them at all times and in all places. He told them that at all times and in all places He would provide for mankind and shepherd them, allow them to see and touch Him, and ensure they never again felt helpless. The Lord Jesus also wanted people to know that they do not live alone in this world. Mankind has God's care; God is with them. They can always lean on God, and He is family to every one of His followers. With God to lean on, mankind will no longer be lonely or helpless, and those who accept Him as their sin offering will no longer be bound in sin. In human eyes, these portions of His work that the Lord Jesus carried out after His resurrection were very small things, but the way I see it, every single thing He did was so meaningful, so valuable, so important and heavily laden with significance.

Although the Lord Jesus' time of working in the flesh was full of hardships and suffering, He completely and perfectly accomplished His work of that time in the flesh to redeem mankind through His appearance in His spiritual body of flesh and blood. He began His ministry by becoming flesh, and He concluded His ministry by appearing to mankind in His fleshly form. He heralded the Age of Grace, beginning the new age through His identity as Christ. Through His identity as Christ, He carried out work in the Age of Grace and He strengthened and led all of His followers in the Age of Grace. It can be said of God's work that He truly finishes what He starts. There are steps and a plan, and the work is full of His wisdom, His omnipotence, His marvelous deeds, and His love and mercy. Of course, the

main thread running through all of God's work is His care for mankind; it is permeated with His feelings of concern that He can never put aside. In these verses of the Bible, in every single thing that the Lord Jesus did after His resurrection, God's unchanging hopes and concern for mankind were revealed, as were His meticulous care and cherishing of mankind. None of this has ever changed, all the way to the present day—can you see it? When you see this, do your hearts not unconsciously draw closer to God? If you lived in that age and the Lord Jesus appeared to you after His resurrection in a tangible form for you to see, and if He sat in front of you, ate bread and fish and explained the scriptures to you and spoke with you, then how would you feel? Would you feel happy? Or would you feel guilty? The previous misunderstandings and avoidance of God, the conflicts with and doubts of God—would they not all just disappear? Would the relationship between God and man not become more normal and proper?

By interpreting these limited chapters of the Bible, do you find any flaws in God's disposition? Do you find any adulteration of God's love? Do you see any deceit or evil in God's omnipotence or wisdom? Certainly not! Now can you say with certainty that God is holy? Can you say with certainty that each of God's emotions is a revelation of His essence and disposition? I hope that after you have read these words, the understanding you gain from them will help you and bring you benefits in your pursuit of a change in disposition and a fear of God, and that they will bear fruit in you, fruit that grows by the day, so that in the process of this pursuit you will be brought closer and closer to God, closer and closer to the standard that God requires. You will no longer be bored of the pursuit of the truth and will no longer feel that the pursuit of the truth and of a change in disposition is a troublesome or a superfluous thing. Rather, motivated by the expression of God's true disposition and the holy essence of God, you

will long for the light, long for justice, aspire to pursue the truth, to pursue the satisfaction of God's will, and you will become a person gained by God, become a real person.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

Knowing God III

Daily Words of God Excerpt 83

God Uses Words to Create All Things (Selected passages)

Gen 1:3–5 And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

Gen 1:6–7 And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Gen 1:9–11 And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, on the earth: and it was so.

Gen 1:14–15 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light on the earth: and it was so.

Gen 1:20–21 And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living

creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Gen 1:24–25 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good.

On the First Day, the Day and Night of Mankind Are Born and Stand Fast Thanks to the Authority of God

Let us look at the first passage: "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day" (Gen 1:3–5). This passage describes God's first act at the beginning of creation, and the first day that God passed in which there was an evening and a morning. But it was an extraordinary day: God began to prepare the light for all things, and, furthermore, divided the light from the darkness. On this day, God began to speak, and His words and authority existed side-by-side. His authority began to show forth among all things, and His power spread among all things as a result of His words. From this day onward, all things were formed and stood fast because of the words of God, the authority of God, and the power of God, and they began to function thanks to the words of God, the authority of God, and the power of God. When God said the words "Let there be light," so there was light. God did not embark upon any program of works; the light had appeared as a result of His words. This was the light that God called day, and which man still depends on for his existence today. By God's command, its essence and value have never

changed, and it has never disappeared. Its existence shows forth the authority and power of God, and proclaims the existence of the Creator. It confirms, over and over, the identity and status of the Creator. It is not intangible, or illusory, but is a real light that can be seen by man. From that time onward, in this empty world in which "the earth was without form, and void; and darkness was on the face of the deep," there was produced the first material thing. This thing came from the words of the mouth of God, and appeared in the first act of the creation of all things because of the authority and utterances of God. Soon after, God ordered the light and the darkness to separate…. Everything changed and was completed because of the words of God…. God called this light "Day," and the darkness He called "Night." At that time, the first evening and the first morning were produced in the world God intended to create, and God said that this was the first day. This day was the first day of the Creator's creation of all things, and was the beginning of the creation of all things, and was the first time that the authority and power of the Creator had been shown forth in this world that He had created.

Through these words, man is able to behold the authority of God and of God's words, as well as God's power. Because only God is possessed of such power, so only God has such authority; because God is possessed of such authority, so only God has such power. Could any man or object possess such authority and power as this? Is there an answer in your hearts? Apart from God, does any created or non-created being possess such authority? Have you ever seen an example of such a thing in any book or publication? Is there any record that someone created the heavens and earth and all things? It does not appear in any other books or records; these are, of course, the only authoritative and powerful words about God's magnificent creation of the world, which are recorded in the Bible; these

words speak for the unique authority and identity of God. Can such authority and power be said to symbolize the unique identity of God? Can they be said to be possessed by God, and God alone? Without a doubt, only God Himself possesses such authority and power! This authority and power cannot be possessed or replaced by any created or non-created being! Is this one of the characteristics of the unique God Himself? Have you witnessed it? These words quickly and clearly allow people to understand the fact that God is possessed of unique authority, and unique power, of supreme identity and status. From the fellowship above, can you say that the God you believe in is the unique God Himself?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 84

God Uses Words to Create All Things (Selected passages)

On the Second Day, God's Authority Arranges the Waters, and Makes the Firmament, and a Space for the Most Basic Human Survival Appears

"And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so" (Gen 1:6–7). What changes occurred after God said "Let there be a firmament in the middle of the waters, and let it divide the waters from the waters"? In the Scriptures it says: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." What was the result after God had spoken and done this? The answer lies in the last part of the passage: "and it was so."

These two short sentences record a magnificent event, and describe a wonderful scene—the tremendous undertaking in which God governed the waters, and created a space in which man could exist …

In this picture, the waters and the firmament appear before the eyes of God in an instant, and they are divided by the authority of God's words, and separated into an "above" and a "below" in the manner appointed by God. This is to say, the firmament created by God not only covered the waters below, but also held up the waters above…. In this, man cannot help but stare, dumbfounded, and gasp in admiration at the might of His authority and at the splendor of the scene in which the Creator moved and commanded the waters, and created the firmament. Through the words of God, and the power of God, and the authority of God, God achieved another great feat. Is this not the might of the Creator's authority? Let us use the scriptures to explain the deeds of God: God spoke His words, and because of these words of God there was a firmament in the middle of the waters. At the same time, a tremendous change occurred in this space because of these words of God, and it was not change in an ordinary sense, but a kind of substitution in which nothing became something. It was born of the thoughts of the Creator, and became something from nothing because of the words spoken by the Creator, and, furthermore, from this point onward it would exist and stand fast for the sake of the Creator, and would shift, change, and renew in accordance with the thoughts of the Creator. This passage describes the second act of the Creator in His creation of the whole world. It was another expression of the authority and power of the Creator, another pioneering undertaking by the Creator. This day was the second day that the Creator had passed since the foundation of the world, and it was another wonderful day for Him: He walked amongst the light, He

brought the firmament, He arranged and governed the waters, and His deeds, His authority, and His power were put to work in the new day …

Was there firmament in the middle of the waters before God spoke His words? Of course not! And what about after God said "Let there be a firmament in the middle of the waters"? The things intended by God appeared; there was firmament in the middle of the waters, and the waters separated because God said "Let it divide the waters from the waters." In this way, following the words of God, two new objects, two newly-born things appeared among all things as a result of the authority and power of God. How do you feel about the appearance of these two new things? Do you feel the greatness of the Creator's power? Do you feel the unique and extraordinary force of the Creator? The greatness of such force and power is due to the authority of God, and this authority is a representation of God Himself, and a unique characteristic of God Himself.

Did this passage once more give you a profound sense of the uniqueness of God? In fact, this is far from enough; the authority and power of the Creator extend far beyond this. His uniqueness is not merely because He is possessed of an essence unlike that of any creature, but also because His authority and power are extraordinary, limitless, superlative to all, and stand above all, and, moreover, because His authority and what He has and is can create life, produce miracles, and create each and every spectacular and extraordinary minute and second. At the same time, He is able to govern the life that He creates and hold sovereignty over the miracles and each and every minute and second that He creates.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 85

God Uses Words to Create All Things (Selected passages)

On the Third Day, the Words of God Give Birth to the Earth and the Seas, and the Authority of God Causes the World to Brim With Life

Let us read the first sentence of Genesis 1:9–11: “And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear.” What changes occurred after God simply said, “Let the waters under the heaven be gathered together to one place, and let the dry land appear”? And what was there in this space apart from the light and the firmament? In the Scriptures, it is written: “And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.” This is to say, there was now land and seas in this space, and the land and seas were separated. The appearance of these new things followed the commandment from the mouth of God, “and it was so.” Does the Scripture describe God rushing about while He was doing this? Does it describe Him engaging in physical labor? So, how did God do this? How did God cause these new things to be produced? Self-evidently, God used words to achieve all of this, to create the entirety of this.

……

Let us continue to the final sentence of this passage: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, on the earth: and it was so.” While God was speaking, all these things came into being following the thoughts of God, and in an instant, an assortment of delicate little life forms were unsteadily poking their heads up through the soil, and before they had even shaken the bits of dirt from their bodies they were eagerly waving to each other in greeting, nodding and smiling to the world. They thanked the Creator for the life that He bestowed upon them, and

announced to the world that they were a part of all things, and that they would each devote their lives to showing forth the authority of the Creator. As the words of God were spoken, the land became lush and green, all sorts of herbs that could be enjoyed by man sprang forth and broke through the ground, and the mountains and plains became thickly populated by trees and forests…. This barren world, in which there had not been any trace of life, was rapidly covered by a profusion of grass, herbs and trees and overflowing with greenery…. The fragrance of grass and the aroma of the soil spread through the air, and an array of plants began to breathe in tandem with the circulation of the air, and began the process of growing. At the same time, thanks to the words of God and following the thoughts of God, all the plants began the perpetual life cycles in which they grow, blossom, bear fruit, and multiply. They began to strictly adhere to their respective life courses and began to perform their respective roles among all things…. They were all born, and lived, because of the words of the Creator. They would receive the unceasing provision and nourishment of the Creator, and would always tenaciously survive in every corner of the land in order to show forth the authority and power of the Creator, and they would always show forth the life force bestowed upon them by the Creator …

The life of the Creator is extraordinary, His thoughts are extraordinary, and His authority is extraordinary, and so, when His words were uttered, the final result was “and it was so.” Clearly, God does not need to work with His hands when He acts; He merely uses His thoughts to command and His words to order, and in this way things are achieved. On this day, God gathered the waters together to one place, and let the dry land appear, after which God caused grass to sprout forth from the land, and there grew the herbs yielding seeds, and trees bearing fruit, and God classed them each

according to kind, and caused each to contain its own seed. All this was realized according to the thoughts of God and the commands of the words of God, and each appeared, one after the other, in this new world.

When He had yet to commence His work, God already had a picture of what He intended to achieve in His mind, and when God set about achieving these things, which was also when God opened His mouth to speak of the content of this picture, changes in all things began to occur thanks to the authority and power of God. Irrespective of how God did it, or how He exerted His authority, all was achieved step by step according to God's plan and because of the words of God, and, step by step, changes occurred between heaven and earth thanks to the words and authority of God. All of these changes and occurrences showed forth the Creator's authority, and the extraordinariness and greatness of the power of the Creator's life. His thoughts are not simple ideas, or an empty picture, but an authority possessed of vitality and extraordinary energy, and they are the power to cause all things to change, revive, renew, and perish. Because of this, all things function because of His thoughts, and, at the same time, are achieved because of the words from His mouth …

Before all things appeared, in the thoughts of God a complete plan had long ago been formed, and a new world had long ago been achieved. Although on the third day there appeared all sorts of plants on the land, God had no reason to halt the steps of His creation of this world; He intended to continue to speak His words, to continue to achieve the creation of every new thing. He would speak, would issue His commands, and would exert His authority and show forth His power, and He prepared everything that He had planned to prepare for all the things and the mankind that He intended to create …

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 86

God Uses Words to Create All Things (Selected passages)

On the Fourth Day, the Seasons, Days, and Years of Mankind Come Into Being as God Exerts His Authority Once Again

The Creator used His words to accomplish His plan, and in this way He passed the first three days of His plan. During these three days, God was not seen to be busy, or to exhaust Himself; on the contrary, He passed a wonderful first three days of His plan, and achieved the great undertaking of the world's radical transformation. A brand-new world appeared before His eyes, and, piece by piece, the beautiful picture that had been sealed within His thoughts was finally revealed in the words of God. The appearance of each new thing was like the birth of a newborn baby, and the Creator took pleasure in the picture that had once been in His thoughts, but which had now been brought to life. At this time, His heart gained a sliver of satisfaction, but His plan had only just begun. In the blink of an eye, a new day had arrived—and what was the next page in the Creator's plan? What did He say? How did He exert His authority? Meanwhile, what new things came into this new world? Following the guidance of the Creator, our gaze falls on the fourth day of God's creation of all things, a day which was yet another new beginning. Of course, for the Creator, it was undoubtedly another wonderful day, and it was another day of the utmost importance for the mankind of today. It was, of course, a day of inestimable value. How was it wonderful, how was it so important, and how was it of inestimable value? Let us first listen to the words spoken by the Creator …

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the

heaven to give light on the earth" (Gen 1:14–15). This was another exertion of God's authority that was shown forth by creatures following His creation of dry land and the plants upon it. For God, such an act was just as easy as what He had already done, because God has such power; God is as good as His word, and His word will be accomplished. God ordered lights to appear in the heaven, and these lights not only shone in the sky and upon the earth, but also served as signs for day and night, for seasons, days, and years. In this way, as God spoke His words, every act that God wished to achieve was fulfilled according to God's meaning and in the manner appointed by God.

The lights in the heaven are matter in the sky that can radiate light; they can illuminate the sky and the land and the seas. They revolve according to the rhythm and frequency commanded by God, and light up different time periods upon land, and in this way the revolving cycles of the lights cause day and night to be produced in the east and west of the land, and they are not only signs for night and day, but through these different cycles they also mark the feasts and various special days of mankind. They are the perfect complement and accompaniment to the four seasons—spring, summer, autumn, and winter—issued forth by God, together with which the lights harmoniously serve as regular and accurate marks for the lunar terms, days, and years of mankind. Although it was only after the advent of farming that mankind began to understand and encounter the division of lunar terms, days, and years caused by the lights created by God, in fact the lunar terms, days, and years that man understands today began to be produced long ago on the fourth day of God's creation of all things, and so too did the interchanging cycles of spring, summer, autumn, and winter experienced by man begin long ago on the fourth day of God's creation of all things. The lights created by God enabled man to regularly, precisely,

and clearly differentiate between night and day, and count the days, and clearly keep track of the lunar terms and years. (The day of the full moon was the completion of one month, and from this man knew that the illumination of lights begins a new cycle; the day of the half moon was the completion of one half of a month, which told man that a new lunar term was beginning, from which it could be inferred how many days and nights were in a lunar term, how many lunar terms were in a season, and how many seasons were in a year, and all this was revealed with great regularity.) So, man could easily keep track of the lunar terms, days, and years marked by the revolutions of the lights. From this point onward, mankind and all things unconsciously lived amongst the orderly interchange of night and day and alternations of the seasons produced by the revolutions of the lights. This was the significance of the Creator's creation of the lights on the fourth day. Similarly, the aims and significance of this action of the Creator were still inseparable from His authority and power. And so, the lights made by God and the value that they would soon bring to man were another masterstroke in the exertion of the Creator's authority.

In this new world, in which mankind had yet to make an appearance, the Creator had prepared evening and morning, the firmament, land and seas, grass, herbs and various types of trees, and the lights, seasons, days, and years for the new life that He would soon create. The authority and power of the Creator were expressed in each new thing that He created, and His words and accomplishments occurred simultaneously, without the slightest discrepancy, and without the slightest interval. The appearance and birth of all these new things were proof of the authority and power of the Creator: He is as good as His word, and His word will be accomplished, and that which He accomplishes lasts forever. This fact has never changed: so it was in the past, so it is today, and so it will be for all eternity. When

you look once more at those words of scripture, do they feel fresh to you? Have you seen new content, and made new discoveries? That is because the deeds of the Creator have stirred your hearts, and guided the direction of your knowledge of His authority and power, and opened the door to your understanding of the Creator, and His deeds and authority have bestowed life upon these words. So, in these words man has seen a real, vivid expression of the Creator's authority, truly witnessed the supremacy of the Creator, and beheld the extraordinariness of the authority and power of the Creator.

The Creator's authority and power produce miracle after miracle; He attracts man's attention, and man cannot help but stare transfixed at the astounding deeds born from the exertion of His authority. His phenomenal power brings delight after delight, and man is left dazzled and overjoyed, gasping in admiration, awestruck and cheering; furthermore, man is visibly moved and there is produced in him respect, reverence, and attachment. The authority and deeds of the Creator have a great impact and cleansing effect upon the spirit of man, and, moreover, they sate the spirit of man. Every one of His thoughts, every one of His utterances, and every revelation of His authority is a masterpiece among all things, and is a great undertaking most worthy of the created mankind's deep understanding and knowledge.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 87

God Uses Words to Create All Things (Selected passages)

On the Fifth Day, Life of Varied and Diverse Forms Exhibits the Authority of the Creator in Different Ways

Scripture says, "And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in

the open firmament of heaven. And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good" (Gen 1:20–21). Scripture clearly tells us that, on this day, God made the creatures in the waters and the birds of the air, which is to say that He created the various fish and birds, and classed them each according to kind. In this way, the earth, the skies, and the waters were enriched by God's creation …

As God's words were spoken, fresh new life, each with a different form, instantly came alive amidst the words of the Creator. They came into the world jostling for position, jumping, frolicking for joy…. Fish of all shapes and sizes swam through the water; shellfish of all kinds grew out of the sands; scaled, shelled, and spineless creatures hurriedly grew forth in different forms, whether great or small, long or short. So too did various kinds of seaweed begin to briskly grow, swaying to the motion of the various aquatic life, undulating, urging the stagnant waters, as if to say to them: "Shake a leg! Bring your friends! For you'll never be alone again!" From the moment that the various living creatures created by God appeared in the water, each fresh new life brought vitality to waters that had been quiescent for so long, and ushered in a new era…. From that point onward, they nestled against each other, and kept each other company, and kept no distance between themselves. The water existed for the creatures within it, nourishing each life that resided within its embrace, and every life existed for the sake of the water because of its nourishment. Each conferred life upon the other, and at the same time, each, in the same way, bore testament to the miraculousness and greatness of the Creator's creation, and to the unsurpassable power of the Creator's authority …

As the sea was no longer silent, so too did life begin to fill the skies. One by one, birds, big and small, flew up into the sky from the ground. Unlike the creatures of the sea, they had wings and feathers covering their slim and graceful figures. They fluttered their wings, proudly and haughtily displaying their gorgeous coat of feathers and their special functions and skills bestowed upon them by the Creator. They soared freely, and skillfully shuttled between heaven and earth, across grasslands and forests…. They were the darlings of the air, they were the darlings of all things. They would soon become the tie between heaven and earth, and would pass on the messages to all things…. They sang, they joyfully swooped about, they brought cheers, laughter, and vibrancy to this once empty world…. They used their clear, melodious singing, used the words within their hearts to praise the Creator for the life bestowed upon them. They cheerfully danced to display the perfection and miraculousness of the Creator's creation, and would devote their whole lives to bearing testament to the authority of the Creator through the special life that He had bestowed upon them …

Regardless of whether they were in the water, or of the skies, by the command of the Creator, this plethora of living things existed in the different configurations of life, and by the command of the Creator, they gathered together according to their respective species—and this law, this rule, was unalterable by any creatures. Never did they dare to go beyond the bounds set forth for them by the Creator, nor were they able to. As ordained by the Creator, they lived and multiplied, and strictly adhered to the life course and laws set for them by the Creator, and consciously abided by His unspoken commands and the heavenly edicts and precepts that He gave them, all the way until today. They conversed with the Creator in their own special way, and came to appreciate the meaning of the Creator, and obeyed His commands. None ever transgressed the authority of the Creator, and His

sovereignty and command over them was exerted within His thoughts; no words were issued forth, but the authority that was unique to the Creator controlled all the things in silence that possessed no language function, and which differed from mankind. The exertion of His authority in this special way compelled man to gain a new knowledge, and make a new interpretation, of the Creator's unique authority. Here, I must tell you that on this new day, the exertion of the Creator's authority demonstrated once more the uniqueness of the Creator.

Next, let us take a look at the last sentence of this passage of scripture: "God saw that it was good." What do you think this means? God's emotions are contained within these words. God watched all things that He had created come into being and stand fast because of His words, and gradually begin to change. At this time, was God satisfied with the various things that He had made with His words, and the various acts that He had achieved? The answer is that "God saw that it was good." What do you see here? What does it represent that "God saw that it was good"? What does it symbolize? It means that God had the power and wisdom to accomplish that which He had planned and prescribed, to accomplish the goals that He had set out to accomplish. When God had completed each task, did He feel regret? The answer is still that "God saw that it was good." In other words, not only did He feel no regret, but was instead satisfied. What does it mean that He felt no regret? It means that God's plan is perfect, that His power and wisdom are perfect, and that it is only by His authority that such perfection can be accomplished. When man performs a task, can he, like God, see that it is good? Can everything that man does accomplish perfection? Can man complete something once and for all eternity? Just as man says, "nothing's perfect, only better," nothing that man does can attain perfection. When God saw that all that He had done and achieved was

good, everything made by God was set by His words, which is to say that, when “God saw that it was good,” all that He had made assumed a permanent form, was classed according to type, and was given a fixed position, purpose, and function, once and for all eternity. Moreover, their role among all things, and the journey that they must take during God’s management of all things, had already been ordained by God, and were immutable. This was the heavenly law given by the Creator to all things.

“God saw that it was good,” these simple, underappreciated words, so often ignored, are the words of the heavenly law and heavenly edict given to all creatures by God. They are another embodiment of the Creator’s authority, one that is more practical, and more profound. Through His words, the Creator was not only able to gain all that He set out to gain, and achieve all that He set out to achieve, but could also control in His hands all that He had created, and rule all things that He had made under His authority, and, furthermore, all was systematic and regular. All things also proliferated, existed, and perished by His word and, moreover, by His authority they existed amidst the law that He had set forth, and none was exempt! This law began at the very instant that “God saw that it was good,” and it shall exist, continue, and function for the sake of God’s plan of management right up until the day that it is repealed by the Creator! The unique authority of the Creator was manifested not only in His ability to create all things and command all things to come into being, but also in His ability to govern and hold sovereignty over all things, and bestow life and vitality upon all things, and, moreover, in His ability to cause, once and for all eternity, all things that He would create in His plan to appear and exist in the world made by Him in a perfect shape, and a perfect life structure, and a perfect role. So too was it manifested in the way that the thoughts of the Creator were not subject to any constraints, were not limited by time, space,

or geography. Like His authority, the unique identity of the Creator shall remain unchanged from everlasting to everlasting. His authority shall always be a representation and symbol of His unique identity, and His authority shall forever exist side-by-side with His identity!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 88

God Uses Words to Create All Things (Selected passages)

On the Sixth Day, the Creator Speaks, and Each Kind of Living Creature in His Mind Makes Its Appearance, One After Another

Imperceptibly, the Creator's work of making all things had continued for five days, immediately following which the Creator welcomed the sixth day of His creation of all things. This day was another new beginning, and another extraordinary day. What, then, was the Creator's plan on the eve of this new day? What new creatures would He produce, would He create? Listen, that is the voice of the Creator …

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good" (Gen 1:24–25). What living creatures are included? The Scriptures say: cattle, and creeping thing, and beast of the earth after his kind. Which is to say that, on this day there were not only all sorts of living creatures upon the earth, but they were all classified according to kind, and, likewise, "God saw that it was good."

As during the previous five days, the Creator spoke with the same tone and ordered the birth of the living creatures that He desired, and that they

appear upon the earth, each according to their kind. When the Creator exerts His authority, none of His words are spoken in vain, and so, on the sixth day, each living creature that He had intended to create appeared at the appointed time. As the Creator said "Let the earth bring forth the living creature after his kind," the earth was at once filled with life, and upon the land there suddenly emerged the breath of all sorts of living creatures…. In the grassy green wilderness, stout cows, swishing their tails to and fro, appeared one after the other, bleating sheep gathered themselves into herds, and neighing horses began to gallop…. In an instant, the vast expanses of silent grassland exploded with life…. The appearance of these various livestock was a beautiful sight upon the tranquil grassland, and brought boundless vitality…. They would be the companions of the grasslands, and the masters of the grasslands, each mutually dependent on the other; so too would they become the guardians and keepers of these lands, which would be their permanent habitat, and which would provide them with all they needed, a source of eternal nourishment for their existence …

On the same day that these various livestock came into being, by the Creator's word, a plethora of insects also appeared, one after the other. Even though they were the smallest of the living things among all creatures, their life force was still the miraculous creation of the Creator, and they did not arrive too late…. Some fluttered their little wings, while others slowly crawled; some hopped and bounced, others staggered; some barreled forward, while others quickly retreated; some moved sideways, others hopped high and low…. All were busy trying to find homes for themselves: Some pushed their way into the grass, some set about burrowing holes in the ground, some flew up into the trees, hidden in the forests…. Though small in size, they were unwilling to endure the torment of an empty stomach, and after finding their own homes, they rushed to seek food to

feed themselves. Some climbed upon the grass to eat its tender blades, some grabbed mouthfuls of dirt and swallowed it down into their stomachs, eating with much gusto and pleasure (for them, even dirt is a tasty treat); some were hidden in the forests, but they did not stop to rest, for the sap within the glossy dark green leaves provided a succulent meal…. After they were sated, still the insects did not cease their activity; though small in stature, they were possessed of tremendous energy and limitless exuberance, and so of all creatures, they are the most active and the most industrious. They were never lazy, and never indulged in rest. Once their appetites were sated, still they toiled about their labors for the sake of their future, busying themselves and rushing about for their tomorrows, for their survival…. They softly hummed ballads of various melodies and rhythms to encourage and urge themselves on. They also added joy to the grass, trees, and every inch of soil, making each day, and each year, unique…. With their own languages and with their own ways, they passed on information to all the living things upon the land. Using their own special life course, they marked all things, upon which they left traces…. They were on intimate terms with the soil, the grass, and the forests, and they brought vigor and vitality to the soil, the grass, and the forests. They brought the exhortations and greetings of the Creator to all living things …

The Creator's gaze swept across all things that He had created, and at this moment His eyes paused upon the forests and mountains, His mind turning. As His words were uttered forth, in the dense forests, and upon the mountains, there appeared a type of creatures unlike any that had come before: They were the wild animals spoken by the mouth of God. Long overdue, they shook their heads and swished their tails, each with their own unique face. Some had furry coats, some were armored, some bared fangs, some wore grins, some were long-necked, some short-tailed, some wild-

eyed, some possessed of a timid gaze, some bent over to eat grass, some with blood about their mouths, some bouncing along on two legs, some pacing about on four hooves, some looking into the distance atop trees, some lying in wait in the forests, some searching for caves to rest, some running and frolicking upon the plains, some prowling through the forests…; some were roaring, some howling, some barking, some crying…; some were soprano, some were baritone, some were full-throated, some were clear and melodious…; some were grim, some were pretty, some were disgusting, some were adorable, some were frightening, some were charmingly naive…. One by one, they each came forth. See how high and mighty they are, free-spirited, idly indifferent to each other, not bothering to spare a glance for one another…. Each bearing the particular life bestowed upon them by the Creator, and their own wildness, and brutishness, they appeared in the forests and upon the mountains. Contemptuous of all, so completely imperious—they were true masters of the mountains and forests, after all. From the moment that their appearance was ordained by the Creator, they "laid claim" to the forests and to the mountains, for the Creator had already sealed their boundaries and determined the scope of their existence. Only they were true lords of the mountains and forests, and that is why they were so wild, so contemptuous. They were called "wild animals" purely because, of all creatures, they were the ones which were truly wild, brutish, and untamable. They could not be tamed, so they could not be reared, and could not live in harmony with mankind or labor on behalf of mankind. It was because they could not be reared, could not work for mankind, that they had to live at a distance from mankind, and could not be approached by man. In turn, it was because they lived at a distance from mankind, and could not be approached by man, that they were able to fulfill the responsibility bestowed upon them by the Creator: guarding the

mountains and the forests. Their wildness protected the mountains and guarded the forests, and was the best protection and assurance of their existence and propagation. At the same time, their wildness maintained and ensured the balance among all things. Their arrival brought support and anchorage to the mountains and forests; their arrival injected boundless vigor and vitality to the still and empty mountains and forests. From this point onward, the mountains and forests became their permanent habitat, and they would never lose their home, because it was for them that the mountains and forests appeared and existed; the wild animals would fulfill their duty and do everything they could to guard them. So, too, would the wild animals strictly abide by the exhortations of the Creator to hold on to their territory, and continue to use their beastly nature to maintain the balance of all things established by the Creator, and show forth the authority and power of the Creator!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 89

Under the Authority of the Creator, All Things Are Perfect

All things created by God, including those which could move and those which could not, such as birds and fish, such as trees and flowers, and including the livestock, insects, and wild animals made on the sixth day—they were all good in God's eyes, and, furthermore, in the eyes of God, these things, in accordance with His plan, had all attained the acme of perfection and had reached the standards that God wished to achieve. Step by step, the Creator did the work He intended to do according to His plan. One after the other, the things He intended to create appeared, and the appearance of each was a reflection of the Creator's authority, a crystallization of His authority; because of these crystallizations, all

creatures could not help but be thankful for the grace and the provision of the Creator. As the miraculous deeds of God manifested themselves, this world swelled, piece by piece, with all of the things created by God, and it changed from chaos and darkness into clarity and brightness, from deathly stillness to liveliness and limitless vitality. Among all things of creation, from the great to the small, from the small to the microscopic, there was none which was not created by the authority and power of the Creator, and there was a unique and inherent necessity and value to the existence of each creature. Regardless of the differences in their shape and structure, they had but to be made by the Creator to exist under the authority of the Creator. Sometimes people will see an insect, one which is very ugly, and they will say, "That insect is so horrible, there's no way such an ugly thing could have been made by God—there's no way He would create something so ugly." What a foolish view! What they should say is, "Though this insect is so ugly, it was made by God, and so it must have its own unique purpose." In the thoughts of God, He intended to give each and every appearance, and all sorts of functions and uses, to the various living things He created, and so none of the things God made were cut from the same cloth. From their exterior to their internal composition, from their living habits to the location that they occupy—each is different. Cows have the appearance of cows, donkeys have the appearance of donkeys, deer have the appearance of deer, and elephants have the appearance of elephants. Can you say which is the best looking, and which is the ugliest? Can you say which is the most useful, and which one's existence is the least necessary? Some people like the way elephants look, but no one uses elephants to plant fields; some people like the way lions and tigers look, for their appearance is the most impressive amongst all things, but can you keep them as pets? In short, when it comes to the myriad things of creation, man should defer to the

authority of the Creator, which is to say, defer to the order appointed by the Creator to all things; this is the wisest attitude. Only an attitude of searching for, and obedience to, the original intentions of the Creator is the true acceptance and certainty of the authority of the Creator. It is good in God's eyes, so what reason does man have to find fault?

Thus, all things under the authority of the Creator are to play a new symphony for the sovereignty of the Creator, are to commence a brilliant prelude for His work of the new day, and at this moment the Creator will also open a new page in the work of His management! According to the law appointed by the Creator of fresh shoots in spring, ripening in summer, harvest in autumn, and storage in winter, all things will echo with the Creator's plan of management, and they will welcome their own new day, new beginning, and new life course. They will live on and reproduce in endless succession in order to welcome each day under the sovereignty of the Creator's authority …

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 90

None of the Created and Non-created Beings Can Replace the Identity of the Creator

From when He commenced the creation of all things, the power of God began to be expressed and revealed, for God used words to create all things. Regardless of in what manner He created them, regardless of why He created them, all things came into being and stood fast and existed because of the words of God; this is the unique authority of the Creator. In the time before mankind appeared in the world, the Creator used His power and authority to create all things for mankind, and employed His unique methods to prepare a suitable living environment for mankind. All that He

did was in preparation for mankind, who would soon receive His breath. This is to say, in the time before mankind was created, the authority of God was shown forth in all creatures different from mankind, in things as great as the heavens, the lights, the seas, and the land, and in those as small as animals and birds, as well as in all sorts of insects and microorganisms, including various bacteria invisible to the naked eye. Each was given life by the words of the Creator, each proliferated because of the words of the Creator, and each lived under the sovereignty of the Creator because of His words. Although they did not receive the breath of the Creator, they still showed forth the vitality of life bestowed upon them by the Creator through their different forms and structures; although they did not receive the ability to speak given to mankind by the Creator, they each received a way of expressing their life that was bestowed upon them by the Creator, and which differed from the language of man. The authority of the Creator not only gives the vitality of life to seemingly static material objects, so that they will never disappear, but He also gives the instinct to reproduce and multiply to every living being, so that they will never vanish, and so that, generation after generation, they will pass on the laws and principles of survival endowed to them by the Creator. The manner in which the Creator exerts His authority does not rigidly adhere to a macro or micro viewpoint, and is not limited to any form; He is able to command the operations of the universe and hold sovereignty over the life and death of all things, and, moreover, He is able to maneuver all things so that they serve Him; He can manage all the workings of the mountains, rivers, and lakes, and rule all things within them, and, beyond that, He is able to provide that which is needed by all things. This is the manifestation of the unique authority of the Creator amongst all things besides mankind. Such a manifestation is not just for a lifetime; it will never cease, nor rest, and it cannot be altered or

damaged by any person or thing, nor can it be added to or reduced by any person or thing—for none can replace the identity of the Creator, and, therefore, the authority of the Creator cannot be replaced by any created being; it is unattainable by any non-created being. Take God's messengers and angels for example. They do not possess the power of God, much less the authority of the Creator, and the reason why they do not have the power and authority of God is because they are not possessed of the essence of the Creator. The non-created beings, such as God's messengers and angels, although they can do some things on behalf of God, cannot represent God. Although they possess some power not possessed by man, they do not possess the authority of God, they do not possess the authority of God to create all things, to command all things, and to hold sovereignty over all things. So, the uniqueness of God cannot be replaced by any non-created being, and, similarly, the authority and power of God cannot be replaced by any non-created being. In the Bible, have you read of any messenger of God that created all things? Why did God not dispatch any of His messengers or angels to create all things? It is because they did not possess the authority of God, and so they did not possess the ability to exert the authority of God. Just like all creatures, they are all under the sovereignty of the Creator, and under the authority of the Creator, and so in the same way, the Creator is also their God and their Sovereign. Among each and every one of them—whether they be noble or lowly, of great or minor power—there is not one which can surpass the authority of the Creator, and so among them, there is not one which can replace the identity of the Creator. They shall never be called God, and shall never be able to become the Creator. These are immutable truths and facts!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 91

God Uses His Words to Establish a Covenant With Man

Gen 9:11–13 And I will establish My covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

After He Makes All Things, the Authority of the Creator Is Confirmed and Shown Forth Once More in the Rainbow Covenant

The authority of the Creator is ever shown forth and exerted amongst all creatures, and He not only rules the fate of all things, but He also rules mankind, the special creature which He created with His own hands and which is possessed of a different life structure and exists in a different life form. After making all things, the Creator did not cease to express His authority and power; for Him, the authority with which He held sovereignty over all things and the fate of the whole of mankind formally began only once mankind was truly born from His hand. He intended to manage mankind, and rule mankind; He intended to save mankind and to truly gain mankind, to gain a mankind that could govern all things; He intended to make such a mankind live under His authority, and know and obey His authority. Thus, God began to officially express His authority among man using His words, and began to use His authority to realize His words. Of course, God's authority was shown forth in all places during this process; I have merely picked out some specific, well-known examples from which you may understand and know the uniqueness of God and His unique authority.

There is a similarity between the passage in Genesis 9:11–13 and the passages above concerning the record of God's creation of the world, yet there is also a difference. What is the similarity? The similarity lies in God's use of words to do that which He intended, and the difference is that the passages quoted here represent God's discourse with man, in which He established a covenant with man and told man of that which was contained within the covenant. This exertion of God's authority was achieved during His dialogue with man, which is to say that, prior to the creation of mankind, God's words were instructions and orders, which were issued to the creatures that He intended to create. But now there was someone to hear the words of God, and so His words were both a dialogue with man and also an exhortation and admonishment to man. Moreover, God's words were commandments that bore His authority and which were delivered to all things.

What action of God is recorded in this passage? The passage records the covenant that God established with man after His destruction of the world with a flood; it tells man that God would not wreak such destruction upon the world again, and that, to this end, God created a sign. What was this sign? In the Scriptures it is said that "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth." These are the original words spoken by the Creator to mankind. As He said these words, a rainbow appeared before the eyes of man, and it has remained there until this very day. Everyone has seen such a rainbow, and when you see it, do you know how it appears? Science is incapable of proving it, or of locating its source, or identifying its whereabouts. That is because the rainbow is a sign of the covenant established between the Creator and man; it requires no scientific basis, it was not made by man, nor is man capable of altering it. It is a continuation of the Creator's authority after He spoke

His words. The Creator used His own particular method to abide by His covenant with man and His promise, and so His use of the rainbow as a sign of the covenant that He had established is a heavenly edict and law that shall remain forever unchanged, whether in regard to the Creator or the created mankind. This immutable law is, it must be said, another true manifestation of the Creator's authority following His creation of all things, and it must be said that the authority and power of the Creator are limitless; His use of the rainbow as a sign is a continuation and extension of the Creator's authority. This was another act performed by God using His words, and was a sign of the covenant that God had established with man using words. He told man of that which He resolved to bring about, and in what manner it would be fulfilled and achieved. In this way the matter was fulfilled according to the words from God's mouth. Only God is possessed of such power, and today, several thousand years after He spoke these words, man can still look upon the rainbow spoken from the mouth of God. Because of those words uttered by God, this thing has remained unaltered and unchanged right up until today. None can remove this rainbow, none can change its laws, and it exists solely for the words of God. This is precisely the authority of God. "God is as good as His word, and His word will be accomplished, and that which He accomplishes lasts forever." Such words are clearly manifested here, and it is a clear sign and characteristic of the authority and power of God. Such a sign or characteristic is not possessed by or seen in any of the created beings, nor is it seen in any of the non-created beings. It belongs only to the unique God, and distinguishes the identity and essence possessed only by the Creator from that of the creatures. At the same time, it is also a sign and characteristic that, apart from God Himself, can never be surpassed by any created or non-created being.

God's establishment of His covenant with man was an act of great importance, one that He intended to use to communicate a fact to man and tell man His will. To this end He employed a unique method, using a special sign to establish a covenant with man, a sign which was a promise of the covenant that He had established with man. So, was the establishment of this covenant a great event? Just how great was it? This is exactly what is so special about the covenant: It is not a covenant established between one man and another, or one group and another, or one country and another, but a covenant established between the Creator and the whole of mankind, and it shall remain valid until the day that the Creator abolishes all things. The executor of this covenant is the Creator, and its maintainer is also the Creator. In short, the entirety of the rainbow covenant established with mankind was fulfilled and achieved according to the dialogue between the Creator and mankind, and has remained so right up until today. What else can the creatures do apart from submit to, obey, believe, appreciate, witness, and praise the authority of the Creator? For none but the unique God is possessed of the power to establish such a covenant. The appearance of the rainbow, time and time again, is an announcement to mankind and calls his attention to the covenant between the Creator and mankind. In the continual appearances of the covenant between the Creator and mankind, what is demonstrated to mankind is not a rainbow or the covenant itself, but the immutable authority of the Creator. The recurring appearance of the rainbow demonstrates the tremendous and miraculous deeds of the Creator in hidden places, and, at the same time, is a vital reflection of the Creator's authority that will never fade away, and will never change. Is this not a display of another aspect of the Creator's unique authority?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 92

The Blessings of God

Gen 17:4–6 As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.

Gen 18:18–19 Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of Jehovah, to do justice and judgment; that Jehovah may bring on Abraham that which He has spoken of him.

Gen 22:16–18 By Myself have I sworn, said Jehovah, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed My voice.

Job 42:12 So Jehovah blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

The Unique Manner and Characteristics of the Creator's Utterances Are a Symbol of the Unique Identity and Authority of the Creator (Selected passages)

Many wish to seek, and gain, the blessings of God, but not everyone can gain these blessings, for God has His own principles, and blesses man in His own way. The promises that God makes to man, and the amount of

grace that He bestows upon man, are allocated based on the thoughts and actions of man. So, what is shown by the blessings of God? What can people see within them? At this point, let us put aside discussion of what kinds of people God blesses, and the principles of God's blessing of man. Instead, let us look at God's blessing of man with the objective of knowing the authority of God, from the perspective of knowing the authority of God.

The four passages of scripture above are all records about God's blessing of man. They provide a detailed description of the recipients of God's blessings, such as Abraham and Job, as well as of the reasons why God bestowed His blessings, and of what was contained within these blessings. The tone and manner of God's utterances, and the perspective and position from which He spoke, allow people to appreciate that the One who bestows blessings and the recipient of such blessings are of a distinctly different identity, status and essence. The tone and manner of these utterances, and the position from which they were spoken, are unique to God, who possesses the identity of the Creator. He has authority and might, as well as the honor of the Creator and majesty that brooks no doubt from any man.

First let us look at Genesis 17:4–6: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you." These words were the covenant that God established with Abraham, as well as God's blessing of Abraham: God would make Abraham the father of nations, would make him exceedingly fruitful, and would make nations of him, and kings would come of him. Do you see the authority of God in these words? And how do you see such authority? Which aspect of the

essence of God's authority do you see? From a close reading of these words, it is not hard to discover that the authority and identity of God are clearly revealed in the wording of God's utterances. For example, when God says "My covenant is with you, and you shall … have I made you … I will make you…," phrases such as "you shall" and "I will," whose wording bears the affirmation of God's identity and authority, are, in one respect, an indication of the Creator's faithfulness; in another respect, they are special words used by God, who possesses the identity of the Creator—as well as being part of conventional vocabulary. If someone says they hope another person will be exceedingly fruitful, that nations will be made from them, and that kings shall come from them, then that is undoubtedly a kind of wish, not a promise or a blessing. So, people dare not say "I will make you such and such, you shall such and such," for they know that they do not possess such power; it is not up to them, and even if they say such things, their words would be empty nonsense, driven by their desire and ambition. Does anyone dare to speak in such a grand tone if they feel that they cannot accomplish their wishes? Everyone wishes well for their descendants, and hopes that they will excel and enjoy great success. "What great fortune it would be for one of them to become emperor! If one were to be a governor that would be good, too—just as long as they're someone important!" These are all people's wishes, but people can only wish blessings upon their descendants, and cannot fulfill or make any of their promises come true. In their hearts, everyone clearly knows that they do not possess the power to achieve such things, for everything about them is beyond their control, and so how could they command the fate of others? The reason why God can say words like these is because God possesses such authority, and is capable of accomplishing and realizing all the promises that He makes to man, and of making all the blessings that He bestows upon man come true. Man was

created by God, and for God to make someone exceedingly fruitful would be child's play; to make someone's descendants prosperous would require but a word from Him. He would never have to work Himself into a sweat for such a thing, or task His mind, or tie Himself in knots over it; this is the very power of God, the very authority of God.

After reading "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" in Genesis 18:18, can you feel the authority of God? Can you sense the extraordinariness of the Creator? Can you sense the supremacy of the Creator? The words of God are certain. God does not say such words because of, or in representation of, His confidence in success; they are, instead, proof of the authority of God's utterances, and are a commandment that fulfills the words of God. There are two expressions that you should pay attention to here. When God says "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him," is there any element of ambiguity in these words? Is there any element of concern? Is there any element of fear? Because of the words "shall surely" and "shall be" in God's utterances, these elements, which are particular to man and often exhibited in him, have never borne any relation to the Creator. No one would dare to use such words when wishing others well, no one would dare to bless another with such certainty as to give them a great and mighty nation, or promise that all the nations of the earth shall be blessed in him. The more certain the words of God, the more that they prove something—and what is that something? They prove that God has such authority, that His authority can accomplish these things, and that their accomplishment is inevitable. God was certain in His heart, without the slightest hesitation, of all that He blessed Abraham with. Furthermore, the entirety of this would be accomplished in accordance with His words, and

no force would be able to alter, obstruct, impair, or disturb its fulfillment. Regardless of what else happened, nothing could abrogate or influence the fulfillment and accomplishment of God's words. This is the very might of the words uttered from the mouth of the Creator, and the authority of the Creator that does not brook the denial of man! Having read these words, do you still feel doubt? These words were spoken from the mouth of God, and there is power, majesty, and authority in the words of God. Such might and authority, and the inevitability of the accomplishment of fact, are unattainable by any created or non-created being, and unsurpassable by any created or non-created being. Only the Creator can converse with mankind with such a tone and intonation, and facts have proven that His promises are not empty words, or idle boasts, but are the expression of unique authority that is unsurpassable by any person, event, or thing.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 93

The Blessings of God

Gen 17:4–6 As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.

Gen 18:18–19 Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of Jehovah, to do justice and judgment; that Jehovah may bring on Abraham that which He has spoken of him.

Gen 22:16–18 By Myself have I sworn, said Jehovah, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed My voice.

Job 42:12 So Jehovah blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

The Unique Manner and Characteristics of the Creator's Utterances Are a Symbol of the Unique Identity and Authority of the Creator (Selected passage)

What is the difference between the words spoken by God and the words spoken by man? When you read these words spoken by God, you sense the might of God's words and the authority of God. How do you feel when you hear people saying such words? Do you think they are extremely arrogant and boastful, people who are making a show of themselves? For they do not have this power, they do not possess such authority, and so they are completely incapable of achieving such things. That they are so sure of their promises only shows the carelessness of their remarks. If someone says such words, then they would undoubtedly be arrogant and overconfident, and they would be revealing themselves as a classic example of the archangel's disposition. These words came from the mouth of God; do you sense any element of arrogance here? Do you feel that God's words are just a joke? The words of God are authority, the words of God are fact, and before the words are uttered from His mouth, which is to say, while He is making the decision to do something, then that thing has already been

accomplished. It can be said that all that which God said to Abraham was a covenant that God established with Abraham, and a promise made by God to Abraham. This promise was an established fact, as well as an accomplished fact, and these facts were gradually fulfilled in God's thoughts according to God's plan. So, for God to say such words does not mean that He has an arrogant disposition, for God is able to achieve such things. He has this power and authority, and is fully capable of achieving these acts, and their accomplishment is entirely within the range of His ability. When words like these are uttered from the mouth of God, they are a revelation and expression of God's true disposition, a perfect revelation and manifestation of the essence and authority of God, and there is nothing more appropriate and suitable as proof of the Creator's identity. The manner, tone, and wording of such utterances are precisely the mark of the Creator's identity, and correspond perfectly to the expression of God's own identity; in them there is no pretense, no impurity; they are, completely and utterly, the perfect demonstration of the essence and authority of the Creator. As for the creatures, they possess neither this authority, nor this essence, much less do they possess the power given by God. If man manifests such behavior, then it would most certainly be the fulmination of his corrupt disposition, and at the root of this would be the meddling impact of man's arrogance and wild ambition, and the exposure of the malicious intentions of none other than the devil, Satan, who wishes to deceive people and entice them to betray God. How does God regard that which is revealed by such language? God would say that you wish to usurp His place and that you wish to impersonate and replace Him. When you imitate the tone of God's utterances, your intention is to replace God's place in people's hearts, to appropriate the mankind that rightfully belongs to God. This is Satan, pure and simple; these are the actions of the descendants of the archangel,

intolerable to Heaven! Amongst you, are there any who have ever imitated God in a certain way by speaking a few words, with the intention of misleading and deceiving people, and making them feel as if the words and actions of this person carried the authority and might of God, as if this person's essence and identity were unique, and even as if the tone of this person's words was similar to God's? Have you ever done something like this? Have you ever imitated the tone of God in your speech, with gestures that purportedly represent the disposition of God, with what you suppose to be might and authority? Do most of you often act, or plan to act, in such a way? Now, when you truly see, perceive and know the authority of the Creator, and look back upon what you used to do, and what you used to reveal of yourselves, do you feel sickened? Do you recognize your ignobility and shamelessness? Having dissected the disposition and essence of such people, could it be said that they are the accursed spawn of hell? Could it be said that everyone who does such things is bringing humiliation upon themselves? Do you recognize the seriousness of its nature? Just how serious is it? The intention of people who act in this way is to imitate God. They want to be God, to make people worship them as God. They want to abolish God's place in people's hearts, and get rid of the God who works among man, and they do this in order to achieve the aim of controlling people, devouring people, and taking possession of them. Everyone has subconscious desires and ambitions like this, and everyone lives in this kind of corrupt satanic essence, in a satanic nature in which they are in enmity with God, betray God, and wish to become God. Following My fellowship on the topic of God's authority, do you still wish or aspire to impersonate or imitate God? Do you still desire to be God? Do you still wish to become God? The authority of God cannot be imitated by man, and the identity and status of God cannot be impersonated by man. Though you are capable of

imitating the tone with which God speaks, you cannot imitate the essence of God. Though you are able to stand in God's place and impersonate God, you will never be able to do that which God intends to do, and will never be able to rule and command all things. In the eyes of God, you shall forever be a small creature, and regardless of how great your skills and ability are, regardless of how many gifts you have, you are, in your entirety, under the dominion of the Creator. Though you are capable of saying some brash words, this can neither show that you have the essence of the Creator, nor represent that you possess the authority of the Creator. The authority and power of God are the essence of God Himself. They were not learned or added externally, but are the inherent essence of God Himself. And so the relationship between the Creator and the creatures can never be altered. As one of the creatures, man must keep his own position, and behave conscientiously. Dutifully guard that which is entrusted to you by the Creator. Do not act out of line, or do things beyond your range of ability or which are loathsome to God. Do not try to be great, or become a superman, or above others, nor seek to become God. This is how people should not desire to be. Seeking to become great or a superman is absurd. Seeking to become God is even more disgraceful; it is disgusting, and despicable. What is commendable, and what the creatures should hold to more than anything else, is to become a true creature; this is the only goal that all people should pursue.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 94

The Creator's Authority Is Not Constrained by Time, Space, or Geography, and the Creator's Authority Is Beyond Calculation (Selected passages)

Let us look at Genesis 22:17–18. This is another passage spoken by Jehovah God, in which He said to Abraham, “That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed My voice.” Jehovah God blessed Abraham many times that his offspring would multiply—but to what extent would they multiply? To the extent spoken of in Scripture: “as the stars of the heaven, and as the sand which is on the sea shore.” This is to say that God wished to bestow upon Abraham a progeny as numerous as the stars of heaven, and as plentiful as the sand on the sea shore. God spoke using imagery, and from this imagery it is not hard to see that God would not merely bestow one, two, or even just thousands of descendants upon Abraham, but an uncountable number, enough that they would become a multitude of nations, for God promised Abraham that he would be the father of many nations. Now, was that number decided by man, or was it decided by God? Can man control how many descendants he has? Is it up to him? It is not even up to man whether or not he has several, let alone as many as “the stars of the heaven, and as the sand which is on the sea shore.” Who does not wish for their offspring to be as numerous as the stars? Unfortunately, things do not always turn out the way you want. Regardless of how skillful or capable man is, it is not up to him; none can stand outside of that which is ordained by God. However much He allows you, that is how much you shall have: If God gives you a little, then you shall never have a lot, and if God gives you a lot, it is no use resenting how much you have. Is this not the case? All of this is up to God, not man! Man is ruled by God, and no one is exempt!

When God said “I will multiply your seed,” this was a covenant that God established with Abraham, and like the rainbow covenant, it would be accomplished for eternity, and it was also a promise made by God to Abraham. Only God is qualified and capable to make this promise come true. Regardless of whether or not man believes it, regardless of whether or not man accepts it, and regardless of how man views and regards it, all of this shall be fulfilled to the letter, according to the words spoken by God. The words of God will not be altered because of changes in the will or notions of man, and it will not be altered because of changes in any person, event or thing. All things may disappear, but the words of God will remain forever. In fact, the day that all things disappear is exactly the day upon which the words of God are completely fulfilled, for He is the Creator, He possesses the authority of the Creator, the power of the Creator, and He controls all things and all life force; He is able to cause something to come from nothing, or something to become nothing, and He controls the transformation of all things from living to dead; for God, nothing could be simpler than multiplying someone’s seed. This sounds fantastical to man, like a fairytale, but to God, that which He decides and promises to do is not fantastical, nor is it a fairytale. Rather, it is a fact that God has already seen, and which shall surely be accomplished. Do you appreciate this? Do the facts prove that the descendants of Abraham were numerous? How numerous were they? Were they as numerous as “the stars of the heaven, and as the sand which is on the sea shore” spoken of by God? Did they spread across all nations and regions, to every place in the world? Through what was this fact accomplished? Was it accomplished by the authority of God’s words? For several hundreds or thousands of years after the words of God were spoken, God’s words continued to be fulfilled, and were constantly becoming facts; this is the might of God’s words, and proof of

the authority of God. When God created all things in the beginning, God said “let there be light,” and there was light. This happened very quickly, was fulfilled in a very short time, and there was no delay in its accomplishment and fulfillment; the effects of God’s words were immediate. Both were a display of God’s authority, but when God blessed Abraham, He allowed man to see another side of the essence of God’s authority, as well as the fact that the Creator’s authority is beyond calculation, and moreover, He allowed man to see a more real, more exquisite side of the Creator’s authority.

Once the words of God are uttered, the authority of God takes command of this work, and the fact promised by the mouth of God gradually begins to become a reality. As a result, changes begin to appear amongst all things, much like how, at the arrival of spring, the grass turns green, the flowers bloom, buds sprout from the trees, the birds begin to sing, the geese return, and the fields teem with people…. With the arrival of spring all things are rejuvenated, and this is the miraculous deed of the Creator. When God accomplishes His promises, all things in heaven and on earth renew and change in accordance with the thoughts of God—none is exempt. When a commitment or promise is uttered from the mouth of God, all things serve its fulfillment, and are maneuvered for the sake of its fulfillment; all creatures are orchestrated and arranged under the dominion of the Creator, playing their respective role, and serving their respective function. This is the manifestation of the Creator’s authority. What do you see in this? How do you know the authority of God? Is there a range to God’s authority? Is there a time limit? Can it be said to be a certain height, or a certain length? Can it be said to be a certain size or strength? Can it be measured by the dimensions of man? The authority of God does not flicker on and off, does not come and go, and there is no one who can measure just

how great His authority is. Regardless of how much time passes, when God blesses a person, this blessing will continue forth, and its continuation will bear testament to the inestimable authority of God, and will allow mankind to behold the reappearance of the inextinguishable life force of the Creator, time and time again. Each display of His authority is the perfect demonstration of the words from His mouth, which is demonstrated to all things, and to mankind. Furthermore, everything accomplished by His authority is exquisite beyond compare, and utterly flawless. It can be said that His thoughts, His words, His authority, and all the work that He accomplishes are all an incomparably beautiful picture, and for the creatures, the language of mankind is incapable of articulating its significance and value. When God makes a promise to a person, everything about them is as familiar to God as the back of His own hand, whether it be where they live, or what they do, their background before or after they receive the promise, or how great have been the upheavals in their living environment. No matter how much time elapses after God's words have been spoken, for Him, it is as if they have just been uttered. This is to say that God has the power, and has such authority that He can keep track of, control, and fulfill every promise He makes to mankind, and regardless of what the promise is, regardless of how long it takes to be completely fulfilled, and, moreover, regardless of how broad the scope that its accomplishment touches upon—for example, time, geography, race, and so on—this promise will be accomplished and fulfilled, and, furthermore, its accomplishment and fulfillment will not require Him the slightest effort. What does this prove? It proves that the breadth of God's authority and power is enough to control the whole of the universe, and the whole of mankind. God made light, but that does not mean God only manages light, or that He only manages water because He created water, and that

everything else is unrelated to God. Would this not be a misunderstanding? Although God's blessing of Abraham had gradually faded from the memory of man after several hundred years, for God, this promise still remained the same. It was still in the process of accomplishment, and had never stopped. Man never knew or heard how God exerted His authority, how all things were orchestrated and arranged, and how many wonderful stories occurred among all things of God's creation during this time, but every wonderful piece of the display of God's authority and the revelation of His deeds was passed on and exalted among all things, all things showed forth and spoke of the miraculous deeds of the Creator, and each much-told story of the Creator's sovereignty over all things shall be proclaimed by all things forever more. The authority by which God rules all things, and the power of God, show to all things that God is present everywhere and at all times. When you have witnessed the ubiquity of the authority and power of God, you will see that God is present everywhere and at all times. The authority and power of God are unconstrained by time, geography, space, or any person, event or thing. The breadth of God's authority and power surpasses the imagination of man; it is unfathomable to man, unimaginable to man, and shall never be completely known by man.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 95

The Creator's Authority Is Not Constrained by Time, Space, or Geography, and the Creator's Authority Is Beyond Calculation (Selected passage)

Some people like to infer and imagine, but how far can man's imagination reach? Can it go beyond this world? Is man capable of inferring and imagining the authenticity and accuracy of God's authority?

Are the inference and imagination of man capable of allowing him to achieve a knowledge of God's authority? Can they make man truly appreciate and submit to the authority of God? Facts prove that the inference and imagination of man are only a product of man's intellect, and provide not the slightest help or benefit to man's knowledge of God's authority. After reading science fiction, some are able to imagine the moon, or what the stars are like. Yet this does not mean that man has any understanding of the authority of God. Man's imagination is just that: imagination. Of the facts of these things, which is to say, of their connection to God's authority, he has absolutely no grasp. What does it matter even if you have been to the moon? Does this show that you have a multidimensional understanding of God's authority? Does it show that you are able to imagine the breadth of God's authority and power? Since the inference and imagination of man are incapable of allowing him to know the authority of God, what should man do? The wisest option would be to not infer or imagine, which is to say that man must never rely on imagination and depend on inference when it comes to knowing the authority of God. What is it I wish to say to you here? Knowledge of God's authority, God's power, God's own identity, and God's essence cannot be achieved by relying on your imagination. Since you cannot rely on imagination to know the authority of God, then in what way can you achieve a true knowledge of God's authority? The way to do this is through eating and drinking the words of God, through fellowship, and through experiencing the words of God. Thus, you will have a gradual experience and verification of God's authority and you will gain a gradual understanding and incremental knowledge of it. This is the only way to achieve the knowledge of God's authority; there are no shortcuts. Asking you not to imagine is not the same as making you sit passively to await

destruction, or stopping you from doing anything. Not using your brain to think and imagine means not using logic to infer, not using knowledge to analyze, not using science as the basis, but instead appreciating, verifying, and confirming that the God you believe in has authority, confirming that He holds sovereignty over your fate, and that His power at all times proves Him to be the true God Himself, through the words of God, through the truth, through everything that you encounter in life. This is the only way that anyone can achieve an understanding of God. Some say that they wish to find a simple way of achieving this aim, but can you think of such a way? I tell you, there is no need to think: There are no other ways! The only way is to conscientiously and steadfastly know and verify what God has and is through every word that He expresses and everything that He does. This is the only way to know God. For what God has and is, and everything of God, is not hollow and empty, but real.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 96

The Fact of the Creator's Control and Dominion Over All Things and Living Beings Speaks of the True Existence of the Creator's Authority

Jehovah's blessing of Job is recorded in the Book of Job. What did God bestow upon Job? "So Jehovah blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses" (Job 42:12). From man's perspective, what were these things that were given to Job? Were they assets of mankind? With these assets, would Job not have been very wealthy during that age? Then, how did he acquire such assets? What caused his wealth? It goes without saying—it was thanks to the blessing of

God that Job came to possess them. How Job viewed these assets, and how he regarded the blessings of God, is not something we will discuss here. When it comes to the blessings of God, all people yearn, day and night, to be blessed by God, yet man has no control over how many assets he can gain during his lifetime, or whether he can receive blessings from God—this is an indisputable fact! God has authority, and the power to bestow any assets upon man, to allow man to obtain any benediction, and yet there is a principle to God's blessings. What kind of people does God bless? He blesses the people that He likes, of course! Abraham and Job were both blessed by God, yet the blessings which they received were not the same. God blessed Abraham with descendants as numerous as the sand and the stars. When God blessed Abraham, He caused the descendants of a single man, and one nation, to become powerful and prosperous. In this, the authority of God ruled mankind, who breathed the breath of God among all things and living beings. Under the sovereignty of God's authority, this mankind proliferated and existed at a speed decided by God, and within a scope decided by God. Specifically, this nation's viability, rate of expansion, and life expectancy were all part of God's arrangements, and the principle of all of this was wholly based on the promise that God made to Abraham. This is to say that, regardless of the circumstances, God's promises would proceed without hindrance and be realized under the providence of God's authority. In the promise that God made to Abraham, regardless of the world's upheavals, regardless of the era, regardless of the catastrophes endured by mankind, the descendants of Abraham would not face the risk of annihilation, and their nation would not die out. God's blessing of Job, however, made him extremely wealthy. What God gave him was an array of living, breathing creatures, the particulars of which—their number, their speed of propagation, survival rates, the amount of fat in

their bodies, and so on—were also controlled by God. Though these living beings did not possess the ability to speak, they too were part of the Creator's arrangements, and the principle behind God's arrangements for them was made on the basis of the blessings that God promised to Job. In the blessings that God gave to Abraham and Job, though what was promised was different, the authority with which the Creator ruled all things and living beings was the same. Every detail of God's authority and power is expressed in His different promises and blessings to Abraham and Job, and shows mankind, once again, that the authority of God is far beyond man's imagination. These details tell mankind once more that if he wishes to know God's authority, then this can only be achieved through God's words and through experiencing God's work.

God's authority of sovereignty over all things allows man to see a fact: God's authority is not only embodied in the words "And God said, Let there be light, and there was light, and, Let there be firmament, and there was firmament, and, Let there be land, and there was land," but, moreover, His authority is also embodied in how He made the light continue, prevented the firmament from disappearing, and kept the land forever separate from the water, as well as in the details of how He ruled over and managed the things He created: light, firmament, and land. What else do you see in God's blessing of mankind? Clearly, after God blessed Abraham and Job, God's footsteps did not cease, for He had only just begun to exert His authority, and He intended to make every one of His words a reality, and to make every one of the details of which He spoke come true, and so, in the years to come, He continued doing everything that He intended. Because God has authority, perhaps it seems to man that God only need speak, and without lifting a finger, all matters and things are accomplished. Such imaginings are quite ridiculous! If you only take the one-sided view of

God's establishment of the covenant with man using words, and of God's accomplishment of everything using words, and you are incapable of seeing the various signs and facts that the authority of God holds dominion over the existence of all things, then your understanding of God's authority is so hollow and ridiculous! If man imagines God to be thus, then, it must be said, man's knowledge of God has been driven to the last ditch, and has reached a dead end, for the God that man imagines is but a machine that issues orders, not the God who is possessed of authority. What have you seen through the examples of Abraham and Job? Have you seen the real side of God's authority and power? After God blessed Abraham and Job, God did not stay where He was, nor did He put His messengers to work while waiting to see what the outcome would be. On the contrary, as soon as God uttered His words, under the guidance of God's authority, all things began to comply with the work that God intended to do, and there were prepared the people, things, and objects that God required. This is to say that, as soon as the words were uttered from the mouth of God, God's authority began to be exerted across the whole land, and He set a course to accomplish and fulfill the promises that He made to Abraham and Job, while also making all the proper plans and preparations for all that was required for every step and each key stage He planned to carry out. During this time, God not only maneuvered His messengers, but also all things that had been created by Him. This is to say that the scope within which God's authority was exerted not only included the messengers, but, all things in creation, which were maneuvered in order to comply with the work that He intended to accomplish; these were the specific manners in which the authority of God was exerted. In your imaginings, some may have the following understanding of God's authority: God has authority, and God has power, and so God need only remain in the third heaven, or in a fixed place,

and need not do any particular work, and the entirety of God's work is completed within His thoughts. Some may also believe that, although God blessed Abraham, God did not need to do anything, and it was enough for Him to merely speak His words. Is this what really happened? Clearly not! Although God is possessed of authority and power, His authority is true and real, not empty. The authenticity and reality of God's authority and power are gradually revealed and embodied in His creation of all things, in His control over all things, and in the process by which He leads and manages mankind. Every method, every perspective, and every detail of God's sovereignty over mankind and all things, and all the work that He has accomplished, as well as His understanding of all things—they all literally prove that the authority and power of God are not empty words. His authority and power are shown forth and revealed constantly, and in all things. These manifestations and revelations speak of the real existence of God's authority, for He is using His authority and power to continue His work, and to command all things, and to rule all things at every moment; His power and authority can be replaced neither by the angels, nor by the messengers of God. God decided what blessings He would bestow upon Abraham and Job—it was God's decision to make. Even though the messengers of God personally visited Abraham and Job, their actions were based on the commandments of God, and their actions were taken under the authority of God and likewise, the messengers were under the sovereignty of God. Although man sees the messengers of God visit Abraham, and does not witness Jehovah God personally do anything in the records of the Bible, in fact, the only One who truly exerts power and authority is God Himself, and this brooks no doubt from any man! Although you have seen that the angels and the messengers possess great power and have performed miracles, or that they have done some things commissioned by God, their

actions are merely for the sake of completing God's commission, and are by no means a display of the authority of God—for no man or object has, or possesses, the authority of the Creator to create all things and rule all things. So, no man or object can exert or show forth the authority of the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 97

The Authority of the Creator Is Immutable and Unoffendable

1. God Uses Words to Create All Things

Gen 1:3–5 And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

Gen 1:6–7 And God said, Let there be a firmament in the middle of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Gen 1:9–11 And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, on the earth: and it was so.

Gen 1:14–15 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light on the earth: and it was so.

Gen 1:20–21 And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Gen 1:24–25 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good.

2. God Uses His Words to Establish a Covenant With Man

Gen 9:11–13 And I will establish My covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

3. The Blessings of God

Gen 17:4–6 As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.

Gen 18:18–19 Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and

they shall keep the way of Jehovah, to do justice and judgment; that Jehovah may bring on Abraham that which He has spoken of him.

Gen 22:16–18 By Myself have I sworn, said Jehovah, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be blessed; because you have obeyed My voice.

Job 42:12 So Jehovah blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

What have you seen in these three parts of scripture? Have you seen that there is a principle by which God exerts His authority? For example, God used a rainbow to establish a covenant with man—He placed a rainbow in the clouds in order to tell man that He would never again use a flood to destroy the world. Is the rainbow people see today still the same one that was spoken from the mouth of God? Has its nature and meaning changed? Without a doubt, it has not. God used His authority to carry out this action, and the covenant that He established with man has continued until today, and the time at which this covenant shall be altered will, of course, be God's decision. After God said "set My bow in the cloud," God always abided by this covenant, right up until today. What do you see in this? Although God is possessed of authority and power, He is very rigorous and principled in His actions, and stays true to His word. His rigorousness, and the principles of His actions, show the unoffendableness of the Creator and the insuperability of the Creator's authority. Though He is possessed of supreme authority, and all things are under His dominion,

and although He has the power to rule all things, God has never damaged or disrupted His own plan, and each time He exerts His authority, it is in strict accordance with His own principles, and precisely follows that which was spoken from His mouth, and follows the steps and objectives of His plan. Needless to say, all things ruled by God also obey the principles by which God's authority is exerted, and no man or thing is exempt from the arrangements of His authority, nor can they alter the principles by which His authority is exerted. In God's eyes, those who are blessed receive the good fortune brought about by His authority, and those who are cursed receive their punishment because of God's authority. Under the sovereignty of God's authority, no man or thing is exempt from the exertion of His authority, nor can they alter the principles by which His authority is exerted. The authority of the Creator is not altered by changes in any factor, and, similarly, the principles by which His authority is exerted do not alter for any reason. Heaven and earth may undergo great upheavals, but the authority of the Creator will not change; all things may vanish, but the authority of the Creator will never disappear. This is the essence of the Creator's immutable and unoffendable authority, and this is the very uniqueness of the Creator!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 98

God's Command to Satan

Job 2:6 And Jehovah said to Satan, Behold, he is in your hand; but save his life.

Satan Has Never Dared to Transgress the Authority of the Creator, and Because of This, All Things Live in Order

This is an excerpt from the Book of Job, and the “he” in these words refers to Job. Though brief, this sentence elucidates many issues. It describes a particular exchange between God and Satan in the spiritual world, and tells us that the object of God’s words was Satan. It also records what was specifically said by God. God’s words were a command and an order to Satan. The specific details of this order relate to sparing the life of Job and where God drew the line in Satan’s treatment of Job—Satan had to spare Job’s life. The first thing we learn from this sentence is that these were words spoken by God to Satan. According to the original text of the Book of Job, it tells us the background to such words: Satan wished to accuse Job, and so it had to obtain the agreement of God before it could tempt him. When consenting to Satan’s request to tempt Job, God put forward the following condition to Satan: “Job is in your hand; but save his life.” What is the nature of these words? They are clearly a command, an order. Having understood the nature of these words, you should, of course, also grasp that the One who issued this order was God, and that the one who received this order, and obeyed it, was Satan. Needless to say, in this order, the relationship between God and Satan is evident to anyone who reads these words. Of course, this is also the relationship between God and Satan in the spiritual world, and the difference between the identity and status of God and Satan, provided in the records of the exchanges between God and Satan in the Scriptures, and is the distinct difference between the identity and status of God and Satan that to date man can learn of in the specific example and textual record. At this point, I must say that the record of these words is an important document in mankind’s knowledge of the identity and status of God, and it provides important information for mankind’s knowledge of God. Through this exchange between the Creator and Satan in the spiritual world, man is able to understand one more

specific aspect in the authority of the Creator. These words are another testimony to the unique authority of the Creator.

Outwardly, Jehovah God is engaging in a dialogue with Satan. In terms of essence, the attitude with which Jehovah God speaks, and the position in which He stands are higher than Satan. This is to say that Jehovah God is commanding Satan with the tone of an order, and is telling Satan what it should and should not do, that Job is already in its hands, and that it is free to treat Job however it wishes—but that it may not take Job's life. The subtext is that, although Job has been placed in Satan's hands, his life is not given over to Satan; no one can take the life of Job from God's hands unless permitted by God. God's attitude is clearly articulated in this command to Satan, and this command also manifests and reveals the position from which Jehovah God converses with Satan. In this, Jehovah God not only holds the status of God who created light, and air, and all things and living beings, of the God who holds sovereignty over all things and living beings, but also of the God who commands mankind, and commands Hades, the God who controls the life and death of all living things. In the spiritual world, who apart from God would dare to issue such an order to Satan? And why did God personally issue His order to Satan? Because the life of man, including that of Job, is controlled by God. God did not permit Satan to harm or take the life of Job, and even when God permitted Satan to tempt Job, God still remembered to specially issue such an order, and once again commanded Satan not to take the life of Job. Satan has never dared to transgress the authority of God, and, moreover, has always carefully listened to and obeyed the orders and specific commands of God, never daring to defy them, and, of course, not daring to freely alter any of God's orders. Such are the limits that God has set out for Satan, and so Satan has never dared to cross these limits. Is this not the might of God's authority? Is

this not a testimony to God's authority? Satan has a much clearer grasp than mankind of how to behave toward God, and how to view God, and so, in the spiritual world, Satan sees the status and authority of God very clearly, and has a deep appreciation of the might of God's authority and the principles behind the exertion of His authority. It does not dare, at all, to overlook them, nor does it dare to violate them in any way, or do anything that transgresses the authority of God, and it does not dare to challenge God's wrath in any way. Though it is evil and arrogant in nature, Satan has never dared to cross the boundaries and limits set out for it by God. For millions of years, it has strictly abided by these boundaries, has abided by every command and order given to it by God, and has never dared to overstep the mark. Though it is malicious, Satan is much wiser than corrupt mankind; it knows the identity of the Creator, and knows its own boundaries. From Satan's "submissive" actions it can be seen that the authority and power of God are heavenly edicts which cannot be transgressed by Satan, and that it is precisely because of the uniqueness and authority of God that all things change and propagate in an orderly way, that mankind can live and multiply within the course established by God, with no person or object capable of upsetting this order, and no person or object capable of changing this law—for they all come from the hands of the Creator, and from the order and authority of the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 99

Only God, Who Has the Identity of the Creator, Possesses the Unique Authority (Selected passage)

The special identity of Satan has caused many people to exhibit a strong interest in its manifestations of various aspects. There are even many

foolish people who believe that, as well as God, Satan is also possessed of authority, for Satan is capable of showing miracles, and is capable of doing things that are impossible to mankind. Thus, in addition to worshiping God, mankind also reserves a place for Satan in his heart, and even worships Satan as God. These people are both pitiable and detestable. They are pitiable because of their ignorance, and detestable because of their heresy and inherently evil substance. At this point, I feel that it is necessary to inform you of what authority is, what it symbolizes, and what it represents. Broadly speaking, God Himself is authority, His authority symbolizes the supremacy and essence of God, and the authority of God Himself represents the status and identity of God. Since this is the case, does Satan dare to say that it itself is God? Does Satan dare to say that it created all things, and holds sovereignty over all things? Of course it does not! For it is incapable of creating all things; to date, it has never made anything created by God, and has never created anything that has life. Because it does not have God's authority, it could never possibly possess the status and identity of God, and this is determined by its essence. Does it have the same power as God? Of course it does not! What do we call the acts of Satan, and the miracles exhibited by Satan? Is it power? Could it be called authority? Of course not! Satan directs the tide of evil, and upsets, impairs, and interrupts every aspect of God's work. For the last several thousand years, apart from corrupting and abusing mankind, and luring and deceiving man to depravity and to rejecting God so that man walks toward the valley of the shadow of death, has Satan done anything that deserves even the slightest commemoration, commendation, or cherishment by man? If Satan possessed authority and power, would mankind have been corrupted by it? If Satan possessed authority and power, would mankind have been harmed by it? If Satan possessed power and authority, would mankind have

forsaken God and turned to death? Since Satan has no authority or power, what should we conclude about the essence of all that it does? There are those who define all that Satan does as mere trickery, yet I believe that such a definition is not so appropriate. Are the evil deeds of its corruption of mankind mere trickery? The evil force with which Satan abused Job, and its fierce desire to abuse and devour him, could not possibly be achieved by mere trickery. Looking back, in an instant, the flocks and herds of Job, scattered far and wide across hills and mountains, were gone; in an instant, Job's great fortune disappeared. Could that have been achieved by mere trickery? The nature of all that Satan does corresponds to and fits with negative terms such as to impair, to interrupt, to destroy, to harm, evil, maliciousness, and darkness, and so the occurrence of all that is unrighteous and evil is inextricably linked to the acts of Satan, and is inseparable from the evil essence of Satan. Regardless of how "powerful" Satan is, regardless of how audacious and ambitious it is, regardless of how great is its ability to inflict damage, regardless of how wide-ranging are the techniques with which it corrupts and lures man, regardless of how clever are the tricks and schemes with which it intimidates man, regardless of how changeable is the form in which it exists, it has never been able to create a single living thing, has never been able to set down laws or rules for the existence of all things, and has never been able to rule and control any object, whether animate or inanimate. Within the cosmos and the firmament, there is not a single person or object that was born from it, or exists because of it; there is not a single person or object that is ruled by it, or controlled by it. On the contrary, it not only has to live under the dominion of God, but, moreover, must obey all of God's orders and commands. Without God's permission, it is difficult for Satan to touch even a drop of water or grain of sand upon the land; without God's permission, Satan is not even free to move the ants

about upon the land, let alone mankind, who was created by God. In the eyes of God, Satan is inferior to the lilies on the mountain, to the birds flying in the air, to the fish in the sea, and to the maggots on the earth. Its role among all things is to serve all things, and work for mankind, and serve God's work and His plan of management. Regardless of how malicious its nature, and how evil its essence, the only thing it can do is to dutifully abide by its function: being of service to God, and providing a counterpoint to God. Such is the substance and position of Satan. Its essence is unconnected to life, unconnected to power, unconnected to authority; it is merely a plaything in God's hands, just a machine in service to God!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 100

Only God, Who Has the Identity of the Creator, Possesses the Unique Authority (Selected passages)

The authority itself can be explained as the power of God. Firstly, it can be said with certainty that both authority and power are positive. They have no connection to anything negative, and are unrelated to any created or non-created beings. The power of God is able to create things of any form that have life and vitality, and this is determined by the life of God. God is life, so He is the source of all living beings. Furthermore, the authority of God can make all living beings obey every word of God, that is, come into being according to the words from God's mouth, and live and reproduce by God's command, after which God rules and commands all living beings, and there shall never be a deviation, forever and ever. No person or object has these things; only the Creator possesses and bears such power, and so it is called authority. This is the uniqueness of the Creator. As such, regardless of whether it is the word "authority" itself or the essence of this authority,

each can only be associated with the Creator, because it is a symbol of the unique identity and essence of the Creator, and it represents the identity and status of the Creator; apart from the Creator, no person or object can be associated with the word "authority." This is an interpretation of the unique authority of the Creator.

Though Satan looked upon Job with covetous eyes, without God's permission it did not dare to touch a single hair on Job's body. Though Satan is inherently evil and cruel, after God issued His order to it, it had no choice but to abide by God's command. Thus, even though Satan was as frenzied as a wolf among sheep when it came upon Job, it did not dare to forget the limits set for it by God, did not dare to violate the orders of God, and in all that it did, Satan did not dare to deviate from the principles and limits of God's words—is this not a fact? From this it can be seen that Satan does not dare to contravene any of the words of Jehovah God. For Satan, every word from the mouth of God is an order and a heavenly law, an expression of God's authority—for behind every word of God is implied God's punishment of those who violate the orders of God, and of those who disobey and oppose the heavenly laws. Satan clearly knows that if it violates God's orders, then it must accept the consequences of transgressing the authority of God and opposing the heavenly laws. Just what are these consequences? Needless to say, they are its punishment by God. Satan's actions toward Job were merely a microcosm of its corruption of man, and when Satan was carrying out these actions, the limits that God set and the orders that He issued to Satan were merely a microcosm of the principles behind everything that it does. In addition, the role and position of Satan in this matter was merely a microcosm of its role and position in the work of God's management, and Satan's complete obedience to God in its temptation of Job was merely a microcosm of how Satan did not dare to

pose the slightest opposition to God in the work of God's management. What warning do these microcosms give you? Among all things, including Satan, there is no person or thing that can transgress the heavenly laws and edicts set out by the Creator, and no person or thing that dares to violate these heavenly laws and edicts, for no person or object can alter or escape from the punishment that the Creator inflicts upon those who disobey them. Only the Creator can establish heavenly laws and edicts, only the Creator has the power to put them into effect, and only the power of the Creator cannot be transgressed by any person or thing. This is the unique authority of the Creator, and this authority is supreme among all things, and so, it is impossible to say that "God is the greatest and Satan is number two." Except for the Creator who is possessed of the unique authority, there is no other God!

Do you now have a new knowledge of God's authority? Firstly, is there a difference between the authority of God just mentioned, and the power of man? What is the difference? Some people say that there is no comparison between the two. That is correct! Though people say there is no comparison between the two, in the thoughts and notions of man, the power of man is often confused with authority, and the two are often compared side by side. What is going on here? Are not people making the mistake of inadvertently substituting one with the other? The two are unconnected, and there is no comparison between them, yet people still cannot help themselves. How should this be resolved? If you truly wish to find a resolution, the only way is to understand and know the unique authority of God. After understanding and knowing the authority of the Creator, you will not mention the power of man and the authority of God in the same breath.

What does the power of man refer to? Simply put, it is an ability or skill which enables the corrupt disposition, desires and ambitions of man to be expanded or accomplished to the greatest extent. Does this count as authority? Regardless of how swollen or lucrative the ambitions and desires of man, that person cannot be said to possess authority; at most, this puffing up and success is merely a demonstration of Satan's buffoonery among man; at most it is a farce in which Satan acts as its own ancestor in order to fulfill its ambition to be God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 101

Only God, Who Has the Identity of the Creator, Possesses the Unique Authority (Selected passages)

What does God's authority symbolize? Does it symbolize the identity of God Himself? Does it symbolize the power of God Himself? Does it symbolize the unique status of God Himself? Amongst all things, in what have you seen the authority of God? How did you see it? In terms of the four seasons experienced by man, can anyone change the law of the interchange between spring, summer, autumn and winter? In spring, the trees bud and bloom; in summer they are covered with leaves; in autumn they bear fruit, and in winter the leaves fall. Is anyone able to alter this law? Does this reflect one aspect of God's authority? God said "Let there be light," and there was light. Does this light still exist? What does it exist because of? It exists because of the words of God, of course, and because of the authority of God. Does the air created by God still exist? Does the air that man breathes come from God? Can anyone take away the things that come from God? Can anyone alter their essence and function? Is anyone able to disconcert the night and day allocated by God, and the law of night

and day ordered by God? Can Satan do such a thing? Even if you do not sleep at night, and take night as day, then it is still nighttime; you may change your daily routine, but you are incapable of changing the law of the interchange between night and day—this fact is unalterable by any person, is it not? Is anyone capable of making a lion plow the land like an ox? Is anyone capable of changing an elephant into a donkey? Is anyone capable of making a chicken soar through the air like an eagle? Is anyone capable of making a wolf eat grass like a sheep? (No.) Is anyone capable of making the fish in the water live on dry land? That cannot be done by humans. Why not? It is because God commanded the fish to live in water, and so they live in water. On land they would not be able to survive, and would die; they are unable to transgress the limits of God's command. All things have a law and limit to their existence, and they each have their own instincts. These are ordained by the Creator, and are unalterable and unsurpassable by any man. For example, the lion will always live in the wild, at a distance from the communities of man, and could never be as docile and faithful as the ox that lives together with and works for man. Although elephants and donkeys are both animals and both have four legs, and are creatures that breathe air, they are different species, for they were divided into different types by God, they each have their own instincts, and so they will never be interchangeable. Although the chicken has two legs and wings just like an eagle, it will never be able to fly in the air; at most it can only fly into a tree —this is determined by its instinct. Needless to say, this is all because of the commands of the authority of God.

In the development of mankind today, the science of mankind can be said to be flourishing, and the achievements of man's scientific exploration can be described as impressive. Man's ability, it must be said, is growing ever greater, but there is one scientific breakthrough that mankind has been

unable to make: Mankind has made airplanes, aircraft carriers, and the atomic bomb, mankind has gone into space, walked on the moon, invented the Internet, and come to live a hi-tech lifestyle, yet mankind is incapable of creating a living, breathing thing. The instincts of every living creature and the laws by which they live, and the cycle of life and death of every kind of living thing—all these are beyond the power of mankind's science, and cannot be controlled by it. At this point, it must be said that no matter what great heights are attained by the science of man, it is incomparable to any of the thoughts of the Creator, and is incapable of discerning the miraculousness of the Creator's creation and the might of His authority. There are so many oceans upon the earth, yet they have never transgressed their limits and come upon land at will, and that is because God set boundaries for each of them; they stayed wherever He commanded them, and without God's permission they cannot move around freely. Without God's permission, they may not infringe upon each other, and can only move when God says so, and where they go and stay is determined by the authority of God.

To put it plainly, "the authority of God" means that it is up to God. God has the right to decide how to do something, and it is done in whatever way He wishes. The law of all things is up to God, and not up to man; neither can it be altered by man. It cannot be moved by the will of man, but is instead changed by the thoughts of God, the wisdom of God, and the orders of God; this is a fact that is undeniable to any man. The heavens and earth and all things, the universe, the starry sky, the four seasons of the year, that which is visible and invisible to man—they all exist, function, and change without the slightest error, under the authority of God, according to the orders of God, according to the commandments of God, and according to the laws of the beginning of creation. Not a single person or object can

change their laws, or change the inherent course by which they function; they came into being because of the authority of God, and perish because of the authority of God. This is the very authority of God. Now that this much has been said, can you feel that the authority of God is a symbol of the identity and status of God? Can the authority of God be possessed by any created or non-created being? Can it be imitated, impersonated, or replaced by any person, thing, or object?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 102

The Creator's Identity Is Unique, and You Should Not Abide by the Idea of Polytheism

Although the skills and abilities of Satan are greater than those of man, although it can do things that are unattainable by man, regardless of whether you envy or aspire to what Satan does, regardless of whether you hate or are disgusted by these things, regardless of whether or not you are capable of seeing them, and regardless of how much Satan can achieve, or how many people it can deceive into worshiping and enshrining it, and regardless of how you define it, you cannot possibly say that it has the authority and power of God. You should know that God is God, there is only one God, and moreover, you should know that only God has authority, that only God has the power to control and rule all things. Just because Satan has the ability to deceive people and can impersonate God, imitate the signs and miracles made by God, and has done similar things as God, you mistakenly believe that God is not unique, that there are many Gods, that these different Gods merely have greater or lesser skills, and that there are differences in the breadth of the power that they wield. You rank their greatness in the order of their arrival and according to their age, and you

wrongly believe that there are other deities apart from God, and think that the power and authority of God are not unique. If you have such ideas, if you do not recognize the uniqueness of God, do not believe that only God is possessed of authority, and if you only abide by polytheism, then I say that you are the scum of the creatures, you are the true embodiment of Satan, and you are an absolute person of evil! Do you understand what I am trying to teach you by saying these words? No matter what the time, place, or your background, you must not confuse God with any other person, thing, or object. Regardless of how unknowable and unapproachable you feel the authority of God and essence of God Himself is, regardless of how much the deeds and words of Satan agree with your notion and imagination, regardless of how satisfying they are to you, do not be foolish, do not confuse these concepts, do not deny the existence of God, do not deny the identity and status of God, do not push God out the door and bring in Satan to replace the God within your heart and be your God. I have no doubt that you are capable of imagining the consequences of doing so!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 103

Though Mankind Has Been Corrupted, He Still Lives Under the Sovereignty of the Creator's Authority

Satan has been corrupting mankind for thousands of years. It has wrought untold amounts of evil, has deceived generation after generation, and has committed heinous crimes in the world. It has abused man, deceived man, seduced man to oppose God, and has committed evil acts that have confounded and impaired God's plan of management time and time again. Yet, under the authority of God, all things and living creatures continue to abide by the rules and laws set down by God. Compared to the

authority of God, Satan's evil nature and rampancy are so ugly, so disgusting and despicable, and so small and vulnerable. Even though Satan walks among all things created by God, it is not able to enact the slightest change in the people, things, and objects commanded by God. Several thousand years have passed, and mankind still enjoys the light and air bestowed by God, still breathes the breath exhaled by God Himself, still enjoys the flowers, birds, fish and insects created by God, and enjoys all the things provided by God; day and night still continually replace each other; the four seasons alternate as usual; the geese flying in the sky depart in the winter, and still return in the next spring; the fish in the water never leave the rivers and lakes—their home; the cicadas on the earth sing their hearts out during the summer days; the crickets in the grass gently hum in time to the wind during autumn; the geese gather into flocks, while the eagles remain solitary; the prides of lions sustain themselves by hunting; the elk do not stray from the grass and flowers…. Every kind of living creature amongst all things departs and returns, and then departs again, a million changes occurring in the twinkling of an eye—but what does not change are their instincts and the laws of survival. They live under the provision and nourishment of God, and no one can change their instincts, and neither can anyone impair their rules of survival. Although mankind, who lives among all things, has been corrupted and deceived by Satan, man still cannot forgo the water made by God, and the air made by God, and all things made by God, and man still lives and proliferates in this space created by God. The instincts of mankind have not changed. Man still relies on his eyes to see, on his ears to hear, on his brain to think, on his heart to understand, on his legs and feet to walk, on his hands to work, and so on; all the instincts that God bestowed upon man in order that he could accept the provision of God remain unaltered, the faculties through which man cooperates with God

have not changed, mankind's faculty for performing the duty of a created being has not changed, mankind's spiritual needs have not changed, mankind's desire to find his origins has not changed, mankind's yearning to be saved by the Creator has not changed. Such are the current circumstances of mankind, who lives under the authority of God, and who has endured the bloody destruction wrought by Satan. Though mankind has been subjected to the oppression of Satan, and is no longer Adam and Eve from the beginning of creation, but instead is full of things that are antagonistic to God, such as knowledge, imagination, notions, and so on, and full of the corrupt satanic disposition, in the eyes of God, mankind is still the same mankind that He created. Mankind is still ruled and orchestrated by God, and still lives within the course set out by God, and so in the eyes of God, mankind, who has been corrupted by Satan, is merely covered in grime, with a rumbling tummy, with reactions that are a little slow, a memory that is not as good as it used to be, and is slightly older—but all the functions and instincts of man are completely undamaged. This is the mankind that God intends to save. This mankind has but to hear the call of the Creator, and hear the voice of the Creator, and he will stand up and rush to locate the source of this voice. This mankind has but to see the figure of the Creator and he will become heedless of all else, and forsake everything, in order to devote himself to God, and will even lay down his life for Him. When the heart of mankind understands the heartfelt words of the Creator, mankind will reject Satan and come to the side of the Creator; when mankind has completely washed the dirt from his body, and has once more received the provision and nourishment of the Creator, then the memory of mankind will be restored, and at this time mankind will have truly returned to the dominion of the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

Daily Words of God Excerpt 104

For Stubbornly Opposing God, Man Is Destroyed by God's Wrath (Selected passages)

Gen 19:1–11 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and you shall rise up early, and go on your ways. And they said, No; but we will abide in the street all night. And he pressed on them greatly; and they turned in to him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called to Lot, and said to him, Where are the men which came in to you this night? bring them out to us, that we may know them. And Lot went out at the door to them, and shut the door after him, And said, I pray you, brothers, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Gen 19:24–25 Then Jehovah rained on Sodom and on Gomorrah brimstone and fire from Jehovah out of heaven; And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground.

From these passages, it is not difficult to see that Sodom's wickedness and corruption had already reached a degree detestable to both man and God, and that in the eyes of God the city therefore deserved to be destroyed. But what happened inside the city before it was destroyed? What inspiration can people draw from these events? What does God's attitude toward these events show people about His disposition? In order to understand the whole story, let us carefully read what was recorded in the Scripture …

Sodom's Corruption: Infuriating to Man, Enraging to God

On that night, Lot received two messengers from God and prepared a feast for them. After dining, before they had lain down, people from all over the city surrounded Lot's residence and called out to him. The Scripture records them as saying, "Where are the men which came in to you this night? bring them out to us, that we may know them." Who said these words? To whom were they spoken? These were the words of the people of Sodom, yelled outside Lot's residence and meant for Lot to hear. How does it feel to hear these words? Are you furious? Do these words sicken you? Are you simmering with rage? Do these words not reek of Satan? Through them, can you sense the evil and darkness in this city? Can you sense the brutality and barbarity of these people's behavior through their words? Can you sense the depth of their corruption through their behavior? Through the content of their speech, it is not difficult to see that their wicked nature and savage disposition had reached a level beyond their own control. Save for Lot, every last person in this city was no different from Satan; the mere

sight of another person made these people want to harm and devour them…. These things not only give one a sense of the city's ghastly and terrifying nature, as well as the aura of death around it, but they also give one a sense of its wickedness and bloodiness.

As he found himself face-to-face with a gang of inhuman thugs, people who were filled with the wild desire to devour human souls, how did Lot respond? According to the Scripture: "I pray you, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof." What Lot meant by these words was this: He was willing to give up his two daughters in order to protect the messengers. By any reasonable calculation, these people should have agreed to Lot's conditions and left the two messengers alone; after all, the messengers were perfect strangers to them, people who had absolutely nothing to do with them and had never harmed their interests. However, motivated by their wicked nature, they did not let the matter rest, but rather intensified their efforts. Here, another one of their exchanges can undoubtedly give people further insight into these people's true, vicious nature, while at the same time it also enables people to comprehend and understand the reason why God wished to destroy this city.

So what did they say next? As the Bible reads: "Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door." Why did they want to break down Lot's door? The reason is that they were anxious to inflict harm on those two messengers. What brought these messengers to Sodom? Their purpose in coming there was to save Lot and his family, but

the people of the city mistakenly thought that they had come to assume official posts. Without asking the messengers' purpose, the people of the city based their desire to savagely harm these two messengers purely on conjecture; they wished to harm two people who had nothing whatsoever to do with them. It is clear that the people of this city had utterly lost their humanity and reason. The degree of their insanity and wildness was already no different from Satan's vicious nature by which it harms and devours men.

When they demanded that Lot hand over these people, what did Lot do? From the text we know that Lot did not hand them over. Did Lot know these two messengers of God? Of course not! Yet why was he able to save these two people? Did he know what they had come to do? Although he was unaware of their reason for coming, he did know that they were God's servants, and so he took them into his house. That he could call these servants of God by the title "lord" shows that Lot was a habitual follower of God, unlike the other people of Sodom. Therefore, when God's messengers came to him, he risked his own life to take these two servants into his house; furthermore, he also offered up his two daughters in exchange in order to protect these two servants. This was Lot's righteous deed; it was a tangible expression of Lot's nature and essence, and it was also the reason God sent His servants to save Lot. When faced with peril, Lot protected these two servants without regard for anything else; he even attempted to trade his two daughters in exchange for the servants' safety. Other than Lot, was there anyone else inside the city who would have done something like this? As the facts prove—no, there was not! Therefore, it goes without saying that everyone inside Sodom, save for Lot, was a target for destruction, and rightly so—they deserved it.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 105

Gen 19:1–11 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and you shall rise up early, and go on your ways. And they said, No; but we will abide in the street all night. And he pressed on them greatly; and they turned in to him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called to Lot, and said to him, Where are the men which came in to you this night? bring them out to us, that we may know them. And Lot went out at the door to them, and shut the door after him, And said, I pray you, brothers, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Gen 19:24–25 Then Jehovah rained on Sodom and on Gomorrah brimstone and fire from Jehovah out of heaven; And He overthrew those

cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground.

Sodom Is Utterly Annihilated for Offending God's Wrath

When the people of Sodom saw these two servants, they did not ask their reason for coming, nor did anyone ask whether they had come to spread God's will. On the contrary, they formed a mob and, without waiting for an explanation, came like wild dogs or vicious wolves to seize these two servants. Did God watch these things as they happened? What was God thinking in His heart about this kind of human behavior, this kind of event? God made up His mind to destroy this city; He would not hesitate or wait, nor would He show any more patience. His day had come, and so He set about the work He wished to do. Thus, Genesis 19:24–25 says, "Then Jehovah rained on Sodom and on Gomorrah brimstone and fire from Jehovah out of heaven; And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground." These two verses tell of the method by which God destroyed this city as well as the things God destroyed. First, the Bible recounts that God burned the city with fire, and that the extent of this fire was enough to destroy all the people and all that which grew on the ground. That is to say, the fire, which fell from heaven, not only destroyed the city, it also destroyed all the people and living things inside it, until not a single trace remained. After the city was destroyed, the land was left bereft of living things; there was no more life, nor any signs of life at all. The city had become a wasteland, an empty place filled with deathly silence. There would be no more evil deeds committed against God in this place, no more slaughter or blood spilled.

Why did God want to burn this city so thoroughly? What can you see here? Could God really bear to watch mankind and nature, His own

creations, be destroyed like this? If you can discern Jehovah God's anger from the fire that was cast down from heaven, then it is not difficult to see how great His rage was, judging by the targets of His destruction and the degree to which this city was annihilated. When God despises a city, He will deliver His punishment upon it. When God is disgusted with a city, He will issue repeated warnings to inform people of His anger. However, when God decides to put an end to and destroy a city—that is, when His wrath and majesty have been offended—He will deliver no further punishments or warnings. Instead, He will directly destroy it. He will make it utterly disappear. This is God's righteous disposition.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 106

Gen 19:1–11 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and you shall rise up early, and go on your ways. And they said, No; but we will abide in the street all night. And he pressed on them greatly; and they turned in to him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called to Lot, and said to him, Where are the men which came in to you this night? bring them out to us, that we may know them. And Lot went out at the door to them, and shut the door after him, And said, I pray you, brothers, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do you to them as is good in your eyes: only to these men do nothing; for

therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore on the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Gen 19:24–25 Then Jehovah rained on Sodom and on Gomorrah brimstone and fire from Jehovah out of heaven; And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew on the ground.

After Sodom's Repeated Hostility and Resistance Toward Him, God Utterly Eradicates It

From a human perspective, Sodom was a city that could fully satisfy man's desire and man's evil. Alluring and bewitching, with music and dancing night after night, its prosperity drove men to fascination and madness. Its evil corroded people's hearts and bewitched them into depravity. This was a city where unclean and evil spirits ran amok; it brimmed with sin and murder and the air was thick with a bloody, putrid stench. It was a city that made people's blood run cold, a city from which one would shrink away in horror. No one in this city—neither man nor woman, young nor old—sought the true way; no one yearned for the light or longed to walk away from sin. They lived under Satan's control, beneath Satan's corruption and deceit. They had lost their humanity, they had lost their senses, and they had lost man's original goal of existence. They committed countless wicked deeds of resistance against God; they refused

His guidance and opposed His will. It was their wicked deeds that carried these people, the city and every living thing inside it, step by step, down the path of destruction.

Although these two passages do not record all of the details regarding the extent of the corruption of the people of Sodom, instead recording their conduct toward God's two servants following the latter's arrival in the city, there is a simple fact that reveals the extent to which the people of Sodom were corrupt, evil and resisted God. With this, the true face and essence of the city's people are also exposed. These people not only refused to accept God's warnings, but they also did not fear His punishment. On the contrary, they scorned God's anger. They blindly resisted God. No matter what He did or how He did it, their vicious nature only intensified, and they repeatedly opposed God. The people of Sodom were hostile toward God's existence, His coming, His punishment, and even more so, His warnings. They were exceedingly arrogant. They devoured and harmed all people that could be devoured and harmed, and they treated God's servants no differently. In regard to all of the wicked deeds committed by the people of Sodom, harming God's servants was only the tip of the iceberg, and their wicked nature that was thus revealed actually amounted to no more than a drop in a vast sea. Therefore, God chose to destroy them with fire. God did not use a flood, nor did He use a hurricane, earthquake, tsunami or any other method to destroy the city. What did God's use of fire to destroy this city signify? It meant the city's total destruction; it meant that the city vanished entirely from the earth and from existence. Here, "destruction" not only refers to the vanishing of the city's form and structure or outer appearance; it also means that the souls of the people inside the city ceased to exist, having been utterly eradicated. Simply put, all people, events and things associated with the city were destroyed. There would be no next life

or reincarnation for the people of that city; God had eradicated them from the humanity of His creation, for all eternity. The use of fire signified an end to sin in this place, and that sin had been curbed there; this sin would cease to exist and spread. It meant that Satan's evil had lost its nurturing soil as well as the graveyard that granted it a place to stay and to live. In the war between God and Satan, God's use of fire is the brand of His victory with which Satan is marked. Sodom's destruction is a great misstep in Satan's ambition to oppose God by corrupting and devouring men, and it is likewise a humiliating sign of a time in humanity's development when man rejected God's guidance and abandoned himself to vice. Furthermore, it is a record of a true revelation of God's righteous disposition.

When the fire sent by God from heaven had reduced Sodom to nothing more than ashes, it meant that the city named "Sodom" thereafter ceased to exist, as did everything within the city. It was destroyed by God's anger, vanishing within God's wrath and majesty. Because of God's righteous disposition, Sodom received its just punishment and its rightful end. The end of Sodom's existence was due to its evil, and it was also due to God's desire to never again look upon this city or any of the people who had lived in it or any life that had grown within the city. God's "desire to never again look upon the city" is His wrath, as well as His majesty. God burned the city because its wickedness and sin caused Him to feel anger, disgust and loathing toward it and to wish never to see it or any of the people or living things inside it ever again. Once the city had finished burning, leaving only ashes behind, it had truly ceased to exist in God's eyes; even His memory of it was gone, erased. This means that the fire sent from heaven not only destroyed the entire city of Sodom, nor did it only destroy the people inside the city who were so filled with sin, nor did it only destroy all things inside the city that had been tainted by sin; beyond just these things, the fire also

destroyed the memory of humanity's evil and resistance against God. This was God's purpose in burning the city down.

This humanity had become corrupt in the extreme. These people did not know who God was or where they themselves had come from. If you mentioned God to them, they would attack, slander, and blaspheme. Even when God's servants had come to spread His warning, these corrupt people not only showed no signs of repentance and did not abandon their wicked conduct, but on the contrary, they brazenly harmed God's servants. What they expressed and revealed was their nature and essence of extreme hostility toward God. We can see that these corrupt people's resistance against God was more than a revelation of their corrupt disposition, just as it was more than an instance of slandering or mocking which simply stemmed from a lack of understanding of the truth. Neither stupidity nor ignorance caused their wicked conduct; they acted in this way not because they had been deceived, and it was certainly not because they had been misled. Their conduct had reached the level of flagrantly brazen antagonism, opposition and clamoring against God. Without a doubt, this kind of human behavior would enrage God, and it would enrage His disposition—a disposition that must not be offended. Therefore, God directly and openly unleashed His wrath and His majesty; this was a true revelation of His righteous disposition. Faced with a city overflowing with sin, God desired to destroy it in the swiftest manner possible, to eradicate the people within it and the entirety of their sins in the most complete way, to make this city's people cease to exist and to stop the sin within this place from multiplying. The swiftest and most complete way of doing so was to burn it down with fire. God's attitude toward the people of Sodom was not one of abandonment or disregard. Rather, He used His wrath, majesty and authority to punish, strike down and utterly destroy these people. His

attitude toward them was one not only of physical destruction but also of destruction of the soul, an eternal eradication. This is the true implication of what God means by the words, “cease to exist.”

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 107

Although God’s Wrath Is Hidden and Unknown to Man, It Tolerates No Offense

God’s treatment of the whole of humanity, foolish and ignorant as humanity is, is primarily based on mercy and tolerance. His wrath, on the other hand, is kept concealed for the vast majority of time and in the vast majority of events, and it is unknown to man. As a result, it is difficult for man to see God express His wrath, and it is also difficult to understand His wrath. As such, man makes light of God’s wrath. When man faces God’s final work and step of tolerance and forgiveness for man—that is, when God’s final instance of mercy and His final warning comes upon mankind—if people still use the same methods to oppose God and do not make any effort to repent, to mend their ways and accept His mercy, then God will no longer bestow His tolerance and patience upon them. On the contrary, God will retract His mercy at this time. Following this, He will only send forth His wrath. He can express His wrath in different ways, just as He can use different methods to punish and destroy people.

God’s use of fire to destroy the city of Sodom is His swiftest method of utterly annihilating a humanity or any other thing. Burning the people of Sodom destroyed more than their physical bodies; it destroyed the entirety of their spirits, their souls and their bodies, ensuring that the people inside the city would cease to exist in both the material world and the world that is invisible to man. This is one way in which God reveals and expresses His

wrath. This manner of revelation and expression is one aspect of the essence of God's wrath, just as it is naturally also a revelation of the essence of God's righteous disposition. When God sends forth His wrath, He ceases to reveal any mercy or lovingkindness, nor does He display any more of His tolerance or patience; there is no person, thing or reason that can persuade Him to continue to be patient, to give His mercy again, to bestow His tolerance once more. In place of these things, without a moment's hesitation, God sends forth His wrath and majesty, doing what He desires. He will do these things in a swift and clean manner in accordance with His own wishes. This is the way in which God sends forth His wrath and majesty, which man must not offend, and it is also an expression of one aspect of His righteous disposition. When people witness God showing concern and love toward man, they are unable to detect His wrath, see His majesty or feel His intolerance toward offense. These things have always led people to believe that God's righteous disposition is one solely of mercy, tolerance and love. However, when one sees God destroy a city or detest a humanity, His rage in the destruction of man and His majesty allow people to glimpse the other side of His righteous disposition. This is God's intolerance to offense. God's disposition that tolerates no offense surpasses the imagination of any created being, and among the non-created beings, none is capable of interfering with it or affecting it; even less can it be impersonated or imitated. Thus, this aspect of God's disposition is the one that humanity should know the most. Only God Himself has this kind of disposition, and only God Himself is possessed of this kind of disposition. God is possessed of this kind of righteous disposition because He detests wickedness, darkness, rebelliousness and Satan's evil acts—corrupting and devouring mankind—because He detests all acts of sin in opposition to Him and because of His holy and undefiled essence. It is because of this that He

will not suffer any of the created or non-created beings to openly oppose or contest Him. Even an individual to whom He had once shown mercy or whom He had chosen, need only provoke His disposition and transgress His principles of patience and tolerance, and God will unleash and reveal His righteous disposition that tolerates no offense without the least bit of mercy or hesitation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 108

God's Wrath Is a Safeguard for All the Forces of Justice and All Positive Things (Selected passages)

God's intolerance of offense is His unique essence; God's wrath is His unique disposition; God's majesty is His unique essence. The principle behind God's anger is the demonstration of His identity and status, which only He possesses. It goes without saying that this principle is also a symbol of the essence of the unique God Himself. God's disposition is His own inherent essence, which is not changed at all by the passage of time, and nor is it altered by changes of geographical location. His inherent disposition is His intrinsic essence. Regardless of whom He carries out His work upon, His essence does not change, and neither does His righteous disposition. When one angers God, that which God sends forth is His inherent disposition; at this time the principle behind His anger does not change, nor do His unique identity and status. He does not grow angry because of a change in His essence or because different elements arise from His disposition, but because man's opposition against Him offends His disposition. Man's flagrant provocation of God is a severe challenge to God's own identity and status. In God's view, when man challenges Him, man is contesting Him and testing His anger. When man opposes God,

when man contests God, when man continuously tests God's anger—and it is at such times when sin runs rampant—God's wrath will naturally reveal and present itself. Therefore, God's expression of His wrath is a symbol that all evil forces will cease to exist, and it is a symbol that all hostile forces will be destroyed. This is the uniqueness of God's righteous disposition, and of God's wrath. When God's dignity and holiness are challenged, when the forces of justice are obstructed and unseen by man, then God will send forth His wrath. Because of God's essence, all those forces on earth which contest God, oppose Him and contend with Him, are evil, corrupt and unjust; they come from and belong to Satan. Because God is just and is of the light and flawlessly holy, thus all things evil, corrupt and belonging to Satan will vanish when God's wrath is unleashed.

Although the outpouring of God's wrath is one aspect of the expression of His righteous disposition, God's anger is by no means indiscriminate regarding its target, and nor is it without principle. On the contrary, God is not at all quick to anger, and nor does He reveal His wrath and majesty lightly. Moreover, God's wrath is quite controlled and measured; it is not at all comparable to how man is wont to flare into a rage or vent his anger. Many conversations between man and God are recorded in the Bible. The words of some of the individual people involved in the conversations were shallow, ignorant and infantile, but God did not strike them down, and nor did He condemn them. In particular, during Job's trial, how did Jehovah God treat Job's three friends and the others after He heard the words that they spoke to Job? Did He condemn them? Did He rage at them? He did nothing of the sort! Instead He told Job to make entreaties on their behalf and to pray for them, and God Himself did not take their faults to heart. These instances all represent the primary attitude with which God treats humanity, corrupt and ignorant as it is. Therefore, the unleashing of

God's wrath is by no means an expression of His mood, nor is it a way for Him to give vent to His feelings. Contrary to man's misunderstanding, God's wrath is not a complete outburst of rage. God does not unleash His wrath because He is unable to control His own mood or because His anger has reached its boiling point and must be vented. On the contrary, His wrath is a display and a genuine expression of His righteous disposition, and it is a symbolic revelation of His holy essence. God is wrath, and He does not tolerate being offended—this is not to say that God's anger does not distinguish among causes or is unprincipled; it is corrupt humanity that has an exclusive claim on unprincipled, random outbursts of rage, rage of a kind that does not distinguish between causes. Once a man has status, he will often find it difficult to control his mood, and so he will enjoy seizing upon opportunities to express his dissatisfaction and vent his emotions; he will often flare up in rage for no apparent reason, so as to reveal his ability and let others know that his status and identity are different from those of ordinary people. Of course, corrupt people without any status also often lose control. Their anger is frequently caused by damage to their private interests. In order to protect their own status and dignity, they will frequently vent their emotions and reveal their arrogant nature. Man will flare up in anger and vent his emotions in order to defend and uphold the existence of sin, and these actions are the ways in which man expresses his dissatisfaction; they brim with impurities, with schemes and intrigues, with man's corruption and evil, and more than anything else, they brim with man's wild ambitions and desires. When justice clashes with wickedness, man's anger will not flare up in the defense of the existence of justice or to uphold it; on the contrary, when the forces of justice are threatened, persecuted and attacked, man's attitude is one of overlooking, evading or flinching away. However, when facing the forces of evil, man's attitude is

one of accommodating, of bowing and scraping. Therefore, man's venting is an escape for evil forces, an expression of the rampant and unstoppable evil conduct of the fleshly man. When God sends forth His wrath, however, all evil forces will be stopped, all sins that harm man will be curbed, all hostile forces that obstruct God's work will be made apparent, separated and cursed, while all of Satan's accomplices who oppose God will be punished and rooted out. In their place, God's work will proceed free of any obstacles, God's management plan will continue to develop step by step according to schedule, and God's chosen people will be free of Satan's disturbance and deceit, while those who follow God will enjoy God's leadership and provision among tranquil and peaceful surroundings. God's wrath is a safeguard preventing all evil forces from multiplying and running rampant, and it is also a safeguard that protects the existence and propagation of all things that are just and positive, and eternally guards them from suppression and subversion.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 109

God's Wrath Is a Safeguard for All the Forces of Justice and All Positive Things (Selected passages)

Can you see the essence of God's wrath in His destruction of Sodom? Is there anything else mingled within His rage? Is God's rage pure? To use the words of man, is God's wrath unadulterated? Is there any deception behind His wrath? Is there any conspiracy? Are there any unspeakable secrets? I can tell you sternly and solemnly: There is no part of God's wrath that can lead one to doubt. His anger is a pure, unadulterated anger that harbors no other intentions or goals. The reasons behind His anger are pure, blameless and above criticism. It is a natural revelation and display of His

holy essence; it is something that nothing in all of creation possesses. This is a part of God's unique righteous disposition, and it is also a striking difference between the respective essences of the Creator and His creation.

Regardless of whether one becomes angry in the sight of others or behind their backs, everyone has a different intention and purpose to their anger. Perhaps they are building up their prestige, or maybe they are defending their own interests, maintaining their image or keeping face. Some exercise restraint in their anger, while others are more rash and allow their rage to flare up whenever they wish without the least bit of restraint. In short, man's anger derives from his corrupt disposition. No matter what its purpose, it is of the flesh and of nature; it has nothing to do with justice or injustice because nothing in man's nature and essence corresponds to the truth. Therefore, corrupt humanity's temper and God's wrath should not be mentioned in the same breath. Without exception, the behavior of a man corrupted by Satan begins with the desire to safeguard corruption, and indeed it is based on corruption; this is why man's anger cannot be mentioned in the same breath as God's wrath, no matter how proper a man's anger may seem in theory. When God sends forth His rage, evil forces are checked and evil things are destroyed, while just and positive things come to enjoy God's care and protection and are allowed to continue. God sends forth His wrath because unjust, negative and evil things obstruct, disturb or destroy the normal activity and development of just and positive things. The goal of God's anger is not to safeguard His own status and identity, but to safeguard the existence of just, positive, beautiful and good things, to safeguard the laws and order of humanity's normal survival. This is the root cause of God's wrath. God's rage is a very proper, natural and true revelation of His disposition. There are no ulterior motives in His rage, and nor is there deceit or plotting, let alone the desires, craftiness, malice,

violence, evil or any of corrupt humanity's other shared traits. Before God sends forth His rage, He has already perceived the essence of every matter quite clearly and completely, and He has already formulated accurate, clear definitions and conclusions. Thus, God's objective in everything He does is crystal-clear, as is His attitude. He is not muddle-headed, blind, impulsive, or careless, and He is certainly not unprincipled. This is the practical aspect of God's wrath, and it is because of this practical aspect of God's wrath that humanity has attained its normal existence. Without God's wrath, humanity would descend into abnormal living conditions and all things just, beautiful and good would be destroyed and cease to exist. Without God's wrath, the laws and rules of existence for created beings would be broken or even utterly subverted. Since the creation of man, God has continuously used His righteous disposition to safeguard and sustain humanity's normal existence. Because His righteous disposition contains wrath and majesty, all evil people, things and objects, and all things that disturb and damage humanity's normal existence, are punished, controlled and destroyed as a result of His wrath. Over the past several millennia, God has continuously used His righteous disposition to strike down and destroy all kinds of unclean and evil spirits which oppose God and act as Satan's accomplices and lackeys in God's work of managing humanity. Thus, God's work of the salvation of man has always advanced according to His plan. This is to say that because of the existence of God's wrath, the most righteous causes of men have never been destroyed.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 110

Although Satan Appears Humane, Just and Virtuous, Satan's Essence Is Cruel and Evil

Satan builds its reputation through deceiving people, and often establishes itself as a vanguard and role model of righteousness. Under false pretenses of safeguarding righteousness, it harms people, devours their souls, and uses all sorts of means to benumb, deceive and incite man. Its goal is to make man approve of and go along with its evil conduct, to make man join it in opposing God's authority and sovereignty. However, when one sees through its schemes and plots and sees through to its vile features, and when one does not wish to continue to be trampled upon and fooled by it or to continue slaving away for it, or to be punished and destroyed alongside it, then Satan changes its previously saintly features and tears off its false mask to reveal its true face, which is evil, vicious, ugly and savage. It would love nothing more than to exterminate all those who refuse to follow it and who oppose its evil forces. At this point Satan can no longer assume a trustworthy, gentlemanly appearance; instead, its true ugly and devilish features are revealed under sheep's clothing. Once Satan's schemes are brought to light and its true features exposed, it will fly into a rage and expose its barbarity. After this, its desire to harm and devour people will only be intensified. This is because it is enraged when man awakens to the truth, and it develops a powerful vindictiveness toward man for their aspiration to yearn for freedom and light and to break free of its prison. Its rage is intended to defend and uphold its evil, and it is also a true revelation of its savage nature.

In every matter, Satan's behavior exposes its evil nature. Out of all the evil acts that Satan has carried out upon man—from its early efforts to delude man into following it, to its exploitation of man, in which it drags man into its evil deeds, to its vindictiveness toward man after its true features have been exposed and man has recognized and forsaken it—not one of these acts fails to expose Satan's evil essence, nor to prove the fact

that Satan has no relation to positive things and that Satan is the source of all evil things. Every single one of its actions safeguards its evil, maintains the continuation of its evil acts, goes against just and positive things, and ruins the laws and order of humanity's normal existence. These acts of Satan are hostile to God, and they will be destroyed by God's wrath. Although Satan has its own rage, its rage is just a means of venting its evil nature. The reason why Satan is exasperated and furious is this: Its unspeakable schemes have been exposed; its plots are not easily gotten away with; its wild ambition and desire to replace God and act as God have been struck down and blocked; and its goal of controlling all of humanity has now come to nothing and can never be achieved. What has stopped Satan's plots from coming to fruition and cut short the spread and rampancy of Satan's evil is God's repeated summoning of His wrath, time after time. For this reason, Satan both hates and fears God's wrath. Each time God's wrath descends, it not only unmasks Satan's true vile appearance, but also exposes Satan's evil desires to the light, and in the process, the reasons for Satan's rage against humanity are laid bare. The eruption of Satan's rage is a true revelation of its evil nature and an exposure of its schemes. Of course, each time that Satan is enraged heralds the destruction of evil things and the protection and continuation of positive things; it heralds the truth that God's wrath cannot be offended!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 111

One Must Not Rely on Experience and Imagination to Know God's Righteous Disposition

When you find yourself facing God's judgment and chastisement, will you say that God's word is adulterated? Will you say that there is a story

behind God's rage, and that it is adulterated? Will you slander God, saying that His disposition is not necessarily entirely righteous? When dealing with each of God's acts, you must first be certain that God's righteous disposition is free of any other elements, that it is holy and flawless. These acts include God's striking down, punishment and destruction of humanity. Without exception, every one of God's acts is made in strict accordance with His inherent disposition and His plan, and includes no part of humanity's knowledge, tradition and philosophy. Every one of God's acts is an expression of His disposition and essence, unrelated to anything that belongs to corrupt humanity. Mankind has the notion that only God's love, mercy and tolerance toward humanity are flawless, unadulterated and holy, and no one knows that God's rage and His wrath are likewise unadulterated; furthermore, no one has contemplated questions such as why God tolerates no offense or why His rage is so great. On the contrary, some mistake God's wrath for a bad temper, such as that of corrupt humanity, and misunderstand God's anger to be the same rage as that of corrupt humanity. They even mistakenly assume that God's rage is just like the natural revelation of humanity's corrupt disposition and that the issuing of God's wrath is just like the anger of corrupt people when they are faced with some unhappy situation, and believe that the issuing of God's wrath is an expression of His mood. After this fellowship, I hope that every one of you will no longer have any misconceptions, imaginings or speculation regarding God's righteous disposition. I hope that after hearing My words you can have a true recognition in your hearts of the wrath of God's righteous disposition, that you can put aside any previous mistaken understandings of God's wrath, and that you can change your own mistaken beliefs and views of the essence of God's wrath. Furthermore, I hope that you can have an accurate definition of God's disposition in your hearts, that you will no longer have

any doubts as to God's righteous disposition, and that you will not impose any human reasoning or imagining onto God's true disposition. God's righteous disposition is God's own true essence. It is not something written or shaped by man. His righteous disposition is His righteous disposition and has no relation or connection to anything of creation. God Himself is God Himself. He will never become a part of creation, and even if He becomes a member of the created beings, His inherent disposition and essence will not change. Therefore, knowing God is not the same as knowing an object; to know God is not to dissect something, nor is it the same as understanding a person. If man uses his concept or method of knowing an object or understanding a person to know God, then you will never be able to attain knowledge of God. Knowing God is not reliant on experience or imagination, and therefore you must never impose your experience or imagination on God; no matter how rich your experience and imagination may be, they are still limited. What is more, your imagination does not correspond to facts, and much less to the truth, and it is incompatible with God's true disposition and essence. You will never succeed if you rely on your imagination to understand God's essence. The only path is this: Accept all that comes from God, then gradually experience and understand it. There will be a day when God will enlighten you to truly understand and know Him because of your cooperation and because of your hunger and thirst for the truth.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 112

Humanity Wins God's Mercy and Tolerance Through Sincere Repentance (Selected passages)

Jehovah God's Warning Reaches the Ninevites

Let us move on to the second passage, the third chapter of the Book of Jonah: "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." These are the words that God directly passed on to Jonah to tell the Ninevites, so of course, these are the words that Jehovah wished to say to the Ninevites. These words tell people that God began to abhor and hate the people of the city because their wickedness had come before His gaze, and so He wished to destroy this city. However, before God destroyed the city, He would make an announcement to the Ninevites, and at the same time, give them an opportunity to repent of their wickedness and start anew. This opportunity would last forty days, and no longer. In other words, if the people inside the city did not repent, admit their sins and prostrate themselves before Jehovah God within forty days, God would destroy the city as He had destroyed Sodom. This was what Jehovah God wished to tell the people of Nineveh. Clearly, this was no simple declaration. Not only did it convey Jehovah God's anger, it also conveyed His attitude toward the Ninevites, while at the same time serving as a solemn warning to the people living inside the city. This warning told them that their wicked acts had earned them Jehovah God's hatred and would soon bring them to the brink of their own annihilation. The life of every inhabitant of Nineveh was therefore in imminent peril.

The Stark Contrast Between Nineveh and Sodom's Reaction to Jehovah God's Warning

What does it mean to be overthrown? In colloquial terms, it means to no longer exist. But in what way? Who could overthrow an entire city? It would be impossible for man to perform such an act, of course. The people of Nineveh were no fools; as soon as they heard this proclamation, they got the idea. They knew that the proclamation had come from God, they knew

that God was going to perform His work, and they knew that their wickedness had enraged Jehovah God and brought His anger down upon them, so that they would soon be destroyed along with their city. How did the people of the city behave after hearing Jehovah God's warning? The Bible describes in specific detail how the people reacted, from the king down to the commoners. The following words were recorded in the Scriptures: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands…" (Jon 3:5–9).

After hearing Jehovah God's proclamation, the people of Nineveh displayed an attitude utterly opposite to that of the people of Sodom—whereas the people of Sodom openly opposed God, proceeding from evil to evil, the Ninevites, after hearing these words, did not ignore the matter, and nor did they resist. Instead, they believed God and declared a fast. What does the word, "believed," mean here? The word itself suggests faith and submission. If we use the Ninevites' actual behavior to explain this word, it means that they believed God could and would do as He said, and that they were willing to repent. Did the people of Nineveh feel fear in the face of imminent disaster? It was their belief that put fear in their hearts. So, what can we use to prove the Ninevites' belief and fear? It is as the Bible says: "… proclaimed a fast, and put on sackcloth, from the greatest of them even

to the least of them." This is to say that the Ninevites truly believed, and that from this belief came fear, which then led them to fast and don sackcloth. This is how they showed that they were beginning to repent. In utter contrast to the people of Sodom, not only did the Ninevites not oppose God, but they also clearly showed their repentance through their behavior and actions. Of course, this was something all the people of Nineveh did, not just the commoners—the king was no exception.

The Repentance of Nineveh's King Wins Jehovah God's Commendation

When the king of Nineveh heard this news, he arose from his throne, took off his robe, dressed himself in sackcloth and sat in ashes. He then proclaimed that no one in the city would be allowed to taste anything, and that no sheep, oxen or any other livestock would be allowed to graze or drink water. Man and livestock alike were to don sackcloth, and the people were to make earnest entreaties to God. The king also proclaimed that every one of them would turn away from their evil ways and forsake the violence in their hands. Judging from this series of actions, the king of Nineveh had true repentance in his heart. This series of actions he took—arising from his throne, casting off his king's robe, wearing sackcloth and sitting in ashes—tells people that the king of Nineveh was laying aside his royal status and donning sackcloth alongside the common people. This is to say that the king of Nineveh did not occupy his royal post to continue his evil way or the violence in his hands after hearing the announcement from Jehovah God; rather, he laid aside the authority he held and repented before Jehovah God. At this moment the king of Nineveh was not repenting as a king; he had come before God to repent and confess his sins as an ordinary subject of God. Moreover, he also told the entire city to repent and confess their sins before Jehovah God in the same manner as he had; additionally, he had

a specific plan for how to do so, as seen in the scriptures: “Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: … and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands.” As the city’s ruler, the king of Nineveh possessed supreme status and power, and could do anything he wished to. When faced with Jehovah God’s announcement, he could have ignored the matter or simply repented and confessed his sins alone; as for whether or not the people in the city chose to repent, he could have completely ignored the matter. However, the king of Nineveh did not do this at all. Not only did he arise from his throne, wear sackcloth and ashes and repent and confess his sins before Jehovah God, but he also ordered all people and livestock within the city to do the same. He even ordered the people to “cry mightily to God.” Through this series of actions, the king of Nineveh truly accomplished that which a ruler should. His series of actions is one that was difficult for any king in human history to achieve, and indeed, no other king achieved these things. These actions can be called unprecedented in human history, and they are worthy of being both commemorated and imitated by mankind. Since the dawn of man, every king had led his subjects to resist and oppose God. No one had ever led his subjects to entreat God to seek redemption for their wickedness, receive Jehovah God’s pardon and avoid imminent punishment. The king of Nineveh, however, was able to lead his subjects to turn to God, to leave their respective evil ways behind and abandon the violence in their hands. Furthermore, he was also able to put aside his throne, and in return, Jehovah God had a change of mind and felt regret, retracting His wrath and allowing the people of the city to survive, keeping them from destruction. The king’s actions can only be called a rare miracle in human history, and even a

model example of corrupt humanity repenting and confessing their sins before God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 113

Jon 3 And the word of Jehovah came to Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach to it the preaching that I bid you. So Jonah arose, and went to Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do to them; and He did it not.

God Sees the Sincere Repentance Deep in the Ninevites' Hearts

After hearing God's declaration, the king of Nineveh and his subjects performed a series of actions. What was the nature of these actions and of their behavior? In other words, what was the essence of their conduct in its

entirety? Why did they do what they did? In God's eyes they had sincerely repented, not only because they had made earnest entreaties to God and confessed their sins before Him, but also because they had abandoned their wicked conduct. They acted in this way because after hearing God's words, they were incredibly frightened and believed that He would do as He said. By fasting, wearing sackcloth and sitting in ashes, they wished to express their willingness to reform their ways and refrain from wickedness, and they prayed to Jehovah God to restrain His anger, entreating Him to withdraw His decision and the catastrophe bearing down upon them. If we examine all of their behavior, we can see that they already understood that their previous wicked acts were detestable to Jehovah God, and we can see too that they understood the reason why He would soon destroy them. This is why they all wished to make a full repentance, to turn away from their evil ways and abandon the violence in their hands. In other words, once they became aware of Jehovah God's declaration, each and every one of them felt fear in their hearts; they discontinued their wicked conduct and no longer committed those acts that were so detestable to Jehovah God. Additionally, they entreated Jehovah God to forgive their past sins and to not treat them according to their past actions. They were willing to never again engage in wickedness and to act according to Jehovah God's instructions, if only it were possible to never again infuriate Jehovah God. Their repentance was sincere and thorough. It came from deep within their hearts and was unfeigned and intransient.

Once all of the people of Nineveh, from the king to the commoners, learned that Jehovah God was angry with them, God could clearly and plainly see every single one of their subsequent actions and their conduct in its entirety, as well as every one of the decisions and choices that they made. God's heart changed according to their behavior. What was God's

frame of mind at that very moment? The Bible can answer that question for you. The following words were recorded in the scriptures: “And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do to them; and He did it not” (Jon 3:10). Although God changed His mind, there was nothing complicated about His frame of mind. He simply went from expressing His anger to calming His anger, and then decided not to bring catastrophe upon the city of Nineveh. The reason why God’s decision—to spare the Ninevites from catastrophe—was so swift is that God observed the heart of every person of Nineveh. He saw what they held deep within their hearts: their sincere repentance and confession for their sins, their sincere belief in Him, their deep sense of how their wicked acts had enraged His disposition, and the resulting fear of Jehovah God’s impending punishment. At the same time, Jehovah God also heard their prayers, which came from deep within their hearts, entreating Him to no longer be angry at them, so that they might avoid this catastrophe. When God observed all these facts, little by little His anger faded away. Regardless of how great His anger had previously been, His heart was touched when He saw the sincere repentance deep within these people’s hearts, and so He could not bear to bring catastrophe upon them, and He ceased to be angry at them. Instead, He continued to extend His mercy and tolerance toward them and continued to guide and provide for them.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 114

Jon 3 And the word of Jehovah came to Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach to it the preaching that I bid you. So Jonah arose, and went to Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city of three days’

journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do to them; and He did it not.

If Your Belief in God Is True, You Will Receive His Care Often

God's changing of His intentions toward the people of Nineveh involved no hesitation or anything that was ambiguous or vague. Rather, it was a transformation from pure anger to pure tolerance. This is a true revelation of God's essence. God is never irresolute or hesitant in His actions; the principles and purposes behind His actions are all clear and transparent, pure and flawless, with absolutely no ruses or schemes intermingled within. In other words, God's essence contains no darkness or evil. God became angry with the Ninevites because their wicked acts had come before His gaze; at that time His anger was derived from His essence. However, when God's anger dissipated and He bestowed His tolerance upon the people of Nineveh once more, everything that He revealed was still His own essence. The entirety of this change was due to a change in

man’s attitude toward God. During this entire period of time, God’s unoffendable disposition did not change, God’s tolerant essence did not change, and God’s loving and merciful essence did not change. When people commit wicked acts and offend God, He will bring His anger upon them. When people truly repent, God’s heart will change, and His anger will cease. When people continue to stubbornly oppose God, His rage will be unceasing, and His wrath will press in on them bit by bit until they are destroyed. This is the essence of God’s disposition. Regardless of whether God is expressing wrath or mercy and lovingkindness, it is man’s conduct, behavior, and the attitude man holds toward God deep within his heart that dictate that which is expressed through the revelation of God’s disposition. If God continuously subjects one person to His anger, this person’s heart doubtlessly opposes God. Because this person has never truly repented, bowed their head before God or possessed true belief in God, they have never obtained God’s mercy and tolerance. If someone often receives God’s care, His mercy, and His tolerance, then without a doubt this person has true belief in God in their heart, and their heart is not opposed to God. This person often truly repents before God; therefore, even if God’s discipline often descends upon this person, His wrath will not.

This brief account allows people to see God’s heart, to see the realness of His essence, to see that God’s anger and the changes in His heart are not without cause. Despite the stark contrast that God demonstrated when He was wrathful and when He changed His heart, which makes people believe there is a large disconnect or contrast between these two aspects of God’s essence—His anger and His tolerance—God’s attitude toward the repentance of the Ninevites once again allows people to see another side of God’s true disposition. God’s change of heart truly allows humanity to once again see the truth of God’s mercy and lovingkindness, and to see the true

revelation of God's essence. Humanity has but to acknowledge that God's mercy and lovingkindness are not myths, nor are they fabrications. This is because God's feeling at that moment was true, and God's change of heart was true—God indeed bestowed His mercy and tolerance upon humanity once more.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 115

Jon 3 And the word of Jehovah came to Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach to it the preaching that I bid you. So Jonah arose, and went to Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily to God: yes, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do to them; and He did it not.

The True Repentance in the Ninevites' Hearts Wins Them God's Mercy and Changes Their Own Outcomes

Was there any contradiction between God's change of heart and His wrath? Of course not! This is because God's tolerance at that particular time had its reason. What reason might this be? It is the one given in the Bible: "Every person turned away from their evil way" and "abandoned the violence in their hands."

This "evil way" does not refer to a handful of evil acts, but to the evil source from which people's behavior springs. "Turning away from one's evil way" means that those in question will never commit these actions again. In other words, they will never again behave in this evil way; the method, source, purpose, intent and principle of their actions have all changed; they will never again use those methods and principles to bring enjoyment and happiness to their hearts. The "abandon" in "abandon the violence in one's hands" means to lay down or to cast aside, to fully break with the past and to never turn back. When the people of Nineveh abandoned the violence in their hands, this proved and represented their true repentance. God observes people's outward appearances as well as their hearts. When God observed the true repentance in the hearts of the Ninevites without question and also observed that they had left their evil ways and abandoned the violence in their hands, He changed His heart. This is to say that these people's conduct and behavior and various ways of doing things, as well as their true confession and repentance of sins in their hearts, caused God to change His heart, to change His intentions, to retract His decision and not to punish or destroy them. Thus, the people of Nineveh achieved a different outcome for themselves. They redeemed their own lives and at the same time won God's mercy and tolerance, at which point God also retracted His wrath.

God's Mercy and Tolerance Are Not Rare—Man's True Repentance Is

Regardless of how angry God had been with the Ninevites, as soon as they declared a fast and donned sackcloth and ashes, His heart began to soften and He began to change His mind. When He proclaimed to them that He would destroy their city—the moment prior to their confession and repentance for their sins—God was still angry with them. Once they had carried out a series of repentant acts, God's anger for the people of Nineveh gradually transformed into mercy and tolerance for them. There is nothing contradictory about the coinciding revelation of these two aspects of God's disposition in the same event. So, how should one understand and know this lack of contradiction? God expressed and revealed each of these two polar-opposite essences in turn as the people of Nineveh repented, allowing people to see the realness and the unoffendableness of God's essence. God used His attitude to tell people the following: It is not that God does not tolerate people, or that He does not want to show mercy to them; rather, it is that they rarely truly repent to God, and it is rare that people truly turn away from their evil ways and abandon the violence in their hands. In other words, when God is angry with man, He hopes that man will be able to truly repent, and indeed He hopes to see man's true repentance, in which case He will then liberally continue to bestow His mercy and tolerance upon man. This is to say that man's evil conduct incurs God's wrath, whereas God's mercy and tolerance are bestowed upon those who listen to God and truly repent before Him, upon those who can turn away from their evil ways and abandon the violence in their hands. God's attitude was very clearly revealed in His treatment of the Ninevites: God's mercy and tolerance are not at all difficult to obtain, and what He requires is one's true repentance. As long as people turn away from their evil ways and abandon

the violence in their hands, God will change His heart and His attitude toward them.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 116

The Creator's Righteous Disposition Is Real and Vivid

When God had a change of heart toward the people of Nineveh, were His mercy and tolerance a false front? Of course not! Then what has been shown by the transition between these two aspects of God's disposition in the course of God dealing with this one situation? God's disposition is a complete whole—it is not at all divided. Regardless of whether He is expressing anger or mercy and tolerance toward people, these are all expressions of His righteous disposition. God's disposition is vital and vividly apparent, and He changes His thoughts and attitudes according to the way things develop. The transformation of His attitude toward the Ninevites tells humanity that He has His own thoughts and ideas; He is not a robot or a clay figure, but the living God Himself. He could be angry with the people of Nineveh, just as He could forgive their pasts because of their attitudes. He could decide to bring misfortune upon the Ninevites, and He could also change His decision because of their repentance. People like to rigidly apply rules, and to use such rules to delimit and define God, just as they like to use formulas to attempt to understand God's disposition. Therefore, as far as the domain of human thought is concerned, God does not think, nor does He have any essential ideas. But in reality, God's thoughts are in a state of constant transformation according to changes in things and in environments. While these thoughts are transforming, different aspects of God's essence are revealed. During this process of transformation, at the precise moment when God has a change of heart,

what He shows to mankind is the real existence of His life, and that His righteous disposition is full of dynamic vitality. At the same time, God uses His own true revelations to prove to mankind the truth of the existence of His wrath, His mercy, His lovingkindness, and His tolerance. His essence will be revealed at any time and any place in accordance with how things develop. He possesses a lion's wrath and a mother's mercy and tolerance. His righteous disposition allows no questioning, violation, change, or distortion by any person. Among all matters and all things, God's righteous disposition—that is, God's wrath and God's mercy—can be revealed at any time and any place. He gives vital expression to these aspects in every corner of all creation, and He implements them with vitality in every passing moment. God's righteous disposition is not limited by time or space; in other words, God's righteous disposition is not mechanically expressed or revealed according to the constraints of time or space, but rather with perfect ease and in all times and places. When you see God have a change of heart and cease to express His wrath and refrain from destroying the city of Nineveh, can you say that God is only merciful and loving? Can you say that God's wrath consists of empty words? When God rages with fierce wrath and retracts His mercy, can you say that He feels no true love toward humanity? This fierce wrath is expressed by God in response to people's evil acts; His wrath is not flawed. God's heart is moved in response to people's repentance, and it is this repentance that brings about His change of heart. When He feels moved, when He has a change of heart, and when He shows His mercy and tolerance toward man, all of these are utterly without flaw; they are clean, pure, unblemished and unadulterated. God's tolerance is exactly that: tolerance, just as His mercy is nothing other than mercy. His disposition reveals wrath or mercy and tolerance in accordance with man's repentance and the variations in man's

conduct. No matter what He reveals and expresses, it is all pure and direct; its essence is distinct from that of anything in creation. When God expresses the principles underlying His actions, they are free from any flaws or blemishes, and so are His thoughts, His ideas, and every single decision He makes and every single action He takes. Since God has thus decided and since He has thus acted, so does He complete His undertakings. The results of His undertakings are correct and faultless precisely because their source is flawless and unblemished. God's wrath is flawless. Likewise, God's mercy and tolerance—which are possessed by none among all of creation—are holy and flawless, and can withstand thoughtful deliberation and experience.

Through your understanding of the story of Nineveh, do you now see the other side of the essence of God's righteous disposition? Do you see the other side of God's unique righteous disposition? Does anyone among humanity possess this kind of disposition? Does anyone possess this kind of wrath, the wrath of God? Does anyone possess mercy and tolerance such as that which is possessed by God? Who among creation can summon forth such great wrath and decide to destroy or bring disaster upon mankind? And who is qualified to bestow mercy on man, to tolerate and pardon, and thereby change one's prior decision to destroy man? The Creator expresses His righteous disposition through His own unique methods and principles, and He is not subject to the control or restrictions imposed by any people, events or things. With His unique disposition, no one is able to change His thoughts and ideas, nor is anyone able to persuade Him and change any of His decisions. The entirety of the behavior and thoughts that exist in all of creation exist under the judgment of His righteous disposition. No one can control whether He exercises wrath or mercy; only the essence of the

Creator—or in other words, the Creator's righteous disposition—can decide this. Such is the unique nature of the Creator's righteous disposition!

Through analyzing and understanding the transformation of God's attitude toward the people of Nineveh, are you able to use the word "unique" to describe the mercy found within God's righteous disposition? We previously said that God's wrath is one aspect of the essence of His unique righteous disposition. Now I shall define two aspects—God's wrath and God's mercy—as His righteous disposition. God's righteous disposition is holy; it does not tolerate being offended or questioned; it is something possessed by none among created or non-created beings. It is both unique and exclusive to God. This is to say that God's wrath is holy and unoffendable. In the same way, the other aspect of God's righteous disposition—God's mercy—is holy and cannot be offended. None of the created or non-created beings can replace or represent God in His actions, nor could anyone have replaced or represented Him in the destruction of Sodom or the salvation of Nineveh. This is the true expression of God's unique righteous disposition.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 117

The Creator's Sincere Feelings Toward Mankind

People often say that it is not an easy thing to know God. However, I say that knowing God is not a difficult matter at all, for God frequently displays His deeds for man to see. God has never ceased His dialogue with mankind, and He has never concealed Himself from man, and nor has He hidden Himself. His thoughts, His ideas, His words and His deeds are all revealed to mankind. Therefore, so long as man wishes to know God, he can come to understand and know Him through all sorts of means and

methods. The reason why man blindly thinks that God has intentionally avoided him, that God has intentionally hidden Himself from humanity, that God has no intention of allowing man to understand and know Him, is because he does not know who God is and nor does he wish to understand God. Even more than that, man does not concern himself with the Creator's thoughts, words or deeds…. Truthfully speaking, if a person just uses their spare time to focus upon and understand the Creator's words or deeds, and if they pay just a little attention to the Creator's thoughts and the voice of His heart, it will not be difficult for that person to realize that the Creator's thoughts, words, and deeds are visible and transparent. Likewise, it will take little effort to realize that the Creator is among man at all times, that He is always in conversation with man and the entirety of creation, and that He is performing new deeds every day. His essence and disposition are expressed in His dialogue with man; His thoughts and ideas are revealed completely in His deeds; He accompanies and observes mankind at all times. He speaks quietly to mankind and all of creation with His silent words: "I am in the heavens, and I am amongst My creation. I am keeping watch; I am waiting; I am at your side…." His hands are warm and strong; His footsteps are light; His voice is soft and graceful; His form passes and turns, embracing all of mankind; His countenance is beautiful and gentle. He has never left, never vanished. Day and night, He is mankind's constant companion, never to leave their side. His devoted care and special affection for humanity, as well as His true concern and love for man, were displayed bit by bit as He saved the city of Nineveh. In particular, the exchange between Jehovah God and Jonah fully revealed the Creator's tenderness for the mankind He Himself created. Through those words, you can obtain a deep understanding of God's sincere feelings for humanity …

The following passage was recorded in the Book of Jonah 4:10–11: “Then said Jehovah, You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I pity Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?” These are the actual words of Jehovah God, recorded from a conversation between God and Jonah. Though this exchange is brief, it brims with the Creator’s care for mankind and His reluctance to give mankind up. These words express the true attitude and feelings that God holds within His heart for His creation. Through these words, which are clear and precise such as are rarely heard by man, God states His true intentions for humanity. This exchange represents an attitude God held toward the people of Nineveh—but what kind of attitude is it? It is the attitude He held toward the people of Nineveh before and after their repentance, and the attitude with which He treats mankind. Within these words are His thoughts and His disposition.

What thoughts of God are revealed in these words? If you pay attention to the details as you read, it will not be difficult for you to notice that He uses the word “pity”; the use of this word shows God’s true attitude toward mankind.

On the level of literal meaning, people can interpret the word “pity” in different ways: First, it means “to love and protect, to feel tenderness toward something”; second, it means “to love dearly”; and finally, it means “to be unwilling to hurt something and to be unable to bear doing so.” In short, this word implies tender affection and love, as well as an unwillingness to give up someone or something; it implies God’s mercy and tolerance toward man. God used this word, which is a word commonly

spoken by men, and yet it is also able to lay bare the voice of God's heart and His attitude toward mankind.

Although the city of Nineveh was filled with people just as corrupt, evil and violent as those of Sodom, their repentance caused God to have a change of heart and decide not to destroy them. Because the way they treated God's words and instructions demonstrated an attitude that starkly contrasted with that of the citizens of Sodom, and because of their honest submission to God and honest repentance for their sins, as well as their true and heartfelt behavior in all regards, God once more expressed His own heartfelt pity and bestowed it upon them. What God bestows upon humanity and His pity for humanity are impossible for anyone to duplicate, and it is impossible for any person to possess God's mercy, His tolerance, or His sincere feelings toward humanity. Is there anyone whom you deem a great man or woman, or even a superhuman, who would, from a high point, speaking as a great man or woman, or upon the highest point, make this kind of statement to mankind or to creation? Who amongst mankind can know the state of human life like the palm of their hands? Who can bear the burden and responsibility for humanity's existence? Who is qualified to proclaim the destruction of a city? And who is qualified to pardon a city? Who can say that they have pity on their own creation? Only the Creator! Only the Creator has tenderness toward this mankind. Only the Creator shows this mankind compassion and affection. Only the Creator holds a true, unbreakable affection for this mankind. Likewise, only the Creator can bestow mercy on this mankind and pity all of His creation. His heart leaps and aches at every one of man's actions: He is angered, distressed and grieved over man's evil and corruption; He is pleased, joyful, forgiving and jubilant for man's repentance and belief; every single one of His thoughts and ideas exists for and revolves around mankind; what He is and has is

expressed entirely for mankind's sake; the entirety of His emotions are intertwined with mankind's existence. For mankind's sake, He travels and rushes about; He silently gives forth every bit of His life; He dedicates every minute and second of His life…. He has never known how to cherish His own life, yet He has always pitied the mankind He Himself created…. He gives all that He has to this humanity…. He grants His mercy and tolerance unconditionally and without expectation of recompense. He does this only so that mankind can continue to survive before His eyes, receiving His provision of life. He does this only so that mankind may one day submit before Him and recognize that He is the One who nourishes man's existence and supplies the life of all creation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 118

Jon 4 But it displeased Jonah exceedingly, and he was very angry. And he prayed to Jehovah, and said, I pray You, O Jehovah, was not this my saying, when I was yet in my country? Therefore I fled before to Tarshish: for I knew that You are a gracious God, and merciful, slow to anger, and of great kindness, and repent You of the evil. Therefore now, O Jehovah, take, I beseech You, my life from me; for it is better for me to die than to live. Then said Jehovah, Do you well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat on the head of Jonah, that he fainted, and wished in

himself to die, and said, It is better for me to die than to live. And God said to Jonah, Do you well to be angry for the gourd? And he said, I do well to be angry, even to death. Then said Jehovah, You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I pity Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

The Creator Expresses His True Feelings for Humanity

This conversation between Jehovah God and Jonah is without a doubt an expression of the Creator's true feelings for humanity. On one hand it informs people of the Creator's understanding of all creation under His sovereignty; as Jehovah God said, "And should not I pity Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" In other words, God's understanding of Nineveh was far from cursory. He not only knew the number of living things within the city (including people and livestock), but He also knew how many could not discern between their right and left hands—that is, how many children and youths were present. This is concrete proof of God's comprehensive understanding of mankind. On the other hand, this conversation informs people of the Creator's attitude toward humanity, which is to say, the weight of humanity in the Creator's heart. It is just as Jehovah God said: "You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: And should not I pity Nineveh, that great city…?" These are Jehovah God's words of reproach toward Jonah, but they are all true.

Although Jonah was entrusted with proclaiming Jehovah God's words to the people of Nineveh, he did not understand Jehovah God's intentions, nor did he understand His worries and expectations for the people of the city. With this reprimand, God meant to tell him that humanity was the product of God's own hands, and that He had expended painstaking effort on each and every single person, that each and every person carried God's expectations upon their shoulders, and that each and every person enjoyed the supply of God's life; for each and every person, God had paid the price of painstaking effort. This reprimand also told Jonah that God pitied humanity, which was the work of His own hands, just as much as Jonah himself had pity on the gourd. God would by no means abandon mankind lightly, or until the last possible moment, not least because there were so many children and innocent livestock inside the city. When dealing with these young and ignorant products of God's creation who could not even distinguish their right hands from their left, it was even less conceivable that God would end their lives and determine their outcomes in such a hasty manner. God hoped to see them grow up; He hoped that they would not walk the same paths as their elders, that they would not have to hear Jehovah God's warning again, and that they would bear witness to Nineveh's past. Even more so, God hoped to see Nineveh after it had repented, to see Nineveh's future following its repentance, and more importantly, to see Nineveh live under God's mercy once again. Therefore, in God's eyes, those objects of creation who could not distinguish between their right and left hands were Nineveh's future. They would shoulder Nineveh's despicable past, just as they would shoulder the important duty of bearing witness to both Nineveh's past and its future under Jehovah God's guidance. In this declaration of His true feelings, Jehovah God presented the Creator's mercy for humanity in its entirety. It showed to

humanity that “the Creator’s mercy” is not an empty phrase, nor is it a hollow promise; it has concrete principles, methods and objectives. God is true and real, and He uses no falsehoods or disguises, and in this same manner His mercy is endlessly bestowed upon humanity in every time and age. However, to this very day, the Creator’s exchange with Jonah is His sole, exclusive verbal statement of why He shows mercy to humanity, how He shows mercy to humanity, how tolerant He is of humanity and His true feelings for humanity. Jehovah God’s succinct words during this conversation express His thoughts toward humanity as an integral whole; they are a true expression of His heart’s attitude toward humanity, and they are also concrete proof of His bestowal of abundant mercy upon humanity. His mercy is not only bestowed upon humanity’s elder generations, but is also granted to the younger members of humanity, just as it has always been, from one generation to the next. Although God’s wrath frequently comes down upon certain corners and certain eras of humanity, God’s mercy has never ceased. With His mercy, He guides and leads one generation of His creation after the next, and supplies and nourishes one generation of creation after the next, because His true feelings toward humanity will never change. Just as Jehovah God said: “And should not I pity…?” He has always pitied His own creation. This is the mercy of the Creator’s righteous disposition, and it is also the full uniqueness of the Creator!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Daily Words of God Excerpt 119

Five Types of People

I will classify God’s followers into several categories according to their understanding of God and their understanding and experience of His

righteous disposition, so that you may know the stage you are in currently, as well as your current stature. In terms of people's knowledge of God and understanding of His righteous disposition, the different stages and statures which people occupy can generally be separated into five types. This topic is predicated on the basis of knowing the unique God and His righteous disposition. Therefore, as you read the following content, you should carefully attempt to figure out exactly how much understanding and knowledge you have regarding God's uniqueness and His righteous disposition, and then you should use the result to judge which stage you truly belong in, how large your stature truly is, and which type of person you truly are.

Type One: The Stage of the Infant Wrapped in Swaddling Clothes

What is meant by "an infant wrapped in swaddling clothes"? An infant wrapped in swaddling clothes is an infant who has just come into this world, a newborn. It is when people are at their most immature.

People in this stage essentially possess no awareness or consciousness about matters of belief in God. They are bewildered and ignorant about everything. These people may have believed in God for a long time or perhaps not a very long time at all, but their bewildered and ignorant state and their true stature place them within the stage of the infant wrapped in swaddling clothes. The precise definition of the conditions of an infant wrapped in swaddling clothes is as such: No matter how long this kind of person has believed in God, they will always be muddle-headed, confused and simple-minded; they do not know why they believe in God, nor do they know who God is or who is God. Although they follow God, there is no exact definition of God in their heart, and they cannot determine whether the One they follow is God, let alone whether they truly should believe in

God and follow Him. This is the true state of this type of person. These people's thoughts are clouded and, simply put, their belief is muddled. They always exist in a state of bewilderment and blankness; "muddle-headedness," "confusion," and "simple-mindedness" summarize their state. They have never seen nor felt God's existence, and therefore, talking to them about knowing God is as much use as making them read a book written in hieroglyphics—they will neither understand nor accept it. For them, knowing God is the same as hearing a fantastical tale. While their thoughts may be clouded, they actually firmly believe that knowing God is an utter waste of time and effort. This is the first type of person: the infant wrapped in swaddling clothes.

Type Two: The Stage of the Suckling Infant

Compared to an infant wrapped in swaddling clothes, this type of person has made some progress. Regrettably, they still have no understanding of God whatsoever. They still lack a clear understanding of God and insight into God, and they are not very clear as to why they should believe in God, yet in their hearts they have their own purpose and clear ideas. They do not concern themselves with whether it is right to believe in God. The objective and purpose they seek through belief in God is to enjoy His grace, to have joy and peace, to live comfortable lives, to enjoy God's care and protection, and to live under God's blessings. They are not concerned with the degree to which they know God; they have no urge to seek an understanding of God, and nor are they concerned with what God is doing or what He wishes to do. They only blindly seek to enjoy His grace and obtain more of His blessings; they seek to gain a hundredfold in the present age, and eternal life in the age to come. Their thoughts, how much they expend themselves, their devotion, as well as their suffering, all share the same objective: to obtain God's grace and blessings. They have no

concern for anything else. This type of person is certain only that God can keep people safe and bestow His grace upon them. One can say that they are not interested in nor very clear about why God wishes to save man or the result God wishes to obtain with His words and work. They have never made any effort to know God's essence and righteous disposition, nor can they muster the interest to do so. They lack the inclination to pay attention to these things, and nor do they wish to know them. They do not wish to ask about God's work, God's requirements of man, God's will, or anything else related to God, and they too lack the inclination to ask about these things. This is because they believe these matters are unrelated to their enjoyment of God's grace, and they are only concerned with a God who exists in direct relation to their own interests, and who can bestow grace upon man. They have no interest whatsoever in anything else, and so they cannot enter the reality of the truth, regardless of how many years they have believed in God. Without anyone to frequently water or feed them, it is difficult for them to continue down the path of belief in God. If they cannot enjoy their previous joy and peace or God's grace, then they are quite liable to walk away. This is the second type of person: the person who exists in the stage of the suckling infant.

Type Three: The Stage of the Weaning Infant, or the Stage of the Young Child

This group of people possesses a certain amount of clear awareness. They are aware that enjoying God's grace does not mean that they themselves possess true experience, and they are aware that even if they never tire of seeking joy and peace, of seeking grace, or if they are able to bear witness by sharing their experiences of enjoying God's grace or by praising God for the blessings He has bestowed upon them, these things do not mean that they possess life, nor do they mean that they possess the

reality of the truth. Beginning from their consciousness, they cease to entertain wild hopes that they will only be accompanied by God's grace; rather, as they enjoy God's grace, they simultaneously wish to do something for God. They are willing to perform their duty, to endure a bit of hardship and fatigue, to engage in some degree of cooperation with God. However, because their pursuit in their belief in God is too adulterated, because the individual intentions and desires they harbor are too strong, because their disposition is too wildly arrogant, it is very difficult for them to satisfy God's desire or to be loyal to God. Therefore, they frequently cannot realize their individual wishes or honor their promises to God. They often find themselves in contradictory states: They very much wish to satisfy God to the greatest possible degree, yet they use all their might to oppose Him, and they often make vows to God but then quickly break their oaths. Even more often they find themselves in other contradictory states: They sincerely believe in God, yet they deny Him and everything that comes from Him; they anxiously hope that God will enlighten them, lead them, supply them and help them, yet they still seek their own way out. They wish to understand and to know God, yet they are unwilling to draw close to Him. Instead, they always avoid God, and their hearts are closed to Him. While they have a superficial understanding and experience of the literal meaning of God's words and of the truth, and a superficial concept of God and truth, subconsciously they still cannot confirm or determine whether God is the truth, nor confirm whether God is truly righteous. They also cannot determine the realness of God's disposition and essence, let alone His true existence. Their belief in God always contains doubts and misunderstandings, and it also contains imaginings and notions. As they enjoy God's grace, they also reluctantly experience or practice some truths that they consider feasible in order to enrich their belief, to augment their

experience in believing in God, to verify their understanding of believing in God, and to satisfy their vanity by walking upon the life path that they themselves established and accomplishing a righteous undertaking for mankind. At the same time, they also do these things in order to satisfy their own desire to gain blessings, which is part of a bet that they make in hopes of receiving greater blessings for humanity, and to accomplish their ambitious aspiration and lifelong desire of not resting until they have obtained God. These people are seldom able to obtain God's enlightenment, for their desire and their intention to gain blessings are too important to them. They have no desire to give this up, and indeed they could not bear to do so. They fear that without the desire to gain blessings, without the long-cherished ambition of not resting until they have obtained God, they will lose the motivation to believe in God. Therefore, they do not wish to face reality. They do not wish to face God's words or God's work. They do not wish to face up to God's disposition or essence, let alone mention the subject of knowing God. This is because once God, His essence, and His righteous disposition replace their imaginings, their dreams will go up in smoke, and their so-called pure faith and "merits" accumulated through years of painstaking work will vanish and come to nothing. Likewise, their "territory" that they have conquered with their sweat and blood over the years will face collapse. All of this will signify that their many years of hard work and effort have been futile, and that they must begin again from nothing. This is the hardest pain for them to bear in their hearts, and it is the result that they least desire to see, which is why they are always locked in this kind of stalemate, refusing to turn back. This is the third type of person: the person who exists in the stage of the weaning infant.

The three types of people described above—meaning the people who exist in these three stages—do not possess any true belief in God's identity

and status or in His righteous disposition, and nor do they have any clear, accurate recognition or affirmation of these things. Therefore, it is very difficult for these three types of people to enter the reality of the truth, and it is also difficult for them to receive God's mercy, enlightenment or illumination because the manner in which they believe in God and their mistaken attitude toward God make it impossible for Him to perform work within their hearts. Their doubts, misconceptions and imaginings about God exceed their belief and knowledge of God. These are three types of people who are very much at risk, and they are three very dangerous stages. When one maintains an attitude of doubt toward God, God's essence, God's identity, the matter of whether God is the truth and the realness of His existence, and when one cannot be sure of these things, how can one accept everything that comes from God? How can one accept the fact that God is the truth, the way and the life? How can one accept God's chastisement and judgment? How can one accept God's salvation? How can this kind of person obtain God's true guidance and provision? Those who are in these three stages can oppose God, pass judgment on God, blaspheme God or betray God at any time. They can abandon the true way and forsake God at any time. One can say that people in these three stages exist in a critical period, for they have not entered the right track of believing in God.

Type Four: The Stage of the Maturing Child, or Childhood

After a person has been weaned—that is, after they have enjoyed an ample amount of grace—they begin to explore what it means to believe in God, they begin to wish to understand different questions, such as why man lives, how man should live, and why God performs His work upon man. When these unclear thoughts and confused thought patterns emerge within them and exist within them, they continuously receive watering, and they are also able to perform their duty. During this period, they no longer have

any doubts as to the truth of God's existence, and they have an accurate grasp of what it means to believe in God. Upon this foundation they gain a gradual knowledge of God, and they gradually obtain some answers to their unclear thoughts and confused thought patterns as to God's disposition and essence. In terms of their changes in disposition as well as their knowledge of God, people in this stage begin to embark upon the right track, and they enter a transition period. It is within this stage that people begin to have life. Clear indications of possessing life are the gradual solving of the various questions related to knowing God that people have in their hearts—such as misunderstandings, imaginings, notions, and vague definitions of God—and not only do they come to really believe and recognize the realness of God's existence, but they also come to possess an accurate definition of God and have the correct place for God in their hearts, and truly following God replaces their vague faith. During this stage, people gradually come to know their misconceptions toward God and their mistaken pursuits and ways of belief. They begin to crave the truth, to crave experiencing God's judgment, chastening and discipline, and to crave a change in their disposition. They gradually leave behind all sorts of notions and imaginings about God during this stage, and at the same time they change and rectify their incorrect knowledge of God and obtain some correct fundamental knowledge of God. Although a portion of the knowledge possessed by people at this stage is not very specific or accurate, at the very least they gradually begin to abandon their notions, mistaken knowledge, and misunderstandings of God; they no longer maintain their own notions and imaginings about God. They begin to learn how to abandon—to abandon things found among their own notions, things from knowledge, and things from Satan; they begin to be willing to submit to correct and positive things, even to things that come from God's words and which conform to the truth. They also begin to

attempt to experience God's words, to personally know and carry out His words, to accept His words as the principles for their actions and as the basis for changing their disposition. During this period, people unconsciously accept God's judgment and chastisement, and unconsciously accept God's words as their life. While they accept God's judgment, chastisement, and words, they become increasingly aware and able to sense that the God they believe in within their hearts truly exists. In God's words, in their experiences and their lives, they increasingly feel that God has always presided over man's fate and has always led and provided for man. Through their association with God, they gradually confirm God's existence. Therefore, before they realize it, they have already subconsciously approved of and begun to firmly believe in God's work, and they have approved of God's words. Once people approve of God's words and work, they unceasingly deny themselves, deny their own notions, deny their own knowledge, deny their own imaginings, and at the same time also unceasingly seek what the truth is and what God's will is. People's knowledge of God is quite superficial during this period of development—they are even unable to clearly elaborate on this knowledge in words, nor can they express it in terms of specific details—and they only have a perception-based understanding; however, when juxtaposed with the preceding three stages, the immature lives of people in this period have already received watering and the supply of God's words, and thus have already begun to sprout. Their lives are like a seed buried in the ground; after obtaining moisture and nutrients, it will break through the soil, and its sprouting will represent the birth of a new life. This birth allows one to glimpse the signs of life. When people have life, they grow. Therefore, upon these foundations—gradually making their way onto the right track of believing in God, abandoning their own notions, obtaining God's guidance

—people's lives will inevitably grow little by little. Upon what basis is this growth measured? It is measured according to the person's experience with God's words and their true understanding of God's righteous disposition. Although they find it very difficult to use their own words to accurately describe their knowledge of God and His essence during this period of growth, this group of people is no longer subjectively willing to pursue pleasure through the enjoyment of God's grace, or to believe in God in order to pursue their own purpose of obtaining His grace. Instead, they are willing to pursue a life lived by God's word and to become the subjects of God's salvation. Moreover, they are confident and ready to accept God's judgment and chastisement. This is the mark of a person in the stage of growth.

Although people in this stage have some knowledge of God's righteous disposition, this knowledge is very hazy and indistinct. While they cannot clearly elaborate on these things, they feel they have already gained something internally, for they have obtained some measure of knowledge and understanding of God's righteous disposition through God's chastisement and judgment. However, it is all rather superficial, and it is still at an elementary stage. This group of people has a specific point of view with which they treat God's grace, which is expressed in the changes to the objectives they pursue and the way in which they pursue them. They have already seen in God's words and work, in all kinds of His requirements of man and in His revelations of man, that if they still do not pursue the truth, if they still do not seek to enter reality, if they still do not seek to satisfy and know God as they experience His words, then they will lose the meaning of believing in God. They see that no matter how much they enjoy God's grace, they cannot change their disposition, satisfy God or know God, and that if people continuously live under God's grace then they

will never achieve growth, obtain life or be able to receive salvation. In summary, if a person cannot truly experience God's words and is unable to know God through His words, then they will eternally remain at the stage of an infant and never make a single step forward in the growth of their life. If you forever exist in the stage of an infant, if you never enter the reality of God's word, if you never have God's word as your life, if you never possess true belief and knowledge of God, then is there any possibility for you to be made complete by God? Therefore, anyone who enters the reality of God's word, anyone who accepts God's word as their life, anyone who begins to accept God's chastisement and judgment, anyone whose corrupt disposition begins to change, and anyone who has a heart that craves the truth, who has a desire to know God and a desire to accept God's salvation, these are the people who truly possess life. This is truly the fourth type of person, that of the maturing child, the person in the stage of childhood.

Type Five: The Stage of Life's Maturation, or the Adult Stage

After experiencing and toddling through the stage of childhood, a stage of growth full of repeated ups and downs, people's lives become stabilized, their forward paces no longer pause, and nobody is able to obstruct them. Although the path ahead is still rough and rugged, they are no longer weak or fearful, and they no longer fumble ahead or lose their bearings. Their foundations are rooted deep within the real experience of God's word, and their hearts have been drawn in by God's dignity and greatness. They crave to follow God's footsteps, to know God's essence, to know everything about God.

People in this stage already know clearly who they believe in, and they know clearly why they should believe in God and the meaning of their own lives, and they know clearly that everything God expresses is the truth. In

their many years of experience, they realize that without God's judgment and chastisement, a person will never be able to satisfy or know God and will never truly be able to come before God. Within these people's hearts is a strong desire to be tried by God, so that they may see God's righteous disposition while being tried, and to attain a purer love, and at the same time be able to more truly understand and know God. People in this stage have already entirely bid farewell to the infant stage, and the stage of enjoying God's grace and eating their fill of bread. They no longer place extravagant hopes on making God tolerate and show mercy to them; rather, they are confident to receive and hope for God's unceasing chastisement and judgment, so as to separate themselves from their corrupt disposition and satisfy God. Their knowledge of God and their pursuits, or the final goals of their pursuits, are all very clear in their hearts. Therefore, people in the adult stage have already completely bid farewell to the stage of vague faith, to the stage in which they rely on grace for salvation, to the stage of immature life that cannot withstand trials, to the stage of haziness, to the stage of fumbling, to the stage of frequently having no path to walk, to the unstable period of alternating between sudden heat and cold, and to the stage where one follows God with one's eyes covered. People of this type frequently receive God's enlightenment and illumination, and frequently engage in true association and communication with God. One can say that people living in this stage have already grasped part of God's will, that they are able to find the principles of the truth in everything they do, and that they know how to satisfy God's desire. Furthermore, they have also found the path to knowing God and have begun to bear witness to their knowledge of God. During the process of gradual growth, they gain a gradual understanding and knowledge of God's will: of God's will in creating humanity, and of God's will in managing humanity. They also gradually

gain understanding and knowledge of God's righteous disposition in terms of essence. No human notion or imagining can replace this knowledge. While one cannot say that in the fifth stage a person's life is completely mature or that this person is righteous or complete, this kind of person has nonetheless already taken a step toward the stage of maturity in life and is already able to come before God, to stand face to face with God's word and with God. Because this kind of person has experienced so much of God's word, experienced innumerable trials and experienced innumerable instances of discipline, judgment and chastisement from God, their submission to God is not relative but absolute. Their knowledge of God has transformed from subconscious to clear and precise knowledge, from superficial to deep, from blurry and hazy to meticulous and tangible. They have moved on from strenuous fumbling and passive seeking to effortless knowledge and proactive witnessing. It can be said that people in this stage possess the reality of the truth of God's word, that they have stepped onto a path to perfection like that path Peter walked. This is the fifth type of person, one who lives in a state of maturation—the adult stage.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Knowing God IV

Daily Words of God Excerpt 120

Understanding God's Authority From the Macro- and Micro-Perspectives

God's authority is unique. It is the characteristic expression of, and the special essence of, the identity of God Himself, such as is not possessed by any created or non-created being; only the Creator possesses this kind of authority. That is to say, only the Creator—God the Unique—is expressed in this way and has this essence. So, why should we talk about God's authority? How is the authority of God Himself different from "authority" as man conceives of it in his mind? What is special about it? Why is it particularly significant to talk about it here? Each of you must carefully consider this issue. For most people, "God's authority" is a vague idea, one that requires a great deal of effort to understand, and any discussion of it is likely to be abstract. Therefore, there will invariably be a gap between the knowledge of God's authority that man is capable of possessing and the essence of God's authority. To bridge this gap, everyone must gradually come to know God's authority through the people, events, things, and various phenomena that are within the reach of humans and within their capacity to understand in their real lives. Though the phrase "God's authority" may seem unfathomable, God's authority is not at all abstract. He is present with man through every minute of man's life, leading him through every day. So, in real life, every person will necessarily see and experience the most tangible aspect of God's authority. This tangible aspect is proof enough that God's authority truly exists, and it fully allows one to recognize and to comprehend the fact that God possesses such authority.

God created everything, and having created it, He has dominion over all things. In addition to having dominion over all things, He is in control of everything. What does this mean, the idea that "God is in control of everything"? How can it be explained? How does it apply to real life? How can understanding the fact that God is in control of everything lead to an understanding of His authority? From the very phrase, "God is in control of everything," we should see that what God controls is not a portion of planets nor a portion of creation, much less a portion of mankind, but everything: from the massive to the microscopic, from the visible to the invisible, from the stars of the cosmos to the living things on earth, as well as microorganisms that cannot be seen with the naked eye and beings that exist in other forms. This is the precise definition of the "everything" that God is "in control of"; it is the scope of His authority, the extent of His sovereignty and rule.

Before this humanity came into being, the cosmos—all the planets and all the stars in the heavens—already existed. On the macro level, these heavenly bodies have been orbiting regularly, under God's control, for their entire existence, however many years that has been. What planet goes where at what particular time; what planet performs what task, and when; what planet revolves along what orbit, and when it disappears or is replaced—all these things proceed without the slightest error. The positions of the planets and the distances between them all follow strict patterns, all of which can be described by precise data; the paths along which they travel, the speed and patterns of their orbits, the times when they are in various positions—all of these can be quantified precisely and described by special laws. For eons the planets have followed these laws, without the slightest deviation. No power can change or disrupt their orbits or the patterns they follow. Because the special laws that govern their motion and the precise

data that describe them are predestined by the Creator's authority, they obey these laws of their own accord, under the Creator's sovereignty and control. On the macro level, it is not hard for man to discover some patterns, some data, and some strange and unexplainable laws or phenomena. Though humanity does not admit that God exists nor accept the fact that the Creator made and has dominion over everything, and moreover does not recognize the existence of the Creator's authority, human scientists, astronomers, and physicists are nonetheless finding more and more that the existence of all things in the universe, and the principles and patterns that dictate their movements, are all governed and controlled by a vast and invisible dark energy. This fact compels man to confront and acknowledge that there is a Mighty One in the midst of these patterns of movement, orchestrating everything. His power is extraordinary, and though no one can see His true face, He governs and controls everything at every moment. No man or force can reach beyond His sovereignty. Faced with this fact, man must recognize that the laws governing the existence of all things cannot be controlled by humans, cannot be changed by anyone; he must also admit that human beings cannot fully understand these laws, and they are not naturally occurring, but are dictated by a Sovereign. These are all expressions of the authority of God that mankind can perceive on a macro level.

On the micro level, all the mountains, rivers, lakes, seas, and landmasses that man may behold on earth, all the seasons that he experiences, all the things that inhabit the earth, including plants, animals, microorganisms, and humans, are subject to God's sovereignty and control. Under God's sovereignty and control, all things come into being or disappear in accordance with His thoughts; laws arise that govern their existence, and they grow and multiply in keeping with them. No human being or thing is above these laws. Why is this? The only answer is this: It

is because of God's authority. Or, to put it another way, it is because of God's thoughts and God's words; because of the personal actions of God Himself. This means that it is God's authority and God's mind that give rise to these laws, which shift and change according to His thoughts, and these shifts and changes all occur or fade away for the sake of His plan. Take epidemics, for example. They break out without warning. No one knows their origins or the exact reasons why they happen, and whenever an epidemic reaches a certain place, those who are doomed cannot escape calamity. Human science understands epidemics to be caused by the spread of vicious or harmful microbes, and their speed, range, and method of transmission cannot be predicted or controlled by human science. Though people resist epidemics by every means possible, they cannot control which people or animals are inevitably affected when epidemics break out. The only thing human beings can do is try to prevent them, resist them, and research them. But no one knows the root causes that explain the beginning or ending of any individual epidemic, and no one can control them. Faced with the rise and spread of an epidemic, the first measure humans take is to develop a vaccine, but often the epidemic dies out on its own before the vaccine is ready. Why do epidemics die out? Some say the germs have been brought under control, while others say they die out because of the change of seasons…. As to whether these wild speculations are tenable, science can offer no explanation and can give no precise answer. Humanity must not only reckon with these speculations, but also with mankind's lack of understanding and fear of epidemics. No one knows, in the final analysis, why epidemics begin or why they end. Because humanity has faith only in science, relies entirely upon it, and does not recognize the Creator's authority or accept His sovereignty, they will never obtain an answer.

Under God's sovereignty, all things are born, live, and perish because of His authority and His management. Some things come and go quietly, and man cannot tell where they came from or grasp the patterns they follow, much less understand the reasons why they come and go. Though man can see, with his own eyes, all that comes to pass among all things, and can hear it with his ears, and can experience it with his body; though it all has a bearing on man, and though man subconsciously grasps the relative unusualness, regularity, or even strangeness of the various phenomena, he still knows nothing about what lies behind them, which is the Creator's will and mind. There are many stories behind these phenomena, many hidden truths. Because man has wandered far from the Creator and because he does not accept the fact that the Creator's authority governs all things, he will never know and comprehend everything that happens under the sovereignty of the Creator's authority. For the most part, God's control and sovereignty exceed the bounds of human imagination, of human knowledge, of human understanding, and of what human science can achieve; it is beyond the ken of created humanity. Some people say, "Since you have not witnessed God's sovereignty yourself, how can you believe everything is subject to His authority?" Seeing is not always believing, and neither is it always recognizing and understanding. So, where does belief come from? I can say with certainty that belief comes from the degree and depth of people's apprehension of, and experience of, the reality and root causes of things. If you believe that God exists, but you cannot recognize, much less perceive, the fact of God's control and God's sovereignty over all things, then in your heart you will never admit that God has this kind of authority and that God's authority is unique. You will never truly accept the Creator to be your Lord and your God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 121

The Fate of Humanity and the Fate of the Universe Are Inseparable From the Creator's Sovereignty

You are all adults. Some of you are middle-aged; some have entered old age. You have gone from not believing in God to believing in Him, and from beginning to believe in God to accepting His word and experiencing His work. How much knowledge do you have of God's sovereignty? What insights have you gained into human fate? Can one achieve everything one desires in life? How many things over the few decades of your existence have you been able to accomplish in the way you wished? How many things have happened that you never anticipated? How many things come as pleasant surprises? How many things do people still wait on in the expectation that they will bear fruit—unconsciously awaiting the right moment, awaiting the will of Heaven? How many things make people feel helpless and thwarted? Everyone is full of hopes about their fate, anticipating that everything in their life will go as they wish, that they will not want for food or clothing, that their fortunes will rise spectacularly. Nobody wants a life that is poor and downtrodden, full of hardships and beset by calamities. But people cannot foresee or control these things. Perhaps for some, the past is just a jumble of experiences; they never learn what the will of Heaven is, and nor do they care what it is. They live out their lives unthinkingly, like animals, day by day, not caring about the fate of humanity or why humans are alive or how they ought to live. Such people reach old age having gained no understanding of human fate, and until the moment they die they have no idea what life is about. Such people are dead; they are beings without spirit; they are beasts. Although people live within creation and derive enjoyment from the many ways in which the

world satisfies their material needs, and though they see this material world constantly advancing, yet their own experience—what their hearts and their spirits feel and experience—has nothing to do with material things, and nothing material is a substitute for experience. Experience is a recognition deep in one's heart, something that cannot be seen with the naked eye. This recognition lies in one's understanding of, and one's perception of, human life and human fate. And it often leads one to the apprehension that an unseen Master is arranging all things, orchestrating everything for man. In the midst of all this, one cannot but accept fate's arrangements and orchestrations; one cannot but accept the path ahead that the Creator has laid out, the Creator's sovereignty over one's fate. This is an undisputed fact. No matter what insight and attitude one holds about fate, no one can change this fact.

Where you will go every day, what you will do, who or what you will encounter, what you will say, what will happen to you—can any of this be predicted? People cannot foresee all these occurrences, much less control how these situations develop. In life, these unforeseeable events happen all the time; they are an everyday occurrence. These daily vicissitudes and the ways they unfold, or the patterns they follow, are constant reminders to humanity that nothing happens at random, that the process of each event's occurrence, each event's ineluctable nature, cannot be shifted by human will. Every occurrence conveys an admonition from the Creator to mankind, and it also sends the message that human beings cannot control their own fates. Every event is a rebuttal to humanity's wild, futile ambition and desire to take its fate into its own hands. They are like powerful slaps about humanity's face, one after another, forcing people to reconsider who, in the end, governs and controls their fate. And as their ambitions and desires are repeatedly thwarted and shattered, humans naturally arrive at an

unconscious acceptance of what fate has in store—an acceptance of reality, of the will of Heaven and the Creator's sovereignty. From these daily vicissitudes to the fates of entire human lives, there is nothing that does not reveal the Creator's plans and His sovereignty; there is nothing that does not send the message that "the Creator's authority cannot be exceeded," that does not convey this eternal truth that "the Creator's authority is supreme."

The fates of humanity and of the universe are intimately entwined with the Creator's sovereignty, inseparably tied to the Creator's orchestrations; in the end, they are inseparable from the Creator's authority. In the laws of all things, man comes to understand the Creator's orchestrations and His sovereignty; in the rules of survival of all things, he comes to perceive the Creator's governance; in the fates of all things, he comes to infer the ways the Creator exercises His sovereignty and control over them; and in the life cycles of human beings and all things, man truly comes to experience the Creator's orchestrations and arrangements for all things and living beings, to witness how those orchestrations and arrangements supersede all earthly laws, rules, and institutions, all other powers and forces. This being so, humanity is compelled to recognize that the Creator's sovereignty cannot be violated by any created being, that no force can usurp upon or alter the events and things predestined by the Creator. It is under these divine laws and rules that humans and all things live and propagate, generation after generation. Is this not the true embodiment of the Creator's authority? Though man sees, in the objective laws, the Creator's sovereignty and His ordination for all events and all things, how many people are able to grasp the principle of the Creator's sovereignty over the universe? How many people can truly know, recognize, accept, and submit to the Creator's sovereignty over and arrangement of their own fate? Who, having believed in the fact of the Creator's sovereignty over all things, will truly believe and

recognize that the Creator also dictates the fates of the lives of men? Who can truly comprehend the fact that man's fate rests in the Creator's palm? What sort of attitude should humanity take toward the Creator's sovereignty, when confronted with the fact that He governs and controls the fate of humanity? That is a decision that every human being who is now confronted with this fact must make for themselves.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 122

The Six Junctures in a Human Life (Selected passages)

In the course of one's life, every person arrives at a series of critical junctures. These are the most fundamental, and the most important, steps that determine a person's fate in life. What follows is a brief description of these waymarkers that every person must pass in the course of their life.

The First Juncture: Birth

Where a person is born, what family they are born into, one's gender, appearance, and time of birth—these are the details of the first juncture of a person's life.

No one may choose certain details of this juncture; they are all predestined long in advance by the Creator. They are not influenced by the external environment in any way, and no manmade factors can change these facts, which are predetermined by the Creator. For a person to be born means that the Creator has already fulfilled the first step of the fate He has arranged for that person. Because He has predetermined all of these details long in advance, no one has the power to alter any of them. Regardless of a person's subsequent fate, the conditions of one's birth are predestined, and remain as they are; they are not in any way influenced by one's fate in life,

and nor do they in any way affect the Creator's sovereignty over one's fate in life.

1) A New Life Is Born Out of the Creator's Plans

Which details of the first juncture—the place of one's birth, one's family, one's gender, one's physical appearance, the time of one's birth—is a person able to choose? Obviously, one's birth is a passive event. One is born involuntarily, in a certain place, at a certain time, into a certain family, with a certain physical appearance; one involuntarily becomes a member of a certain household, a branch of a certain family tree. One has no choice at this first life juncture, but rather is born into an environment that is fixed according to the Creator's plans, into a specific family, with a specific gender and appearance, and at a specific time that is intimately linked with the course of a person's life. What can a person do at this critical juncture? All told, one has no choice about any single one of these details concerning one's birth. Were it not for the Creator's predestination and His guidance, a life newly born into this world would not know where to go or where to stay, would have no relations, belong nowhere, and have no real home. But because of the Creator's meticulous arrangements, this new life has a place to stay, parents, a place it belongs, and relatives, and hence that life sets out on the course of its journey. Throughout this process, the materialization of this new life is determined by the Creator's plans, and everything it will come to possess is bestowed upon it by the Creator. From a free-floating body with nothing to its name, it gradually becomes a flesh-and-blood, visible, tangible human being, one of God's creations, who thinks, breathes, and senses warm and cold; who can participate in all the usual activities of a created being in the material world; and who will undergo all the things a created human being must experience in life. The predetermination of a person's birth by the Creator means that He will bestow upon that person all

things necessary for survival; and, likewise, the fact that a person is born means they will receive all things necessary for survival from the Creator, and from that point on, they will live in another form, provided for by the Creator and subject to the Creator's sovereignty.

2) Why Different Human Beings Are Born Under Different Circumstances

People often like to imagine that if they were reborn, it would be into an illustrious family; if they were women, they would look like Snow White and be loved by everybody, and if they were men, they would be Prince Charming, wanting for nothing, with the whole world at their beck and call. There are often those who labor under many illusions about their birth and are very dissatisfied with it, resenting their family, their appearance, their gender, even the time of their birth. Yet people never understand why they are born into a particular family or why they look a certain way. They do not know that regardless of where they are born or how they look, they are to play various roles and fulfill different missions in the Creator's management, and this purpose will never change. In the Creator's eyes, the place one is born, one's gender, and one's physical appearance are all temporary things. They are a series of minuscule jots, tiny symbols in each phase of His management of the whole mankind. And a person's real destination and outcome are not determined by their birth in any particular phase, but by the mission they fulfill in their life, and by the Creator's judgment upon them when His management plan is complete.

It is said that there is a cause for every effect, and that no effect is without a cause. So, one's birth is necessarily tied both to one's present life and one's previous life. If a person's death ends their current term of life, then a person's birth is the beginning of a fresh cycle; if an old cycle

represents a person's previous life, then the new cycle is naturally their present life. Since one's birth is connected to one's past life as well as one's present life, it follows that the location, family, gender, appearance, and other such factors that are associated with one's birth are all necessarily related to one's past and present lives. This means that the factors of a person's birth are not only influenced by one's previous life, but are determined by one's destiny in the present life, which accounts for the variety of different circumstances into which people are born: Some are born into poor families, others into rich families. Some are of common stock, while others have illustrious lineages. Some are born in the south, others in the north. Some are born in the desert, others in verdant lands. Some people's births are accompanied by cheers, laughter, and celebrations; others bring tears, calamity, and woe. Some are born to be treasured, others to be cast aside like weeds. Some are born with fine features, others with crooked ones. Some are lovely to look upon, others are ugly. Some are born at midnight, others beneath the blaze of the noonday sun. … The births of people of all stripes are determined by the fates the Creator has in store for them; their births determine their fates in their present lives as well as the roles they will play and the missions they will fulfill. All this is subject to the Creator's sovereignty, predestined by Him; no one can escape their predestined lot, no one can change their birth, and no one can choose their fate.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 123

The Six Junctures in a Human Life (Selected passages)

The Second Juncture: Growing Up

Depending on what kind of family they are born into, people grow up in different home environments and learn different lessons from their parents. These factors determine the conditions under which a person comes of age, and growing up represents the second critical juncture of a person's life. Needless to say, people have no choice at this juncture, either. It too is fixed, prearranged.

1) The Creator Planned the Fixed Conditions for Each Person's Coming of Age

A person cannot choose the people, events, or things they are edified and influenced by as they grow up. One cannot choose what knowledge or skills one acquires, what habits one forms. One has no say in who one's parents and relatives are, what kind of environment one grows up in; one's relationships with the people, events, and things in one's surroundings, and how they influence one's development, are all beyond one's control. Who decides these things, then? Who arranges them? Since people have no choice in the matter, since they cannot decide these things for themselves, and since they obviously do not take shape naturally, it goes without saying that the formation of all these people, events, and things rests in the hands of the Creator. Of course, just as the Creator arranges the particular circumstances of every person's birth, He also arranges the specific circumstances under which one grows up. If a person's birth brings changes to the people, events, and things around them, then that person's growth and development will necessarily affect them as well. For example, some people are born into poor families, but grow up surrounded by wealth; others are born into affluent families but cause their families' fortunes to decline, such that they grow up in poor environments. No one's birth is governed by a fixed rule, and no one grows up under an inevitable, fixed set of circumstances. These are not things that a person can imagine or control;

they are the products of one's fate, and are determined by one's fate. Of course, at their root, these things are determined by the fate that the Creator predestines for each person; they are determined by the Creator's sovereignty over that person's fate and His plans for it.

2) The Various Circumstances Under Which People Grow Up Give Rise to Different Roles

The circumstances of a person's birth establish on a basic level the environment and circumstances in which they grow up, and the circumstances in which a person grows up are likewise a product of the circumstances of their birth. During this time, one begins to learn language, and one's mind begins to encounter and assimilate many new things, a process during which one is constantly growing. The things a person hears with one's ears, sees with one's eyes, and absorbs with one's mind gradually fill and animate one's inner world. The people, events, and things that one comes into contact with; the common sense, knowledge, and skills one learns; and the ways of thinking that influence one, with which one is inculcated or taught, will all guide and influence a person's fate in life. The language that one learns as one grows and one's way of thinking are inseparable from the environment in which one spends one's youth, and that environment consists of parents and siblings, and the other people, events, and things around them. So, the course of a person's development is determined by the environment in which one grows up, and also depends on the people, events, and things that one comes into contact with during this period of time. Since the conditions in which a person grows up are predetermined long in advance, the environment in which one lives during this process is also, naturally, predetermined. It is not decided by a person's choices and preferences, but according to the Creator's plans, determined by the Creator's careful arrangements and His sovereignty over a person's

fate in life. So, the people that any person encounters in the course of growing up, and the things they come into contact with, are all naturally connected with the orchestrations and arrangements of the Creator. People cannot foresee these kinds of complex interrelationships, nor can they control them or fathom them. Many different things and people have a bearing on the environment in which a person grows up, and no human being is capable of arranging or orchestrating such a vast web of connections. No person or thing except the Creator can control the appearance of all people, things and events, nor can they maintain them or control their disappearance, and it is just such a vast web of connections that shapes a person's development as predestined by the Creator and builds the various environments in which people grow up. It is what creates the various roles necessary for the Creator's work of management, laying solid, strong foundations for people to successfully fulfill their missions.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 124

The Six Junctures in a Human Life (Selected passages)

The Third Juncture: Independence

After a person has passed through childhood and adolescence and gradually and inevitably reaches maturity, the next step is for them to part completely from their youth, say goodbye to their parents, and face the road ahead as an independent adult. At this point, they must confront all the people, events, and things that an adult must face, confront all the parts of their fate which will soon present themselves. This is the third juncture that a person must pass through.

1) After Becoming Independent, a Person Begins to Experience the Sovereignty of the Creator

If a person's birth and growing up are the "preparatory period" for one's journey in life, laying the cornerstone of a person's fate, then one's independence is the opening soliloquy to one's fate in life. If a person's birth and growing up are wealth they have amassed in preparation for their fate in life, then a person's independence is when they begin spending or adding to that wealth. When one leaves one's parents and becomes independent, the social conditions one faces, and the kind of work and career available to one are both decreed by fate and have nothing to do with one's parents. Some people choose a good major in college and end up finding a satisfactory job after graduation, making a triumphant first stride in the journey of their lives. Some people learn and master many different skills and yet never find a job that suits them or never find their position, much less have a career; at the outset of their life journey, they find themselves thwarted at every turn, beset by troubles, their prospects dismal and their lives uncertain. Some people apply themselves diligently to their studies, yet narrowly miss every chance to receive a higher education; they seem fated never to achieve success, their very first aspiration in the journey of their lives having dissolved into thin air. Not knowing whether the road ahead is smooth or rocky, they feel for the first time how full of variables human destiny is, and so regard life with expectation and dread. Some people, despite not being very well educated, write books and achieve a measure of fame; some, though almost totally illiterate, make money in business and are thereby able to support themselves…. What occupation one chooses, how one makes a living: do people have any control over whether they make a good choice or a bad choice in these things? Do these things accord with people's desires and decisions? Most people have the following wishes: to work less and earn more, not to toil in the sun and rain, to dress well, to glow and shine everywhere, to tower above others, and to

bring honor to their ancestors. People hope for perfection, but when they take their first steps in the journey of their lives, they gradually come to realize how imperfect human destiny is, and for the first time they truly grasp the fact that, though one can make bold plans for one's future and though one may harbor audacious fantasies, no one has the ability or the power to realize their own dreams, and no one is in a position to control their own future. There will always be some distance between one's dreams and the realities that one must confront; things are never as one would like them to be, and faced with such realities, people can never achieve satisfaction or contentment. Some people will go to any length imaginable, will put forth great efforts and make great sacrifices for the sake of their livelihoods and future, in an attempt to change their own fate. But in the end, even if they can realize their dreams and desires by means of their own hard work, they can never change their fates, and no matter how doggedly they try, they can never exceed what destiny has allotted them. Regardless of differences in ability, intelligence, and willpower, people are all equal before fate, which does not distinguish between the great and the small, the high and the low, the exalted and the mean. What occupation one pursues, what one does for a living, and how much wealth one amasses in life are not decided by one's parents, one's talents, one's efforts or one's ambitions, but are predetermined by the Creator.

2) Leaving One's Parents and Beginning in Earnest to Play One's Role in the Theater of Life

When one reaches maturity, one is able to leave one's parents and strike out on one's own, and it is at this point that one truly begins to play one's own role, that the fog lifts and one's mission in life gradually becomes clear. Nominally, one still stays closely tied to one's parents, but because one's mission and the role one plays in life have nothing to do with

one’s mother and father, in essence this intimate tie breaks down as a person gradually becomes independent. From a biological perspective, people cannot help still being dependent on their parents in subconscious ways, but objectively speaking, once they are fully grown, they have entirely separate lives from their parents and will perform the roles they assume independently. Besides birth and childrearing, the parents’ responsibility in their children’s lives is simply to provide them with a formal environment to grow up in, for nothing except the predestination of the Creator has a bearing on a person’s fate. No one can control what kind of future a person will have; it is predetermined long in advance, and not even one’s parents can change one’s fate. As far as fate is concerned, everyone is independent, and everyone has their own fate. So, no one’s parents can stave off one’s fate in life or exert the slightest influence on the role one plays in life. It could be said that the family into which one is destined to be born and the environment in which one grows up are nothing more than the preconditions for fulfilling one’s mission in life. They do not in any way determine a person’s fate in life or the kind of destiny within which a person fulfills their mission. And so, no one’s parents can assist one in accomplishing one’s mission in life, and likewise, no one’s relatives can help one assume one’s role in life. How one accomplishes one’s mission and in what kind of living environment one performs one’s role are entirely determined by one’s fate in life. In other words, no other objective conditions can influence a person’s mission, which is predestined by the Creator. All people become mature in the particular environments in which they grow up; then gradually, step by step, they set off down their own roads in life and fulfill the destinies planned for them by the Creator. Naturally, involuntarily, they enter the vast sea of humanity and assume their own posts in life, where they begin to fulfill their responsibilities as

created beings for the sake of the Creator's predestination, for the sake of His sovereignty.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 125

The Six Junctures in a Human Life (Selected passages)

The Fourth Juncture: Marriage

As one grows older and matures, one grows more distant from one's parents and the environment in which one was born and raised, and instead begins to seek a direction in life and to pursue one's own life goals in a style different from one's parents. During this time, one no longer needs one's parents, but rather a partner with whom one can spend one's life, that is, a spouse, a person with whom one's fate is intimately entwined. So, the first major life event after independence is marriage, the fourth juncture one must pass through.

1) Individual Choice Does Not Enter Into Marriage

Marriage is a key event in any person's life; it is the time when one starts truly to assume various kinds of responsibilities, and gradually to complete various kinds of missions. People harbor many illusions about marriage before they experience it themselves, and all these illusions are quite beautiful. Women imagine that their other halves will be Prince Charming, and men imagine that they will marry Snow White. These fantasies go to show that every person has certain requirements for marriage, their own set of demands and standards. Though in this evil age people are constantly bombarded with distorted messages about marriage, which create even more additional requirements and give people all sorts of baggage and strange attitudes, any person who has experienced marriage

knows that no matter how one understands it, no matter what one's attitude toward it is, marriage is not a matter of individual choice.

One encounters many people in one's life, but no one knows who will become one's partner in marriage. Though everyone has their own ideas and personal stances on the subject of marriage, no one can foresee who will truly, finally become their other half, and one's own ideas on the matter count for little. After meeting someone you like, you can pursue that person; but whether they are interested in you, whether they are able to become your partner—that is not yours to decide. The object of your affections is not necessarily the person with whom you will be able to share your life; and meanwhile, someone you never expected may quietly enter your life and become your partner, the most important element in your fate, your other half, to whom your fate is inextricably bound. And so, though there are millions of marriages in the world, each and every one is different: So many marriages are unsatisfactory, so many are happy; so many span East and West, so many North and South; so many are perfect matches, so many are of equal social rank; so many are happy and harmonious, so many painful and sorrowful; so many arouse the envy of others, so many are misunderstood and frowned upon; so many are full of joy, so many are awash with tears and bring despair…. In these myriad types of marriage, humans reveal loyalty and lifelong commitment toward marriage; they reveal love, attachment, and inseparability, or resignation and incomprehension. Some betray their marriage, or even feel hatred toward it. Whether marriage itself brings happiness or pain, everyone's mission in marriage is predestined by the Creator and will not change; this mission is something that everyone must complete. The fate of each person that lies behind every marriage is unchanging, determined long in advance by the Creator.

2) Marriage Is Born of the Fates of Both Partners

Marriage is an important juncture in a person's life. It is the product of a person's fate and a crucial link in one's fate; it is not founded on any person's individual volition or preferences, and is not influenced by any external factors, but completely determined by the fates of the two parties, by the Creator's arrangements and predeterminations for the fates of both members of the couple. On the surface, the purpose of marriage is to continue the human race, but in truth, marriage is nothing but a ritual that one undergoes in the process of completing one's mission. In marriage, people do not merely play the role of rearing the next generation; they adopt all the various roles involved in maintaining a marriage and the missions those roles require one to complete. Since one's birth influences the changes undergone by the people, events, and things that surround it, one's marriage will also inevitably affect these people, events, and things, and furthermore, will transform them all in various ways.

When one becomes independent, one begins one's own journey in life, which leads one, step by step, toward the people, events, and things that have a connection to one's marriage. At the same time, the other person who will be in that marriage is approaching, step by step, toward those same people, events, and things. Under the Creator's sovereignty, two unrelated people with related fates gradually enter into a single marriage and become, miraculously, a family: "two locusts clinging to the same rope." So, when one enters into a marriage, one's journey in life will influence and touch upon one's other half, and likewise one's partner's journey in life will influence and touch upon one's own fate in life. In other words, human fates are interconnected, and no one can complete one's mission in life or perform one's role in complete independence from others. One's birth has a bearing on a huge chain of relationships; growing up also

involves a complex chain of relationships; and similarly, a marriage inevitably exists and is maintained within a vast and complex web of human connections, involving every member of that web and influencing the fate of everyone who is a part of it. A marriage is not the product of both members' families, the circumstances in which they grew up, their appearances, their ages, their qualities, their talents, or any other factors; rather, it arises from a shared mission and a related fate. This is the origin of marriage, a product of human fate orchestrated and arranged by the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 126

The Six Junctures in a Human Life (Selected passages)

The Fifth Juncture: Progeny

After marrying, one begins to raise the next generation. One has no say in how many and what kind of children one has; this too is determined by a person's fate, predestined by the Creator. This is the fifth juncture through which a person must pass.

If one is born in order to fulfill the role of someone's child, then one rears the next generation to fulfill the role of someone's parent. This shift in roles makes one experience different phases of life from different perspectives. It also gives one different sets of life experience through which one comes to know the sovereignty of the Creator, which is always enacted in the same way, and through which one encounters the fact that no one can overstep or alter the predestination of the Creator.

1) One Has No Control Over What Becomes of One's Offspring

Birth, growing up, and marriage all bring disappointment of various kinds and in different degrees. Some people are dissatisfied with their

families or their own physical appearance; some dislike their parents; some resent or have complaints about the environment in which they grew up. And for most people, among all these disappointments, marriage is the most dissatisfactory. No matter how dissatisfied one is with one's birth, maturation, or marriage, everyone who has gone through these things knows that one cannot choose where and when they were born, what they look like, who their parents are, and who their spouse is, but must simply accept the will of Heaven. Yet when it comes time for people to raise the next generation, they will project all the desires they failed to realize in the first half of their lives onto their descendants, hoping that their offspring will make up for all the disappointments of the first half of their own lives. So people indulge in all kinds of fantasies about their children: that their daughters will grow up to be stunning beauties, their sons dashing gentlemen; that their daughters will be cultured and talented and their sons brilliant students and star athletes; that their daughters will be gentle, virtuous, and sensible, and their sons intelligent, capable, and sensitive. They hope that their offspring, whether they be daughters or sons, will respect their elders, be considerate of their parents, be loved and praised by everyone…. At this point, hopes for life spring afresh, and new passions are kindled in people's hearts. People know that they are powerless and hopeless in this life, that they will not have another chance or another hope to stand out from the crowd, and that they have no choice but to accept their fates. And so they project all their hopes, their unrealized desires and ideals, onto the next generation, hoping that their offspring can help them achieve their dreams and realize their desires; that their daughters and sons will bring glory to the family name, become important, rich, or famous. In short, they want to see their children's fortunes soar. People's plans and fantasies are perfect; do they not know that the number of children they have, their

children's appearance, abilities, and so forth, are not for them to decide, that not a bit of their children's fates is in their hands? Humans are not the masters of their own fate, yet they hope to change the fates of the younger generation; they are powerless to escape their own fates, yet they try to control those of their sons and daughters. Are they not overestimating themselves? Is this not human foolishness and ignorance? People will go to any length for the sake of their offspring, but in the end, one's plans and desires cannot dictate how many children one has or what those children are like. Some people are penniless but beget many children; some people are wealthy yet have not a single child. Some want a daughter but are denied that wish; some want a son but fail to produce a male child. For some, children are a blessing; for others, they are a curse. Some couples are intelligent, yet give birth to slow-witted children; some parents are industrious and honest, yet the children they raise are indolent. Some parents are kind and upright but have children who turn out to be sly and vicious. Some parents are sound in mind and body but give birth to handicapped children. Some parents are ordinary and unsuccessful yet have children who achieve great things. Some parents are of low status yet have children who rise to eminence. …

2) After Raising the Next Generation, People Gain a New Understanding of Fate

Most people who enter wedlock do so around age thirty, a time in life at which one does not yet have any understanding of human fate. But when people begin to raise children, and as their offspring grow, they watch the new generation repeat the life and all the experiences of the previous generation, and, seeing their own pasts reflected in them, they realize that the path walked by the younger generation, just like their own, cannot be planned and chosen. Faced with this fact, they have no choice but to admit

that every person's fate is predestined, and without quite realizing it, they gradually lay aside their own desires, and the passions in their hearts sputter and die out…. People in this period, having essentially passed the important waymarkers of life, have achieved a new understanding of life, adopted a new attitude. How much can a person of this age expect from the future and what prospects do they have to look forward to? What fifty-year-old woman is still dreaming of Prince Charming? What fifty-year-old man is still looking for his Snow White? What middle-aged woman is still hoping to turn from an ugly duckling into a swan? Do most older men have the same career drive as young men? In sum, regardless of whether one is a man or a woman, anyone who lives to this age is likely to have a relatively rational, practical attitude toward marriage, family, and children. Such a person has essentially no choices left, no urge to challenge fate. As far as human experience goes, as soon as one reaches this age, one naturally develops a certain attitude: "One must accept fate; one's children have their own fortunes; human fate is ordained by Heaven." Most people who do not understand the truth, after having weathered all the vicissitudes, frustrations, and hardships of this world, will summarize their insights into human life with two words: "That's fate!" Though this phrase encapsulates worldly people's realization of human fate and the conclusion to which they have come, and though it expresses humanity's helplessness and could be described as incisive and accurate, it is a far cry from an understanding of the Creator's sovereignty, and is simply no substitute for knowledge of the Creator's authority.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 127

Believing in Fate Is No Substitute for Knowledge of the Creator's Sovereignty

Having followed God for so many years, is there an essential difference between your knowledge of fate and that of the worldly people? Have you truly understood the predestination of the Creator and truly come to know the Creator's sovereignty? Some people have a profound, deeply felt understanding of the phrase "that's fate," yet they do not believe in God's sovereignty in the least; they do not believe that human fate is arranged and orchestrated by God, and are unwilling to submit to the sovereignty of God. Such people are as if adrift on the ocean, tossed by the waves, drifting with the current, with no choice but to wait passively and resign themselves to fate. Yet they do not recognize that human fate is subject to God's sovereignty; they cannot on their own initiative come to know God's sovereignty and thereby achieve knowledge of God's authority, submit to God's orchestrations and arrangements, stop resisting fate, and live under God's care, protection, and guidance. In other words, accepting fate is not the same thing as submitting to the Creator's sovereignty; belief in fate does not mean that one accepts, recognizes, and knows the Creator's sovereignty; belief in fate is mere recognition of its truth and its superficial manifestations. This is different from knowing how the Creator rules humanity's fate, from recognizing the Creator is the source of dominion over the fates of all things, and certainly a far cry from submitting to the Creator's orchestrations and arrangements for humanity's fate. If a person only believes in fate—even if they feel deeply about it—but is not thereby able to know and recognize the Creator's sovereignty over the fate of humanity, to submit to it and accept it, then their life will nonetheless be a tragedy, a life lived in vain, a void; they will still be unable to come under the Creator's dominion, to become a created human being in the truest sense of the term, and to enjoy the Creator's approval. A person who truly knows and experiences the Creator's sovereignty should be in an active

state, not a state that is passive or helpless. While such a person would accept that all things are fated, they should possess an accurate definition of life and fate: Every life is subject to the Creator's sovereignty. When one looks back on the road one has walked, when one recollects every phase of one's journey, one sees that at every step, whether one's journey was arduous or smooth, God was guiding one's path, planning it out. It was God's meticulous arrangements, His careful planning, that led one, unknowingly, to today. To be able to accept the Creator's sovereignty, to receive His salvation—what great fortune that is! If a person has a negative attitude toward fate, it proves that they are resisting everything that God has arranged for them, that they do not have a submissive attitude. If one has a positive attitude toward God's sovereignty over human fate, then when one looks back upon one's journey, when one truly comes to grips with God's sovereignty, one will more earnestly desire to submit to everything that God has arranged, will have more determination and confidence to let God orchestrate one's fate and to stop rebelling against God. For one sees that when one does not comprehend fate, when one does not understand God's sovereignty, when one gropes their way forward willfully, staggering and tottering through the fog, the journey is too difficult, too heartbreaking. So when people recognize God's sovereignty over human fate, the clever ones choose to know it and accept it, to bid farewell to the painful days when they tried to build a good life with their own two hands, and to stop struggling against fate and pursuing their so-called "life goals" in their own way. When one does not have God, when one cannot see Him, when one cannot clearly recognize God's sovereignty, every day is meaningless, worthless, miserable. Wherever one is, whatever one's job is, one's means of living and the pursuit of one's goals bring one nothing but endless heartbreak and suffering without relief, such that one cannot bear to look

back on one's past. Only when one accepts the Creator's sovereignty, submits to His orchestrations and arrangements, and seeks true human life will one gradually begin to break free from all heartbreak and suffering, and to be rid of all the emptiness of life.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 128

Only Those Who Submit to the Creator's Sovereignty Can Attain True Freedom

Because people do not recognize God's orchestrations and God's sovereignty, they always face fate defiantly and with a rebellious attitude, and they always want to cast off God's authority and sovereignty and the things fate has in store, hoping in vain to change their current circumstances and alter their fate. But they can never succeed and are thwarted at every turn. This struggle, which takes place deep in one's soul, brings profound pain of the sort that carves itself into one's bones, as one fritters away their life all the while. What is the cause of this pain? Is it because of God's sovereignty, or because a person was born unlucky? Obviously, neither is true. At bottom, it is caused by the paths people take, the ways they choose to live their lives. Some people may not have realized these things. But when you truly know, when you truly come to recognize that God has sovereignty over human fate, when you truly understand that everything God has planned for you and decided for you is a great benefit and protection, then you feel your pain begin to lighten, and your whole being becomes relaxed, free, liberated. Judging from the states of the majority of people, they objectively cannot truly come to terms with the practical value and meaning of the Creator's sovereignty over human fate, even though on a subjective level, they do not want to keep on living as they did before and

want relief from their pain; objectively, they cannot truly recognize and submit to the Creator's sovereignty, and still less do they know how to seek out and accept the Creator's orchestrations and arrangements. So, if people cannot truly recognize the fact that the Creator has sovereignty over human fate and over all human matters, if they cannot truly submit to the Creator's dominion, then it will be difficult for them not to be driven and fettered by the idea that "one's fate is in one's own hands." It will be difficult for them to shake off the pain of their intense struggle against fate and the Creator's authority, and, needless to say, it will also be hard for them to become truly liberated and free, to become people who worship God. But there is an exceedingly simple way to free oneself from this state, which is to bid farewell to one's former way of living; to say goodbye to one's previous goals in life; to summarize and analyze one's previous lifestyle, view of life, pursuits, desires, and ideals; and then to compare them with God's will and demands for man, and see whether any of them is consistent with God's will and demands, whether any of them delivers the right values of life, leads one to a greater understanding of the truth, and allows one to live with humanity and the likeness of a human being. When you repeatedly investigate and carefully dissect the various goals that people pursue in life and their myriad ways of living, you will find not one of them conforms to the Creator's original intention with which He created humanity. All of them draw people away from the Creator's sovereignty and care; they are all traps which cause people to become depraved, and which lead them to hell. After you recognize this, your task is to lay aside your old view of life, stay far from various traps, let God take charge of your life and make arrangements for you; it is to try only to submit to God's orchestrations and guidance, to live without individual choice, and to become a person who worships God. This sounds easy, but is a hard thing to do. Some people can

bear the pain of it, others cannot. Some are willing to comply, others are unwilling. Those who are unwilling lack the desire and the resolution to do so; they are clearly aware of God's sovereignty, know perfectly well that it is God who plans out and arranges human fate, and yet they still kick and struggle and remain unreconciled to laying their fates in God's palm and submitting to God's sovereignty; moreover, they resent God's orchestrations and arrangements. So there will always be some people who want to see for themselves what they are capable of; they want to change their fates with their own two hands, or to achieve happiness by their own power, to see whether they can overstep the bounds of God's authority and rise above God's sovereignty. The tragedy of man is not that he seeks a happy life, not that he pursues fame and fortune or struggles against his own fate through the fog, but that after he has seen the Creator's existence, after he has learned the fact that the Creator has sovereignty over human fate, he still cannot mend his ways, cannot pull his feet out of the mire, but hardens his heart and persists in his errors. He would rather keep thrashing in the mud, vying obstinately against the Creator's sovereignty, resisting it until the bitter end, all without the slightest shred of contrition. It is only when he lies broken and bleeding that he at last decides to give up and turn back. This is true human sorrow. So I say, those who choose to submit are wise, and those who choose to struggle and flee are foolish indeed.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 129

The Six Junctures in a Human Life (Selected passages)

The Sixth Juncture: Death

After so much hustle and bustle, so many frustrations and disappointments, after so many joys and sorrows and ups and downs, after

so many unforgettable years, after watching the seasons turn time and again, one has passed the important waymarkers in life without noticing, and in a flash, one finds oneself in one's twilight years. The marks of time are stamped all over one's body: One can no longer stand tall, one's hair turns from dark to white, while eyes once bright and lucid turn dim and cloudy, and smooth, supple skin becomes wrinkled and spotted. One's hearing weakens, one's teeth loosen and fall out, one's reactions become sluggish, one's movements slow…. At this point, one has bid a final farewell to the passionate years of one's youth and entered the twilight of one's life: old age. Next, one will face death, the last juncture in a human life.

1) Only the Creator Holds the Power of Life and Death Over Man

If one's birth was destined by one's previous life, then one's death marks the end of that destiny. If one's birth is the beginning of one's mission in this life, then one's death marks the end of that mission. Since the Creator has determined a fixed set of circumstances for a person's birth, it goes without saying that He has also arranged a fixed set of circumstances for one's death. In other words, no one is born by chance, no one's death arrives abruptly, and both birth and death are necessarily connected with one's previous and present lives. The circumstances of one's birth and death are both predetermined by the Creator; this is a person's destiny, a person's fate. Since there are many explanations for a person's birth, it is also true that a person's death will naturally occur under its own, special set of various circumstances. This is the reason for people's varying lifespans and the different manners and times of their deaths. Some people are strong and healthy, yet die young; others are weak and sickly, yet live to an old age and pass away peacefully. Some perish of unnatural causes, others die naturally. Some end their lives far from home, others shut their eyes for the final time

with their loved ones by their side. Some people die in midair, others beneath the earth. Some sink beneath the water, others are lost in disasters. Some die in the morning, others at night. … Everyone wants an illustrious birth, a brilliant life, and a glorious death, but no one can reach past their own destiny, no one can escape the Creator's sovereignty. This is human fate. Man can make all kinds of plans for his future, but no one can plan the manner and time of their birth and of their departure from the world. Though people do their best to avoid and resist the coming of death, still, unbeknownst to them, death silently draws near. No one knows when they will perish or how, much less where it will happen. Obviously, it is not humanity that holds the power of life and death, not some being in the natural world, but the Creator, whose authority is unique. Mankind's life and death are not the product of some law of the natural world, but a consequence of the sovereignty of the Creator's authority.

2) One Who Does Not Know the Creator's Sovereignty Will Be Haunted by the Fear of Death

When one enters old age, the challenge one faces is not providing for a family or establishing one's grand ambitions in life, but how to bid farewell to one's life, how to meet the end of one's life, how to put a period at the end of the sentence of one's life. Though on the surface, it seems that people pay little attention to death, no one can avoid exploring the subject, for no one knows whether another world lies on the far side of death, a world that humans cannot perceive or feel, that they know nothing about. This makes people afraid to face death head-on, afraid to confront it as they ought; instead, they do their best to avoid the subject. And so it fills every person with dread about death, and adds a veil of mystery to this inevitable fact of life, casting a persistent shadow over every person's heart.

When one feels one's body deteriorating, when one senses that one is drawing nearer to death, one feels a vague dread, an inexpressible fear. Fear of death makes one feel ever lonelier and more helpless, and at this point, one asks oneself: Where did man come from? Where is man going? Is this how man dies, with his life having rushed past him? Is this the period that marks the end of man's life? What, in the end, is the meaning of life? What is life worth, after all? Is it about fame and fortune? Is it about raising a family? … Regardless of whether one has thought about these specific questions, regardless of how deeply one fears death, in the depths of every person's heart there is always a desire to probe the mysteries, a feeling of incomprehension about life, and mixed in with these, sentimentality about the world, a reluctance to leave. Perhaps no one can clearly articulate what it is that man fears, what it is that man seeks, what it is that he is sentimental about and what he is reluctant to leave behind …

Because they fear death, people have so many worries; because they fear death, people have so much they cannot let go of. When they are about to die, some people fret about this or that; they worry about their children, their loved ones, their wealth, as if by worrying, they can erase the suffering and dread that death brings, as if by maintaining a kind of intimacy with the living, they can escape the helplessness and loneliness that accompany death. In the depths of the human heart there lies a vague fear, a fear of being parted from one's loved ones, of never again laying eyes upon the blue sky, of never again looking upon the material world. A lonely soul, accustomed to the company of its loved ones, is reluctant to release its grip and depart, all alone, for a world that is unknown and unfamiliar.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 130

A Life Spent Seeking Fame and Fortune Leaves One at a Loss in the Face of Death

Because of the Creator's sovereignty and predestination, a lonely soul that started out with nothing to its name gains parents and a family, the chance to become a member of the human race, the chance to experience human life and see the world. This soul also gains the chance to experience the Creator's sovereignty, to know the marvelousness of the Creator's creation, and more than that, to know and become subject to the Creator's authority. Yet most people do not really seize this rare and fleeting opportunity. One exhausts a lifetime's worth of energy fighting against fate, spends all of one's time bustling about, trying to feed one's family and shuttling back and forth between wealth and status. The things that people treasure are family, money, and fame, and they view these as the most valuable things in life. All people complain about their fates, yet still they push to the back of their minds the issues that are most imperative to examine and understand: why man is alive, how man should live, what the value and meaning of life are. They spend their entire lives, however long they may last, merely rushing about seeking fame and fortune, until their youth has fled and they have become gray and wrinkled. They live in this way until they see that fame and fortune cannot stop their slide toward senility, that money cannot fill the emptiness of the heart, that no one is exempt from the laws of birth, aging, sickness, and death, that no one can escape what fate has in store. Only when they are forced to confront life's final juncture do they truly grasp that even if one owns vast wealth and extensive assets, even if one is privileged and of high rank, one still cannot escape death and must return to their original position: a solitary soul, with nothing to its name. When people have parents, they believe their parents are everything; when people have property, they think that money is one's

mainstay, that it is the means by which one lives; when people have status, they cling tightly to it and would risk their lives for its sake. Only when people are about to let go of this world do they realize that the things they spent their lives pursuing are nothing but fleeting clouds, none of which they can hold onto, none of which they can take with them, none of which can exempt them from death, none of which can provide company or consolation to a lonely soul on its journey back; least of all, none of these things can save a person and enable them to transcend death. The fame and fortune that one gains in the material world give temporary satisfaction, passing pleasure, a false sense of ease; in the process, they cause one to lose one's way. And so people, as they thrash about in the vast sea of humanity, craving peace, comfort, and tranquility of heart, are engulfed by wave after wave. When people have yet to figure out the questions that are most crucial to understand—where they come from, why they are alive, where they are going, and so forth—they are seduced by fame and fortune, misled and controlled by them and irrevocably lost. Time flies; years pass in the blink of an eye, and before one realizes it, one has bid farewell to the best years of one's life. When one is soon to depart from the world, one arrives at the gradual realization that everything in the world is drifting away, that one can no longer hold onto possessions that originally were theirs; then one truly feels that one is like a wailing infant that has just emerged into the world, with nothing yet to their name. At this point, one is compelled to ponder what one has done in life, what being alive is worth, what it means, why one came into the world. And it is at this point that one increasingly wants to know whether there really is a next life, whether Heaven really exists, whether there really is retribution…. The nearer one comes to death, the more one wants to understand what life is really about; the nearer one comes to death, the more one's heart seems empty; the nearer one comes to

death, the more helpless one feels; and so one's fear of death grows greater by the day. There are two reasons such feelings manifest in people as they approach death: First, they are about to lose the fame and wealth upon which their lives have depended, about to leave behind all that the eye beholds in the world; and second, they are about to confront, all alone, an unfamiliar world, a mysterious, unknown realm where they are afraid to set foot, where they have no loved ones and no means of support. For these two reasons, everyone who faces death feels uneasy, experiences panic and a sense of helplessness such as they have never known before. Only when someone has actually come to this point do they realize that when one sets foot on this earth, the first thing they must understand is where human beings come from, why people are alive, who dictates human fate, and who provides for and has sovereignty over human existence. This knowledge is the true means by which one lives, the essential basis for human survival—not learning how to provide for one's family or how to achieve fame and wealth, not learning how to stand out from the crowd nor how to live a more affluent life, much less learning how to excel and to compete successfully against others. Though the various survival skills that people spend their lives mastering can offer an abundance of material comforts, they never bring true peace and consolation to one's heart, but instead make people constantly lose their direction, have difficulty controlling themselves, and miss every opportunity to learn the meaning of life; these survival skills create an undercurrent of anxiety about how to face death properly. People's lives are ruined in this way. The Creator treats everyone fairly, giving everyone a lifetime's worth of opportunities to experience and know His sovereignty, yet it is only when death draws near, when its specter looms, that one begins to see the light—and then it is too late!

People spend their lives chasing after money and fame; they clutch at these straws, thinking they are their only means of support, as if by having them they could live on, exempt from death. But only when they are about to die do they realize how distant these things are from them, how weak they are in the face of death, how easily they shatter, how lonely and helpless they are, with nowhere to turn. They realize that life cannot be bought with money or fame, that no matter how wealthy a person may be, no matter how lofty their position, all are equally poor and insignificant in the face of death. They realize that money cannot buy life, that fame cannot erase death, that neither money nor fame can lengthen a person's life by a single minute, a single second. The more people feel this way, the more they yearn to keep on living; the more people feel this way, the more they dread the approach of death. Only at this point do they truly realize that their lives do not belong to them, are not theirs to control, and that one has no say over whether one lives or dies—that all of this lies outside of one's control.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 131

Come Under the Creator's Dominion and Face Death Calmly

At the moment a person is born, one lonely soul begins its experience of life on earth, its experience of the Creator's authority which the Creator has arranged for it. Needless to say, for the person—the soul—this is an excellent opportunity to gain knowledge of the Creator's sovereignty, to come to know His authority and to experience it personally. People live their lives within the laws of fate laid out for them by the Creator, and for any rational person with a conscience, coming to terms, over the decades of their life, with the Creator's sovereignty and coming to know His authority

is not a difficult thing to do. Therefore, it should be very easy for every person to recognize, through their own life experiences over several decades, that all human fates are predestined, and it should be easy to grasp or to summarize what it means to be alive. As one embraces these life lessons, one will gradually come to understand where life comes from, to grasp what the heart truly needs, what will lead one to the true path of life, and what the mission and goal of a human life ought to be. One will gradually recognize that if one does not worship the Creator, if one does not come under His dominion, then when the time comes to confront death—when one's soul is about to face the Creator once more—one's heart will be filled with boundless dread and turmoil. If a person has been in the world for several decades yet has not understood where human life comes from nor recognized in whose palm human fate rests, then it is no wonder that they will not be able to face death calmly. A person who has gained, in their decades of experience of human life, knowledge of the Creator's sovereignty is a person with a correct appreciation for the meaning and value of life. Such a person has a deep knowledge of life's purpose, with real experience and understanding of the Creator's sovereignty, and beyond that, is able to submit to the Creator's authority. Such a person understands the meaning of God's creation of mankind, understands that man should worship the Creator, that everything man possesses comes from the Creator and will return to Him some day not far in the future. This kind of person understands that the Creator arranges man's birth and has sovereignty over man's death, and that both life and death are predestined by the Creator's authority. So, when one truly grasps these things, one will naturally be able to face death calmly, to calmly lay aside all one's worldly possessions, accept and submit happily to all that follows, and welcome the last life-juncture, arranged, as it is, by the Creator, rather than blindly dreading it

and struggling against it. If one views life as an opportunity to experience the Creator's sovereignty and come to know His authority, if one sees one's life as a rare chance to perform one's duty as a created human being and to complete one's mission, then one will surely have the correct outlook on life, will surely live a life blessed and guided by the Creator, will surely walk in the light of the Creator, will surely know the Creator's sovereignty, will surely come under His dominion, and surely become a witness to His miraculous deeds, a witness to His authority. Needless to say, such a person will surely be loved and accepted by the Creator, and only such a person can hold a calm attitude toward death and welcome life's final juncture with joy. One person who obviously held this kind of attitude toward death is Job. Job was in a position to accept the final juncture of life happily, and having brought his life's journey to a smooth conclusion and completed his mission in life, he returned to be at the Creator's side.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 132

Job's Pursuits and Gains in Life Allow Him to Calmly Face Death

In the scriptures it is written about Job: "So Job died, being old and full of days" (Job 42:17). This means that when Job passed away, he had no regrets and felt no pain, but departed naturally from this world. As everyone knows, Job was a man who feared God and shunned evil while he was alive. His deeds were commended by God and memorialized by others, and his life may be said to have had worth and significance that exceeded all others'. Job enjoyed God's blessings and was called righteous by Him on earth, and he was also tried by God and tested by Satan. He stood witness for God and deserved to be called a righteous person by Him. In the decades after he was tried by God, he lived a life that was even more

valuable, meaningful, grounded, and peaceful than before. Because of his righteous deeds, God tried him, and also because of his righteous deeds, God appeared to him and spoke to him directly. So, in the years after he was tried, Job understood and appreciated life's value in a more concrete way, attained a deeper understanding of the Creator's sovereignty, and gained a more precise and definite knowledge of how the Creator gives and takes away His blessings. The Book of Job records that Jehovah God bestowed even greater blessings upon Job than He did before, putting Job in an even better position to know the Creator's sovereignty and to face death calmly. So Job, when he grew old and faced death, certainly would not have been anxious about his property. He had no worries, nothing to regret, and of course did not fear death, for he spent all his life walking the way of fearing God and shunning evil. He had no reason to worry about his own end. How many people today could act in all the ways Job did when he confronted his own death? Why is no one capable of maintaining such a simple outward bearing? There is only one reason: Job lived his life in the subjective pursuit of belief, recognition, and submission to God's sovereignty, and it was with this belief, recognition, and submission that he passed through the important junctures in life, lived out his last years, and greeted his life's final juncture. Regardless of what Job experienced, his pursuits and goals in life were not painful, but happy. He was happy not only because of the blessings or commendation bestowed on him by the Creator, but more importantly, because of his pursuits and life goals, because of the growing knowledge and true understanding of the Creator's sovereignty he attained through fearing God and shunning evil, and moreover, because of his personal experience, as a subject of the Creator's sovereignty, of the wondrous deeds of God, and the tender yet unforgettable experiences and memories of man and God's coexistence, acquaintance, and mutual

understanding. Job was happy because of the comfort and joy that came from knowing the Creator's will, and because of the reverence that arose after seeing that He is great, wondrous, lovable, and faithful. Job was able to face death without any suffering because he knew that, in dying, he would return to the Creator's side. It was his pursuits and gains in life that allowed him to face death calmly, allowed him to face the prospect of the Creator taking back his life calmly, and moreover, allowed him to stand unsullied and free from care before the Creator. Can people nowadays achieve the kind of happiness that Job possessed? Do you have the conditions necessary to do so? Since people nowadays do have these conditions, why are they unable to live happily, as Job did? Why are they unable to escape the suffering of the fear of death? When facing death, some people urinate uncontrollably; others shiver, faint, lash out against Heaven and man alike; some even wail and weep. These are by no means natural reactions that occur suddenly when death draws near. People behave in these embarrassing ways mainly because, deep in their hearts, they fear death, because they do not have a clear knowledge and appreciation of God's sovereignty and His arrangements, much less truly submit to them. People react in this way because they want nothing but to arrange and govern everything themselves, to control their own fates, their own lives and deaths. It is no wonder, therefore, that people are never able to escape the fear of death.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 133

Only by Accepting the Creator's Sovereignty Can One Return to His Side

When one does not have clear knowledge and experience of God's sovereignty and of His arrangements, one's knowledge of fate and of death will necessarily be incoherent. People cannot see clearly that everything rests in God's palm, do not realize that everything is subject to God's control and sovereignty, do not recognize that man cannot cast off or escape such sovereignty. For this reason, when their time comes to face death, there is no end to their last words, worries, and regrets. They are weighed down by so much baggage, so much reluctance, so much confusion. This causes them to fear death. For any person born into this world, birth is necessary and death inevitable; no one can rise above this course of things. If one wishes to depart from this world painlessly, if one wants to be able to face life's final juncture with no reluctance or worry, the only way is to leave no regrets. And the only way to depart without regrets is to know the Creator's sovereignty, to know His authority, and to submit to them. Only in this way can one stay far from human strife, from evil, from Satan's bondage, and only in this way can one live a life like Job's, guided and blessed by the Creator, a life that is free and liberated, a life with value and meaning, a life that is honest and openhearted. Only in this way can one submit, like Job, to the trials and deprivation of the Creator, to the Creator's orchestrations and arrangements. Only in this way can one worship the Creator all one's life and win His commendation, as Job did, and hear His voice, see Him appear. Only in this way can one live and die happily, like Job, with no pain, no worry, no regrets. Only in this way can one live in light, like Job, and pass every one of life's junctures in light, smoothly complete one's journey in light, successfully complete one's mission—to experience, learn, and come to know, as a created being, the Creator's sovereignty—and pass away in the light, and for ever after stand at the Creator's side as a created human being, commended by Him.

Daily Words of God Excerpt 134

Do Not Miss the Opportunity to Know the Creator's Sovereignty

The several decades that make up a human life are neither long nor short. The twenty-odd years between birth and coming of age pass in the blink of an eye, and though at this point in life a person is considered an adult, people in this age group know next to nothing about human life and human fate. As they gain more experience, they step gradually into middle age. People in their thirties and forties acquire a fledgling experience of life and fate, but their ideas about these things are still very vague. It is not until the age of forty that some people begin to understand mankind and the universe, which God created, and to grasp what human life is all about, what human fate is all about. Some people, though they have long been followers of God and are now middle-aged, still cannot possess an accurate knowledge and definition of God's sovereignty, much less true submission. Some people care about nothing other than seeking to receive blessings, and though they have lived for many years, they do not know or understand in the least the fact of the Creator's sovereignty over human fate, and have not taken even the smallest step into the practical lesson of submitting to God's orchestrations and arrangements. Such people are thoroughly foolish, and their lives are lived in vain.

If the periods of a human life are divided according to people's degree of life experience and knowledge of human fate, they can roughly be broken into three phases. The first phase is youth, which is the years between birth and middle age, or from birth until the age of thirty. The second phase is maturation, from middle age to old age, or from thirty until sixty. And the third phase is one's mature period, which lasts with the start

of old age, beginning at sixty, until one departs from the world. In other words, from birth to middle age, most people's knowledge of fate and life is limited to imitating the ideas of others, and has almost no real, practical substance. During this period, one's outlook on life and how one makes one's way in the world are quite superficial and naive. This is one's juvenile period. Only after one has tasted all the joys and sorrows of life does one gain a real understanding of fate, and—subconsciously, deep in one's heart—gradually come to appreciate the irreversibility of fate, and slowly realize that the Creator's sovereignty over human fate truly exists. This is one's period of maturation. A person enters their mature period when they have ceased to struggle against fate, and when they are no longer willing to be drawn into strife and, instead, know their lot in life, submit to Heaven's will, summarize their achievements and errors in life, and await the Creator's judgment on their life. Considering the different experiences and acquisitions people obtain during these three periods, under normal circumstances, one's window of opportunity to know the Creator's sovereignty is not very large. If one lives to be sixty, one has only thirty years or so to know God's sovereignty; if one wants a longer period of time, that is only possible if one's life lasts long enough, if one is able to live for a century. So I say, according to the normal laws of human existence, though it is a very long process from when one first encounters the subject of knowing the Creator's sovereignty until the time when one is able to recognize the fact of that sovereignty, and from then until the point when one is able to submit to it, if one actually counts up the years, there are no more than thirty or forty during which one has the chance to gain these rewards. And often, people get carried away by their desires and their ambitions to receive blessings, so that they cannot discern where the essence of human life lies and do not grasp the importance of knowing the

Creator’s sovereignty. Such people do not cherish this precious opportunity to enter into the human world to experience human life and the Creator’s sovereignty, and they do not realize how precious it is for a created being to receive the Creator’s personal guidance. So I say, those people who want God’s work to end quickly, who wish God would arrange man’s end as soon as possible so that they may immediately behold His real person and gain blessings as soon as possible—they are guilty of the worst kind of disobedience and they are foolish in the extreme. Meanwhile, the wise among men, those possessed of the utmost mental acuity, are those who desire, during their limited time, to grasp this unique opportunity to know the Creator’s sovereignty. These two different desires expose two vastly different outlooks and pursuits: Those who seek blessings are selfish and base and show no consideration for God’s will, never seek to know God’s sovereignty, never desire to submit to it, but simply want to live as they please. They are blithe degenerates, and it is this category of people that will be destroyed. Those who seek to know God are able to set aside their desires, are willing to submit to God’s sovereignty and God’s arrangement, and they try to be the kind of people who are submissive to God’s authority and who satisfy God’s desire. Such people live in the light and in the midst of God’s blessings, and they will surely be commended by God. No matter what, human choice is useless, and humans have no say in how long God’s work will take. It is better for people to put themselves at the mercy of God and submit to His sovereignty. If you do not put yourself at His mercy, what can you do? Will God suffer any loss as a result? If you do not put yourself at His mercy, but instead try to put yourself in charge, then you are making a foolish choice, and ultimately you will be the only one who suffers a loss. Only if people cooperate with God as soon as possible, only if they make haste to accept His orchestrations, know His authority, and understand all

He has done for them, will they have hope. Only in this way will their lives not have been lived in vain, and will they attain salvation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 135

No One Can Change the Fact That God Holds Sovereignty Over Human Fate

Under God's authority, every person actively or passively accepts His sovereignty and His arrangements, and no matter how one struggles in the course of one's life, no matter how many crooked paths one walks, in the end one will return to the orbit of fate that the Creator has traced out for them. This is the insuperability of the Creator's authority and the manner in which His authority controls and governs the universe. It is this insuperability, this form of control and governance, that is responsible for the laws that dictate the lives of all things, that allow humans to reincarnate again and again without interference, that make the world turn regularly and move forward, day after day, year after year. You have witnessed all these facts and you understand them, whether superficially or deeply, and the depth of your understanding depends on your experience and knowledge of the truth, and on your knowledge of God. How well you know the reality of the truth, how much you have experienced of God's words, how well you know God's essence and disposition—all of these represent the depth of your understanding of God's sovereignty and arrangements. Does the existence of God's sovereignty and arrangements depend on whether human beings submit to them? Is the fact that God possesses this authority determined by whether humanity submits to it? God's authority exists regardless of the circumstances. In all situations, God dictates and arranges every human fate and all things in accordance with His thoughts and His

wishes. This will not change as a result of human change; it is independent of man's will, cannot be altered by any changes in time, space, and geography, for God's authority is His very essence. Whether man is able to know and accept God's sovereignty, and whether man is able to submit to it —neither of these considerations alters in the slightest the fact of God's sovereignty over human fate. That is to say, no matter what attitude man takes toward God's sovereignty, it simply cannot change the fact that God holds sovereignty over human fate and over all things. Even if you do not submit to God's sovereignty, He still commands your fate; even if you cannot know His sovereignty, His authority still exists. God's authority and the fact of God's sovereignty over human fate are independent of human will, and do not change in accordance with man's preferences and choices. God's authority is everywhere, at every hour, at every instant. Heaven and earth will pass away, but His authority will never pass away, for He is God Himself, He possesses unique authority, and His authority is not restricted or limited by people, events, or things, by space or by geography. At all times, God wields His authority, shows His might, continues His management work as He always has; at all times, He rules all things, provides for all things, orchestrates all things—just as He always has. No one can change this. It is fact; it has been the unchanging truth since time immemorial!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 136

The Proper Attitude and Practice for One Who Wishes to Submit to God's Authority

With what attitude should man now know and regard God's authority and the fact of God's sovereignty over human fate? This is a real problem

that stands before every person. When confronting real-life problems, how should you know and understand God's authority and His sovereignty? When you are faced with these problems and do not know how to understand, handle, and experience them, what attitude should you adopt to demonstrate your intention to submit, your desire to submit, and the reality of your submission to God's sovereignty and arrangements? First you must learn to wait; then you must learn to seek; then you must learn to submit. "Waiting" means waiting for the time of God, awaiting the people, events, and things that He has arranged for you, waiting for His will to reveal itself gradually to you. "Seeking" means observing and understanding God's thoughtful intentions for you through the people, events, and things that He has laid out, understanding the truth through them, understanding what humans must accomplish and the ways they must adhere to, understanding what results God means to achieve in humans and what accomplishments He means to attain in them. "Submitting," of course, refers to accepting the people, events, and things that God has orchestrated, accepting His sovereignty and, through it, coming to know how the Creator dictates man's fate, how He supplies man with His life, how He works the truth within man. All things under God's arrangements and sovereignty obey natural laws, and if you resolve to let God arrange and dictate everything for you, you should learn to wait, you should learn to seek, and you should learn to submit. This is the attitude every person who wants to submit to God's authority must adopt, the basic quality every person who wants to accept God's sovereignty and arrangements must possess. To hold such an attitude, to possess such a quality, you must work harder. This is the only way you can enter into the true reality.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 137

Accepting God as Your Unique Master Is the First Step in Attaining Salvation

The truths regarding God's authority are truths that every person must regard seriously, must experience and understand with their heart; for these truths have a bearing on every person's life; on every person's past, present, and future; on the crucial junctures through which every person must pass in life; on man's knowledge of God's sovereignty and the attitude with which one should face God's authority; and naturally, on every person's final destination. So, it takes a lifetime's worth of energy to know and understand them. When you look squarely at God's authority, when you accept His sovereignty, you will gradually come to realize and understand the truth of the existence of God's authority. But if you never recognize God's authority and never accept His sovereignty, then no matter how many years you live, you will not gain the slightest knowledge of God's sovereignty. If you do not truly know and understand God's authority, then when you reach the end of the road, even if you have believed in God for decades, you will have nothing to show for your life, and you will naturally not have the least knowledge of God's sovereignty over human fate. Is this not a very sad thing? So, no matter how far you have walked in life, no matter how old you are now, no matter how long the rest of your journey may be, first you must recognize God's authority and take it seriously, and accept the fact that God is your unique Master. Attaining clear, accurate knowledge and understanding of these truths regarding God's sovereignty over human fate is a mandatory lesson for everyone; it is the key to knowing human life and attaining the truth. Such is the life of knowing God, its basic course of study, that everyone must face each day, which no one can evade. If someone wishes to take shortcuts to reach this goal, then I tell you now, it is impossible! If you want to escape God's sovereignty, that

is even less possible! God is man's only Lord, God is the only Master of human fate, and so it is impossible for man to dictate his own fate, impossible for him to step outside of it. No matter how great one's abilities, one cannot influence—much less orchestrate, arrange, control, or change—the fates of others. Only God Himself, the unique, dictates all things for man. Because only God Himself, the unique, possesses the unique authority that holds sovereignty over human fate, only the Creator is man's unique Master. God's authority holds sovereignty not only over created humanity, but also over non-created beings that no human can see, over the stars, over the cosmos. This is an indisputable fact, a fact that truly exists, which no person or thing can change. If one of you is still dissatisfied with things as they stand, believing you have some special skill or ability, and thinking still that by some stroke of luck you can change your present circumstances or otherwise escape them; if you attempt to change your own fate by means of human effort, and thereby distinguish yourself from your fellows and win fame and fortune; then I say to you, you are making things hard for yourself, you are only asking for trouble, you are digging your own grave! One day, sooner or later, you will discover you have made the wrong choice and your efforts have been wasted. Your ambition, your desire to struggle against fate, and your own egregious conduct will lead you down a road of no return, and for this you will pay a bitter price. Though at present you do not see the severity of the consequences, as you continue to experience and appreciate more deeply the truth that God is the Master of human fate, you will slowly come to realize what I speak of today and its real implications. Whether you truly have a heart and a spirit and whether you are a person who loves the truth depends on what kind of attitude you take toward God's sovereignty and toward the truth. Naturally, this determines whether you can truly know and understand God's authority. If you have never in your

life sensed God's sovereignty and His arrangements, much less recognized and accepted God's authority, then you will be utterly worthless, and you will without a doubt be the object of God's loathing and rejection, due to the path you have taken and the choice you have made. But those who, in God's work, can accept His trial, accept His sovereignty, submit to His authority, and gradually gain real experience of His words will have attained real knowledge of God's authority, real understanding of His sovereignty; they will have truly become subject to the Creator. Only such people will have truly been saved. Because they have known God's sovereignty, because they have accepted it, their appreciation of the fact of God's sovereignty over human fate, their submission to it, is real and accurate. When they face death, they will have, like Job, a mind undaunted by death, and submit to God's orchestrations and arrangements in all things, with no individual choice, with no individual desire. Only such a person will be able to return to the Creator's side as a true, created human being.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

Daily Words of God Excerpt 138

Jehovah God's Command to Man

Gen 2:15–17 And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

The Serpent's Seduction of the Woman

Gen 3:1–5 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said to the woman, Yes, has God said, You shall not eat of every tree of the garden? And the woman

said to the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die. And the serpent said to the woman, You shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as God, knowing good and evil.

These two passages are excerpts from the book of Genesis in the Bible. Are you all familiar with these two passages? They relate events that happened at the beginning, when mankind was first created; these events were real. First let us look at what kind of command Jehovah God gave to Adam and Eve; the content of this command is very important for our topic today. “And Jehovah God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.” What is the import of God’s command to man in this passage? Firstly, God tells man what he can eat, namely, the fruits of many kinds of trees. There is no danger and no poison; all can be eaten and eaten freely as man wishes, free from worry and doubt. This is one part of God’s command. The other part is a warning. In this warning, God tells man he must not eat the fruit from the tree of the knowledge of good and evil. What will happen if he eats from this tree? God told man: If you eat from it you will surely die. Are these words not straightforward? If God told you this but you did not understand why, would you treat His words as a rule or an order to be obeyed? Such words should be obeyed. But whether or not man is able to obey, God’s words are unequivocal. God told man very clearly what he may eat and what he may not eat, and what will happen if he eats what he may not eat. In these brief words that God spoke, can you see anything of God’s disposition? Are these words of God true? Is there any

deception? Is there any falsity? Is there any intimidation? (No.) God honestly, truthfully and sincerely told man what he may eat and what he may not eat. God spoke clearly and plainly. Is there any hidden meaning in these words? Are these words not straightforward? Is there any need for conjecture? There is no need for guesswork. Their meaning is obvious at a glance. Upon reading them, one feels entirely clear about their meaning. That is, what God wants to say and what He wants to express comes from His heart. The things God expresses are clean, straightforward and clear. There are no covert motives, nor any hidden meanings. He speaks to man directly, telling him what he may eat and what he may not eat. That is to say, through these words of God, man can see that God's heart is transparent and true. There is no trace of falsehood here; it is not a case of telling you that you may not eat what is edible, or telling you "Do it and see what happens" with things that you cannot eat. This is not what God means. Whatever God thinks in His heart, that is what He says. If I say God is holy because He shows and reveals Himself within these words in this way, you may feel that I have made a mountain out of a molehill or that I have stretched a point a little too far. If so, do not worry; we are not yet finished.

Let us now talk about "The Serpent's Seduction of the Woman." Who is the serpent? Satan. It plays the role of the foil in God's six-thousand-year management plan, and it is a role that we have to mention when we fellowship about the holiness of God. Why do I say this? If you do not know the evil and corruption of Satan, if you do not know of Satan's nature, then you have no way to acknowledge holiness, and nor can you know what holiness really is. In confusion, people believe that what Satan does is right, because they live within this kind of corrupt disposition. With no foil, with no point of comparison, you cannot know what holiness is. That is why Satan must be mentioned here. Such mention is no empty talk. Through

Satan's words and deeds, we will see how Satan acts, how Satan corrupts mankind, and what is the nature and countenance of Satan. So what did the woman say to the serpent? The woman recounted to the serpent what Jehovah God had said to her. When she said these words, was she certain that what God had said to her was true? She could not be sure. As someone who was newly created, she had no ability to discern good from evil, and nor did she have any cognition about anything around her. Judging by the words she spoke to the serpent, she was not sure in her heart that God's words were right; such was her attitude. So when the serpent saw that the woman had an attitude of uncertainty toward God's words, it said: "You shall not surely die: For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as God, knowing good and evil." Is there anything problematic within these words? When you read this sentence, do you gain a sense of the serpent's intentions? What are those intentions? It wanted to tempt this woman, to stop her from heeding God's words. But it did not say these things directly. Thus, we can say that it is very cunning. It expresses its meaning in a sly and evasive way in order to reach its intended objective, which it keeps concealed within its mind, hidden from man—such is the serpent's cunning. This has always been Satan's way of speaking and acting. It says "not surely," without confirming one way or the other. But upon hearing this, this ignorant woman's heart was moved. The serpent was pleased, because its words had had the desired effect—such was the serpent's cunning intention. Furthermore, by promising an outcome that seems desirable to humans, it seduced her, saying, "In the day you eat thereof, then your eyes shall be opened." So she ponders: "To have my eyes opened is a good thing!" And then it said something even more enticing, words never before known to man, words that wield a great power of temptation over those who hear them: "You

shall be as God, knowing good and evil." Are these words not powerfully seductive to man? It is like someone saying to you: "Your face is shaped wonderfully, except that the bridge of your nose is a little short. If you have that corrected, then you will be a world-class beauty!" Would these words move the heart of someone who had never previously harbored any desire to have cosmetic surgery? Are these words not seductive? Is this seduction not tempting to you? And is this not a temptation? (Yes.) Does God say things like this? Was there any hint of this in the words of God that we just now perused? Does God say what He thinks in His heart? Can man see God's heart through His words? (Yes.) But when the serpent spoke those words to the woman, were you able to see its heart? No. And because of man's ignorance, man was easily seduced by the serpent's words and easily duped. So were you able to see Satan's intentions? Were you able to see the purpose behind what Satan said? Were you able to see Satan's plots and ruses? (No.) What kind of disposition is represented by Satan's way of speaking? What kind of essence have you seen in Satan through these words? Is it not insidious? Perhaps on the surface it smiles at you, or perhaps it reveals no expression whatsoever. But in its heart it is calculating how to obtain its objective, and it is this objective that you are unable to see. All the promises it makes to you, all the advantages it describes, are the guise of its seduction. You see these things as good, so you feel that what it says is more useful, more substantial than what God says. When this happens, does man not then become a submissive prisoner? Is this strategy that Satan has used not diabolical? You allow yourself to sink into degeneracy. Without Satan having to move a finger, but merely by speaking these two sentences, you become happy to follow along with Satan, to comply with Satan. Thus, Satan's objective has been attained. Is this intention not sinister? Is this not Satan's most primal countenance? From

Satan's words, man can see its sinister motives, see its hideous countenance and see its essence. Is that not so? In comparing these sentences, without analysis you may perhaps feel as though Jehovah God's words are dull, commonplace and banal, that they do not justify waxing lyrical here in praise of God's honesty. However, when we take Satan's words and Satan's hideous countenance as a foil, do these words of God not carry significant weight for the people of today? (Yes.) Through this comparison, man can sense God's pure flawlessness. Every word Satan says, as well as Satan's motives, intentions and the way it speaks—they are all adulterated. What is the main feature of Satan's way of speaking? Satan uses equivocation to seduce you, without letting you see through its duplicity, nor does it allow you to discern its objective; Satan lets you take the bait, but you also have to praise and sing its merits. Is this ploy not Satan's habitual method of choice? (Yes.)

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IV

Daily Words of God Excerpt 139

Dialogue Between Satan and Jehovah God (Selected passages)

Job 1:6–11 Now there was a day when the sons of God came to present themselves before Jehovah, and Satan came also among them. And Jehovah said to Satan, From where come you? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? Then Satan answered Jehovah, and said, Does Job fear God for nothing? Have not You made a hedge about him, and about his house, and about all that he has on every side? You have

blessed the work of his hands, and his substance is increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face.

Job 2:1–5 Again there was a day when the sons of God came to present themselves before Jehovah, and Satan came also among them to present himself before Jehovah. And Jehovah said to Satan, From where come you? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved Me against him, to destroy him without cause. And Satan answered Jehovah, and said, Skin for skin, yes, all that a man has will he give for his life. But put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face.

These two passages consist entirely of a dialogue between God and Satan; they record what God said and what Satan said. God did not speak much, and He spoke very simply. Can we see the holiness of God within His simple words? Some will say this is not easily done. So can we see the hideousness of Satan in its replies? Let us first look at what kind of question Jehovah God asked of Satan. “From where come you?” Isn’t this a straightforward question? Is there any hidden meaning? No; it is just a straightforward question. If I were to ask you: “Where do you come from?” how then would you answer? Is it a difficult question to answer? Would you say: “From going to and fro, and from walking up and down”? (No.) You would not answer like this. So, how then do you feel when you see Satan answering in this way? (We feel that Satan is being absurd, but also deceitful.) Can you tell what I am feeling? Every time I see these words of Satan, I feel disgusted, because Satan talks, and yet its words contain no

substance. Did Satan answer God's question? No, the words Satan spoke were not an answer, they did not yield anything. They were not an answer to God's question. "From going to and fro in the earth, and from walking up and down in it." What is your understanding of these words? Just where does Satan come from? Have you received an answer to this question? (No.) This is the "genius" of Satan's cunning schemes—not letting anyone discover what it is actually saying. Having heard these words you still cannot discern what it has said, even though it has finished answering. Yet Satan believes it has answered perfectly. How then do you feel? Disgusted? (Yes.) Now you begin to feel disgust in response to these words. Satan's words have a certain characteristic: What Satan says leaves you scratching your head, unable to perceive the source of its words. Sometimes Satan has motives and speaks deliberately, and sometimes governed by its nature, such words emerge spontaneously, and come straight out of Satan's mouth. Satan does not spend a long time weighing such words; rather, they are expressed without thinking. When God asked where it came from, Satan answered with a few ambiguous words. You feel very puzzled, never knowing exactly where Satan is from. Are there any among you who speak like this? What kind of way is this to speak? (It is ambiguous and does not give a certain answer.) What kind of words should we use to describe this way of speaking? It is diversionary and misleading. Suppose someone does not want to let others know what they did yesterday. You ask them: "I saw you yesterday. Where were you going?" They do not tell you directly where they went. Rather, they say: "What a day it was yesterday. It was so tiring!" Did they answer your question? They did, but they did not give the answer you wanted. This is the "genius" within the artifice of man's speech. You can never discover what they mean, nor perceive the source or intention of their words. You do not know what they are trying to avoid because in their

heart they have their own story—this is insidious. Are there any among you who also often speak in this way? (Yes.) What then is your purpose? Is it sometimes to protect your own interests, sometimes to maintain your own pride, position, and image, to protect the secrets of your private life? Whatever the purpose, it is inseparable from your interests, linked to your interests. Is this not the nature of man? All who have such a nature are closely related to Satan, if not its family. We can put it like this, can we not? Generally speaking, this manifestation is detestable and abhorrent. You also now feel disgusted, do you not? (Yes.)

Let's look at the following verses. Satan responds again to Jehovah's question, saying: "Does Job fear God for nothing?" Satan is opening an attack on Jehovah's assessment of Job, and this attack is colored by hostility. "Have not You made a hedge about him, and about his house, and about all that he has on every side?" This is Satan's understanding and assessment of Jehovah's work on Job. Satan assesses it like this, saying: "You have blessed the work of his hands, and his substance is increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face." Satan always speaks ambiguously, but here it speaks in certain terms. However, these words, though they are spoken in certain terms, are an attack, a blasphemy and an act of defiance to Jehovah God, to God Himself. How do you feel when you hear these words? Do you feel aversion? Are you able to see through to Satan's intentions? First of all, Satan repudiates Jehovah's assessment of Job—a man who fears God and shuns evil. Then Satan repudiates everything Job says and does, that is, it repudiates his fear of Jehovah. Is this not accusatory? Satan is accusing, repudiating and doubting all Jehovah does and says. It does not believe, saying, "If You say things are like this, then how is it that I have not seen it? You have given him so many blessings, so how can he not fear You?" Is this

not a repudiation of all that God does? Accusation, repudiation, blasphemy—are Satan's words not an assault? Are they not a true expression of what Satan thinks in its heart? These words are certainly not the same as the words we read just now: "From going to and fro in the earth, and from walking up and down in it." They are completely different. Through these words, Satan completely lays bare the contents of its heart—its attitude toward God and its loathing of Job's fear of God. When this happens, its malice and evil nature are completely exposed. It loathes those who fear God, loathes those who shun evil, and even more so loathes Jehovah for bestowing blessings on man. It wants to use this opportunity to destroy Job, whom God raised with His own hand, to ruin him, saying: "You say Job fears You and shuns evil. I see it differently." It uses various ways to provoke and tempt Jehovah, and uses various ploys so that Jehovah God hands Job over to Satan to be wantonly manipulated, harmed and mishandled. It wants to take advantage of this opportunity to destroy this man who is righteous and perfect in God's eyes. Is it just a momentary impulse that causes Satan to have this kind of heart? No, it is not. It has been long in the making. When God works, cares for a person, and looks upon this person, and when He favors and approves this person, Satan trails closely behind, trying to dupe the person and bring them to harm. If God wishes to gain this person, Satan will do everything in its power to obstruct God, using various evil ploys to tempt, disrupt and impair the work of God, in order to achieve its hidden objective. What is this objective? It does not want God to gain anyone; it wants to snatch possession of those whom God wishes to gain, it wants to control them, to take charge of them so they worship it, so they join it in committing evil acts, and resist God. Is this not Satan's sinister motive? You often say that Satan is so evil, so bad, but have you seen it? You can see how bad mankind is; you have not seen how bad

the real Satan is. Yet in the matter of Job, you have clearly observed just how evil Satan is. This matter has made Satan's hideous countenance and its essence very clear. In warring with God, and trailing along behind Him, Satan's objective is to demolish all the work God wants to do, to occupy and control those whom God wants to gain, to completely extinguish those whom God wants to gain. If they are not extinguished, then they come to Satan's possession, to be used by it—this is its objective. And what does God do? God says only a simple sentence in this passage; there is no record of anything more that God does, but we see there are many more records of what Satan does and says. In the following passage of scripture, Jehovah asks Satan, "From where come you?" What is Satan's answer? (It is still "From going to and fro in the earth, and from walking up and down in it.") It is still that same sentence. This has become Satan's motto, Satan's calling card. How is this so? Is Satan not hateful? Surely it is enough to utter this disgusting sentence just once. Why does Satan keep repeating it? This proves one thing: Satan's nature is unchanging. Satan cannot use pretense to conceal its ugly face. God asks it a question and this is how it responds. Since this is so, imagine then how it must treat humans! Satan is not afraid of God, does not fear God, and does not obey God. So it dares to be wantonly presumptuous before God, to use these same words to brush off God's question, to repeatedly use this same answer to God's question, to attempt to use this answer to confound God—this is the ugly face of Satan. It does not believe in the almightiness of God, does not believe in the authority of God, and is certainly not willing to submit to the dominion of God. It is constantly in opposition to God, constantly attacking all that God does, attempting to wreck all that God does—this is its evil objective.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IV

Daily Words of God Excerpt 140

Dialogue Between Satan and Jehovah God (Selected passages)

Job 1:6–11 Now there was a day when the sons of God came to present themselves before Jehovah, and Satan came also among them. And Jehovah said to Satan, From where come you? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said to Satan, Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? Then Satan answered Jehovah, and said, Does Job fear God for nothing? Have not You made a hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to Your face.

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As recorded in the Book of Job, these two passages of speech uttered by Satan and the things Satan did are representative of its resistance to God

in His six-thousand-year management plan—here, Satan's true colors are revealed. Have you seen Satan's words and deeds in real life? When you do see them, you may not think them to be things spoken by Satan, but instead think them to be things spoken by man. What is represented, when such things are spoken by man? Satan is represented. Even if you recognize it, you still cannot perceive that it is really being spoken by Satan. But here and now you have unequivocally seen what Satan itself has said. You now have an unequivocal, crystal-clear understanding of the hideous countenance and the evil of Satan. So are these two passages spoken by Satan of value in helping people today to gain knowledge about Satan's nature? Are these two passages worth carefully retaining in order for mankind today to be able to recognize Satan's hideous face, to recognize Satan's original, true face? Although this may not seem like an appropriate thing to say, these words, expressed thus, can nonetheless be considered accurate. Indeed, this is the only way that I can express this idea, and if you can understand it, then that is enough. Again and again, Satan attacks the things Jehovah does, throwing out accusations about Job's fear of Jehovah God. Satan attempts to provoke Jehovah by various methods, trying to get Jehovah to condone its temptation of Job. Its words therefore have a highly provocative nature. So tell Me, once Satan has spoken these words, can God clearly see what Satan wants to do? (Yes.) In God's heart, this man Job that God looks upon—this servant of God, that God takes to be a righteous man, a perfect man—can he withstand this kind of temptation? (Yes.) Why is God so certain about that? Is God always examining the heart of man? (Yes.) So is Satan able to examine the heart of man? Satan cannot. Even if Satan could see your heart, its evil nature would never let it believe that holiness is holiness, or that sordidness is sordidness. The evil Satan can never treasure anything that is holy, righteous or bright. Satan cannot help

tirelessly acting in accordance with its nature, its evil, and through its habitual methods. Even at the cost of itself being punished or destroyed by God, it does not hesitate to stubbornly oppose God—this is evil, this is the nature of Satan. So in this passage, Satan says: “Skin for skin, yes, all that a man has will he give for his life. But put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face.” Satan thinks that man’s fear of God is due to man having obtained so many advantages from God. Man obtains advantages from God, so he says God is good. But it is not because God is good, it is only because man obtains so many advantages that he can fear God in this way. Once God deprives him of these advantages, he then abandons God. In Satan’s evil nature, it does not believe that man’s heart can truly fear God. Because of its evil nature, it does not know what holiness is, much less what fearful reverence is. It does not know what it is to obey God or what it is to fear God. Because it does not know these things, it thinks that man cannot fear God either. Tell Me, is Satan not evil? Excepting our church, none of the various religions and denominations, or religious and social groups, believe in the existence of God, much less do they believe that God has become flesh and is doing the work of judgment, so they think that what you believe in is not God. A promiscuous man looks around him and sees everyone else as promiscuous, just as he is. A mendacious man looks around and sees only dishonesty and lies. An evil man sees everyone else as evil and wants to fight everyone he sees. Those with a measure of honesty see everyone else as honest, so they are always duped, always cheated, and there is nothing they can do about it. I give these few examples to fortify you in your conviction: Satan’s evil nature is not a fleeting compulsion or determined by circumstances, nor is it a temporary manifestation arising from any reason or contextual factors. Absolutely not! Satan just cannot help but be this way! It can do nothing

good. Even when it says something pleasant to hear, it is just to seduce you. The more pleasant, the more tactful, the more gentle its words are, the more malicious the sinister intentions behind these words. What kind of face, what kind of nature does Satan show in these two passages? (Insidious, malicious and evil.) Satan's primary characteristic is evil; above all else, Satan is evil and malicious.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IV

Daily Words of God Excerpt 141

God created man and since then has ever guided the life of mankind. Whether in bestowing upon mankind blessings, creating laws and commandments for men, or stipulating the various rules for life, do you know what God's intended aim is in doing these things? Firstly, can you say with certainty that all that God does is for the good of mankind? These may seem to you like grand, hollow words, but upon examining the details within, is not everything that God does intended to lead and guide man toward living a normal life? Whether it be causing man to abide by His rules or to keep His laws, God's aim is for man not to fall into worshiping Satan and not to be harmed by Satan; this is most fundamental, and this is what was done in the very beginning. At the very beginning, when man did not understand God's will, God made some simple laws and rules and made regulations that covered every conceivable matter. These regulations are simple, yet within them they contain God's will. God treasures, cherishes and dearly loves mankind. So can we say that His heart is holy? Can we say His heart is clean? (Yes.) Does God have any additional motives? (No.) So is this aim of His right and positive? In the course of God's work, all of the regulations He has made have a positive effect on man, leading the way for man. So are there any self-serving thoughts in God's mind? Does God have any additional aims where man is concerned? Does God want to make use

of man in some way? Not in the slightest. God does as He says, and His words and actions are matched by His thoughts in His heart. There is no tainted purpose, no self-serving thoughts. Nothing He does is for Himself; all that He does, He does for man, without any private objectives. Although He has plans and intentions, which He places upon man, none of it is for Himself. Everything He does is done purely for mankind, to protect mankind, to keep mankind from being led astray. So is this heart of His not precious? Can you see even the tiniest sign of such a precious heart in Satan? You cannot see the slightest hint of this in Satan, you cannot see it at all. Everything God does is revealed naturally. Now, let us look at the way God works; how does He do His work? Does God take these laws and His words and bind them tightly around the head of every person, like the band-tightening spell,[a] imposing them on each and every human being? Does He work in this way? (No.) So in what way does God do His work? Does He threaten? Does He beat about the bush when He speaks to you? (No.) When you do not understand the truth, how does God guide you? He shines a light on you, telling you clearly that doing this is not in keeping with the truth, and then He tells you what you should do. From these ways in which God works, what kind of relationship do you feel you have with God? Do you feel that God is beyond reach? (No.) So how do you feel when you see these ways in which God works? God's words are especially real, and His relationship with man especially normal. God is exceptionally close to you; there is no distance between you and God. When God guides you, when He provides for you, helps you and supports you, you feel how amiable God is, the reverence He inspires; you feel how lovely He is, you feel His warmth. But when God reproaches you with corruption, or when He judges and disciplines you for rebelling against Him, what method does He use? Does He reproach you with words? Does He discipline you through your

environment and through people, affairs, and things? (Yes.) To what extent does God discipline you? Does God discipline man to the same degree that Satan harms man? (No, God disciplines man only to the extent that man can endure.) God works in a gentle, delicate, loving and caring way, a way that is extraordinarily measured and proper. His way does not provoke in you intense emotional reactions such as: "God must let me do this" or "God must let me do that." God never gives you that kind of mental or emotional intensity that makes things unbearable. Is that not so? Even when you accept God's words of judgment and chastisement, how do you feel then? When you sense the authority and power of God, how do you feel then? Do you feel that God is divine and inviolable? Do you feel distance between yourself and God at these times? Do you feel the fear of God? No—rather, you feel fearful reverence toward God. Is it not because of God's work that people feel all of these things? Would they have these feelings if it were Satan who was at work? Absolutely not. God uses His words, His truth and His life to continuously provide for man, to support man. When man is weak, when man is feeling dispirited, God certainly does not speak harshly, saying: "Do not feel dispirited. What is there to be dispirited about? Why are you weak? What reason is there to be weak? You are always so weak, and you are always so negative! What is the use of you being alive? Just die and have done with it!" Does God work in this way? (No.) Does God have the authority to act in this way? Yes, He does. Yet God does not act in this way. The reason why God does not act in this way is because of His essence, the essence of the holiness of God. His love for man, His treasuring and cherishing of man cannot be expressed clearly in just one or two sentences. It is not something that is brought about by man's boasting but is something that God brings forth in actual practice; it is the revelation of God's essence. Can all these ways in which God works cause man to see

the holiness of God? In all of these ways in which God works, including God's good intentions, including the effects God wishes to work on man, including the different ways God adopts to work on man, the kind of work He does, what He wants man to understand—have you seen any evil or deceitfulness in God's good intentions? (No.) So in everything God does, everything God says, everything He thinks in His heart, as well as all the essence of God that He reveals—can we call God holy? (Yes.) Has any man ever seen this holiness in the world, or within himself? Apart from God, have you ever seen it in any human being, or in Satan? (No.) Based on our discussion thus far, can we call God the unique, the holy God Himself? (Yes.) All that God gives to man, including the words of God, the different ways in which God works on man, what God tells man, what God reminds man of, what He advises and encourages—it all originates from one essence: the holiness of God. If there were no such holy God, no man could take His place to do the work He does. If God had handed these men entirely over to Satan, have you ever considered what kind of condition all of you would be in today? Would you all be sitting here, whole and inviolate? Would you also say: "From going to and fro in the earth, and from walking up and down in it"? Would you be so brazen, so cock-sure and full of swagger as to speak such words and boast without shame before God? You absolutely would, without a shadow of doubt! Satan's attitude toward man allows man to see that Satan's nature and essence are utterly different from God's. What is it about the essence of Satan that is the opposite of the holiness of God? (Satan's evil.) Satan's evil nature is the opposite of the holiness of God. The reason why the majority of people do not recognize this revelation of God's and this essence of God's holiness is because they live under the domain of Satan, within the corruption of Satan and within Satan's living enclosure. They do not know what holiness is, or

how to define holiness. Even when you perceive the holiness of God, you still cannot define it as being the holiness of God with any certainty. This is a disparity within man's knowledge of the holiness of God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IV

Footnotes:

a. The "band-tightening spell" is a spell used by the monk Tang Sanzang in the Chinese novel Journey to the West. He uses this spell to control Sun Wukong by tightening a metal band around the latter's head, giving him acute headaches, and thus bringing him under control. It has become a metaphor to describe something that binds a person.

Daily Words of God Excerpt 142

What characterizes Satan's work on man? You should be able to learn this through your own experiences—it is Satan's archetypal feature, the thing it repeatedly does, the thing it tries to do with every single person. Perhaps you cannot see this feature, so you do not feel that Satan is so frightful and hateful. Does anyone know what this feature is? (It seduces, entices and tempts man.) That is correct; these are several ways in which this feature manifests. Satan also deludes, attacks and accuses man—these are all manifestations. Are there any more? (It tells lies.) Cheating and lying come most naturally to Satan. It often does these things. There's also bossing people about, inciting them, forcing them to do things, ordering them about, and forcefully taking possession of them. Now I will describe something to you that will make your hair stand on end, but I do not do it to scare you. God works on man and cherishes man both in His attitude and in His heart. Satan, on the other hand, does not cherish man at all, and it spends all its time thinking about how to harm man. Is this not so? When it is thinking about harming man, is its state of mind one of urgency? (Yes.) So, as regards Satan's work on man, I have two phrases that can amply describe the evil and maliciousness of Satan, that can truly allow you to

know the hatefulness of Satan: In Satan's approach to man, it always wants to forcefully occupy and possess man, each and every one, to the extent that it can gain complete control of man and harm man grievously, so that it can achieve its objective and fulfill its wild ambition. What does "forcefully occupy" mean? Is it something that happens with your consent, or without your consent? Does it happen with your knowing, or without your knowing? The answer is that it happens completely without your knowing! It happens in situations where you are unaware, perhaps without it even saying or doing anything to you, with no premise, no context—there Satan is, circling around you, surrounding you. It looks for an opportunity to exploit and then it forcefully occupies you, possesses you, achieving its objective of gaining complete control of you and of inflicting harm upon you. This is a most typical intention and behavior of Satan as it struggles to wrest mankind away from God. How do you feel when you hear this? (Terrified and fearful in our hearts.) Do you feel disgusted? (Yes.) As you feel this disgust, do you think that Satan is shameless? When you think that Satan is shameless, do you then feel disgusted with those people around you who always want to control you, those with wild ambitions for status and interests? (Yes.) So what methods does Satan use to forcefully possess and occupy man? Are you clear on this? When you hear these two terms "forceful occupation" and "possession," you feel disgust and you can sense the evil about these words. Without either your consent or your knowledge, Satan possesses you, forcibly occupies you, and corrupts you. What can you taste in your heart? Do you feel loathing and disgust? (Yes.) When you feel this loathing and disgust for these ways of Satan, what kind of feeling do you have for God? (Gratitude.) Gratitude to God for saving you. So now, at this moment, do you have the desire or the will to let God take over and control all that you have and you are? (Yes.) In what context do you answer

thus? Do you say “yes” because you are afraid of being forcefully occupied and possessed by Satan? (Yes.) You must not have this kind of mentality; it is not right. Do not be afraid, for God is here. There is nothing to be afraid of. Once you have understood the evil essence of Satan, you should have a more accurate understanding or a deeper cherishment of God’s love, God’s good intentions, God’s compassion and tolerance for man and His righteous disposition. Satan is so hateful, yet if this still does not inspire your love of God and your reliance on and trust in God, then what kind of person are you? Are you willing to let Satan harm you so? After seeing the evil and hideousness of Satan, we turn around and look then at God. Has your knowledge of God now undergone any change? Can we say that God is holy? Can we say that God is flawless? “God is unique holiness”—can God live up to this designation? (Yes.) So in the world and among all things, isn’t it only God Himself that can live up to this understanding that man has of God? (Yes.) So what exactly does God give to man? Does He only give you a little care, concern and consideration without your being aware of it? What has God given to man? God has given life to man, given man everything, and bestows all this on man unconditionally without demanding anything, without any ulterior motive. He uses the truth, His words, and His life to lead and guide man, bringing man away from the harm of Satan, away from Satan’s temptations and inducements, allowing man to see clearly through Satan’s evil nature and hideous face. Is God’s love and concern for mankind true? Is it something that every one of you can experience? (Yes.)

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IV

Daily Words of God Excerpt 143

Look back on your lives until now, at all the work God has done on you in all the years of your faith. Whether the feelings this evokes for you

are deep or shallow, is this not the thing that was most necessary of all for you? Was it not what you most needed to obtain? (Yes.) Is this not truth? Is this not life? (Yes.) Has God ever bestowed enlightenment upon you, and then asked you to give anything to Him in return for all that He has given to you? (No.) So what is God's purpose? Why does God do this? Does God have the objective of occupying you? (No.) Does God want to ascend His throne within the heart of man? (Yes.) So what is the difference between God ascending His throne and Satan's forceful occupation? God wants to gain the heart of man, He wants to occupy the heart of man—what does this mean? Does it mean that God wants man to become His puppets, His machines? (No.) So what is God's purpose? Is there a difference between God wanting to occupy the heart of man and Satan's forceful occupation and possession of man? (Yes.) What is the difference? Can you tell Me clearly? (Satan does it through force whereas God lets man volunteer.) Is this the difference? What use does God have for your heart? And what use does God have for occupying you? How in your hearts do you understand "God occupies man's heart"? We must be fair in how we talk about God here, otherwise people will always misunderstand, and think: "God always wants to occupy me. What does He want to occupy me for? I do not want to be occupied, I just want to be my own master. You say Satan occupies people, but God also occupies people. Isn't it the same either way? I do not want to let anyone occupy me. I am myself!" What is the difference here? Give it some thought. I ask you, is "God occupies man" an empty phrase? Does God's occupation of man mean that He lives in your heart and controls your every word and every move? If He tells you to sit, do you dare not stand? If He tells you to go east, do you dare not go west? Does this "occupation" refer to something along these lines? (No, it does not. God wants man to live out what God has and is.) Through these years that

God has managed man, in His work on man up until now in this last stage, what has been the intended effect on man of all the words He has spoken? Is it that man lives out what God has and is? Looking at the literal meaning of "God occupies man's heart," it seems as if God takes man's heart and occupies it, lives in it and does not come out again; He becomes the master of man and is able to dominate and manipulate man's heart at will, so that man must do whatever God tells him to do. In this sense, it would seem as though every person could become God and possess His essence and disposition. So in this case, could man also perform the deeds of God? Can "occupation" be explained in this way? (No.) So what is it? I ask you this: Are all the words and truth that God supplies to man a revelation of the essence of God and what He has and is? (Yes.) This is certainly true. But is it essential that God Himself practice and possess all of the words that He supplies to man? Give this some thought. When God judges man, why does He judge? How did these words come into being? What is the content of these words that God speaks when He judges man? What are they based on? Is it man's corrupt disposition upon which they are based? (Yes.) So is the effect achieved by God's judgment of man based on the essence of God? (Yes.) So is God's "occupation of man" an empty phrase? It certainly is not. So why does God say these words to man? What is His purpose in saying these words? Does He want to use these words to serve as the life of man? (Yes.) God wants to use all of this truth that He has spoken in these words to act as the life of man. When man takes all of this truth and the word of God and transforms them into his own life, can man then obey God? Can man then fear God? Can man then shun evil? When man has reached this point, can he then obey God's sovereignty and arrangement? Is man then in a position to submit to the authority of God? When people like Job, or like Peter, reach the end of their road, when their life can be

considered to have reached maturity, when they have a real understanding of God—can Satan then still lead them away? Can Satan then still occupy them? Can Satan still forcefully possess them? (No.) So what kind of person is this? Is this someone who has been completely gained by God? (Yes.) At this level of meaning, how do you see this kind of person who has been completely gained by God? From God's perspective, under these circumstances, He has already occupied this person's heart. But what does this person feel? Is it that the word of God, God's authority, and God's way, become life within man, that this life then occupies man's entire being, making the things that he lives out as well as his essence adequate to satisfy God? From God's perspective, is mankind's heart at this very moment occupied by Him? (Yes.) How do you understand this level of meaning now? Is it God's Spirit that occupies you? (No, it is the word of God that occupies us.) It is the way of God and the word of God that have become your life, and it is the truth that has become your life. At this time, man then possesses the life that comes from God, but we cannot say that this life is God's life. In other words, we cannot say that the life man should derive from the word of God is God's life. So no matter how long man follows God, no matter how many words man obtains from God, man can never become God. Even if one day God said, "I have occupied your heart, you now possess My life," would you then feel that you are God? (No.) What would you then become? Would you not have an absolute obedience to God? Would your heart not be filled with the life God has bestowed on you? This would be a very normal manifestation of what happens when God occupies man's heart. This is fact. So looking at it from this aspect, can man become God? When man is able to live out the reality of the words of God, and becomes someone who fears God and shuns evil, can man then possess the life essence and holiness of God? Absolutely not. No matter

what happens, man is still man when all is said and done. You are a being of creation; when you have received the word of God from God and received God's way, you only possess the life that comes from the words of God, you become someone who is praised by God, but you will never possess the life essence of God, much less the holiness of God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IV

Daily Words of God Excerpt 144

The Temptation of Satan (Selected passages)

Mat 4:1–4 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If You be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

These are the words with which the devil first tried to tempt the Lord Jesus. What is the content of what the devil said? ("If You be the Son of God, command that these stones be made bread.") These words that the devil spoke are quite simple, but is there a problem with their essence? The devil said, "If You be the Son of God," but in its heart, did it or did it not know that Jesus was the Son of God? Did it or did it not know that He was Christ? (It knew.) Then why did it say "If You be"? (It was trying to tempt God.) But what was its purpose in doing so? It said, "If You be the Son of God." In its heart it knew that Jesus Christ was the Son of God, it was very clear about this in its heart, but despite knowing this, did it submit to Him and worship Him? (No.) What did it want to do? It wanted to use this method and these words to anger the Lord Jesus, and then fool Him into acting in line with its intentions. Was this not the meaning behind the

devil's words? In Satan's heart, it clearly knew that this was the Lord Jesus Christ, but it said these words nonetheless. Is this not Satan's nature? What is Satan's nature? (To be sly, evil, and have no reverence for God.) What consequences would result from having no reverence for God? Was it not that it wanted to attack God? It wanted to use this method to attack God, and so it said: "If You be the Son of God, command that these stones be made bread"; is this not Satan's evil intention? What was it really trying to do? Its purpose is very obvious: It was trying to use this method to deny the position and identity of the Lord Jesus Christ. What Satan meant by those words is, "If You are the Son of God, turn these stones into bread. If You cannot do this, then You are not the Son of God, so You should not carry out Your work any longer." Is this not so? It wanted to use this method to attack God, it wanted to dismantle and destroy God's work; this is the malevolence of Satan. Its malevolence is a natural expression of its nature. Even though it knew the Lord Jesus Christ was the Son of God, the very incarnation of God Himself, it could not help but do this kind of thing, following closely behind God's back, persistently attacking Him and going to great lengths to disrupt and sabotage God's work.

Now, let us analyze this phrase that Satan spoke: "Command that these stones be made bread." To turn stones into bread—does this mean anything? If there is food, why not eat it? Why is it necessary to turn stones into food? Can it be said there is no meaning here? Although He was fasting at the time, surely the Lord Jesus had food to eat? (He did.) So, here we can see the preposterousness of Satan's words. For all Satan's treachery and malice, we can still see its preposterousness and absurdity. Satan does a number of things through which you can see its malicious nature; you can see it doing things that sabotage God's work, and seeing this, you feel that it is hateful and infuriating. But, on the other hand, do you not see a childish,

ridiculous nature behind its words and actions? This is a revelation about Satan's nature; since it has this kind of nature, it will do this kind of thing. To people today, these words of Satan are preposterous and laughable. But Satan is indeed capable of uttering such words. Can we say that it is ignorant and absurd? Satan's evil is everywhere and it is constantly being revealed. And how did the Lord Jesus answer it? ("Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.") Do these words have any power? (They do.) Why do we say that they have power? It is because these words are the truth. Now, does man live by bread alone? The Lord Jesus fasted for forty days and nights. Did He starve to death? He did not starve to death, so Satan approached Him, prompting Him to turn the stones into food by saying things such as: "If You turn the stones into food, won't You then have things to eat? Won't You then not have to fast, not have to go hungry?" But the Lord Jesus said, "Man shall not live by bread alone," which means that, although man lives in a physical body, it is not food that allows his physical body to live and breathe, but each and every one of the words uttered from the mouth of God. On the one hand, these words are truth; they give people faith, making them feel that they can depend on God and that He is truth. On the other hand, is there a practical aspect to these words? Was the Lord Jesus not still standing, still alive after fasting for forty days and nights? Is this not a real example? He had not eaten any food for forty days and nights, and yet He was still alive. This is powerful evidence confirming the truth of His words. These words are simple, but for the Lord Jesus, did He speak them only when Satan tempted Him, or were they already naturally a part of Him? To put it another way, God is truth, and God is life, but were God's truth and life a subsequent addition? Were they born of later experience? No—they are innate in God. That is to say, truth and life are God's essence. Whatever

happens to Him, all that He reveals is truth. This truth, these words—whether the content of His speech be long or short—can enable man to live and give man life; they can enable people to gain truth and clarity about the path of human life, and enable them to have faith in God. In other words, the source of God's use of these words is positive. So can we say that this positive thing is holy? (Yes.) Those words of Satan come from Satan's nature. Satan reveals its evil and malicious nature everywhere, constantly. Now, does Satan make these revelations naturally? Does anyone direct it to do this? Does anyone help it? Does anyone coerce it? No. All of these revelations, it makes of its own accord. This is Satan's evil nature. Whatever God does and however He does it, Satan follows on His heels. The essence and the true nature of these things that Satan says and does are Satan's essence—an essence that is evil and malicious.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 145

The Temptation of Satan (Selected passages)

Mat 4:5–7 Then the devil takes Him up into the holy city, and sets Him on a pinnacle of the temple, And said to Him, If You be the Son of God, cast Yourself down: for it is written, He shall give His angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone. Jesus said to him, It is written again, You shall not tempt the Lord your God.

Let us first see the words that Satan spoke here. Satan said, "If You be the Son of God, cast Yourself down," and then it quoted from the Scriptures: "He shall give His angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone." How do you feel when you hear Satan's words? Are they not very

childish? They are childish, preposterous, and disgusting. Why do I say this? Satan often does foolish things, and it believes itself to be very clever. It often quotes from the Scriptures—even the very words spoken by God—trying to turn these words against God to attack Him and to tempt Him in an attempt to achieve its objective of sabotaging God's plan of work. Are you able to see anything in these words spoken by Satan? (Satan harbors evil intentions.) In all that Satan does, it has always sought to tempt mankind. Satan does not speak straightforwardly, but in a roundabout way using temptation, beguilement, and seduction. Satan approaches its temptation of God as though He were an ordinary human being, believing that God is also ignorant, foolish, and unable to clearly distinguish the true form of things, just as man is unable to. Satan thinks that God and man alike are unable to see through its essence and its deceit and sinister intent. Is this not what Satan's foolishness is? Furthermore, Satan overtly quotes from the Scriptures, believing that doing so lends it credibility, and that you will be unable to pick out any flaws in its words or to avoid being fooled. Is this not Satan's absurdity and childishness? This is just like when people spread the gospel and bear witness to God: Will not nonbelievers sometimes say something similar to what Satan said? Have you heard people say something similar? How do you feel when you hear such things? Do you feel disgusted? (Yes.) When you feel disgusted, do you also feel aversion and hate? When you have these feelings are you able to recognize that Satan and the corrupt disposition Satan works into man are wicked? In your hearts, do you ever have this realization: "When Satan speaks, it does so as an attack and a temptation; Satan's words are absurd, laughable, childish, and disgusting; however, God would never speak or work in such a way, and indeed He has never done so"? Of course, in this situation people are only able to faintly sense it, and remain unable to grasp God's holiness.

With your current stature, you merely feel that: “Everything God says is the truth, is beneficial to us, and we must accept it.” Regardless of whether you are able to accept this or not, you say without exception that God’s word is truth and that God is truth, but you do not know that truth itself is holy and that God is holy.

So, what was Jesus’ response to these words of Satan? Jesus said to it: “It is written again, You shall not tempt the Lord your God.” Is there truth in these words that Jesus said? There is definitely truth in them. On the surface, these words are a commandment for people to follow, a simple phrase, yet nonetheless, both man and Satan have often offended these words. So, the Lord Jesus said to Satan, “You shall not tempt the Lord your God,” because this is what Satan often did, taking pains as it went about it. It could be said that Satan did this brazenly and without shame. It is in Satan’s nature and essence to not fear God and to not have reverence for God in its heart. Even when Satan stood beside God and could see Him, it could not help itself but to tempt God. Therefore, the Lord Jesus said to Satan, “You shall not tempt the Lord your God.” These are words that God has often said to Satan. So, is it appropriate for this phrase to be applied in the present day? (Yes, as we also often tempt God.) Why do people often tempt God? Is it because people are full of corrupt satanic disposition? (Yes.) So are the words of Satan above something people often say? And in what situations do people say these words? One could say that people have been saying things like this irrespective of time and place. This proves that the disposition of people is no different from the corrupt disposition of Satan. The Lord Jesus said a few simple words, words that represent truth, words that people need. However, in this situation, was the Lord Jesus speaking in such a way as to argue with Satan? Was there anything confrontational in what He said to Satan? (No.) How did the Lord Jesus feel

about Satan's temptation in His heart? Did He feel disgusted and repulsed? The Lord Jesus felt repulsed and disgusted, and yet He did not argue with Satan, and much less did He speak about any grand principles. Why is that? (Because Satan is always like this; it can never change.) Could it be said that Satan is impervious to reason? (Yes.) Can Satan recognize that God is truth? Satan will never recognize that God is truth and will never admit that God is truth; this is its nature. There is yet another aspect of Satan's nature that is repulsive. What is it? In its efforts to tempt the Lord Jesus, Satan thought that even if it was unsuccessful, it would nonetheless still try to do so. Even though it would be punished, it chose to try anyway. Even though it would gain no advantage out of doing so, it would try nonetheless, persisting in its efforts and standing against God until the very end. What sort of nature is this? Is it not evil? If a man becomes infuriated and flies into a rage when God is mentioned, has he seen God? Does he know who God is? He does not know who God is, does not believe in Him, and God has not spoken to him. God has never troubled him, so why would he be angry? Could we say that this person is evil? Worldly trends, eating, drinking, and pleasure-seeking, and chasing celebrities—none of these things would bother such a man. However, at the very mention of the word "God," or of the truth of God's words, he flies into a rage. Does this not constitute having an evil nature? This is sufficient to prove that this is man's evil nature. Now, speaking for yourselves, are there times when truth is mentioned, or when God's trials of mankind or God's words of judgment against man are mentioned, you feel an aversion; you feel repulsed, and you do not want to hear such things? Your heart may think: "Don't people all say that God is truth? Some of these words are not truth! They are clearly just God's words of admonishment toward man!" Some people might even feel a strong aversion in their hearts, and think: "This is spoken about every

day—His trials, His judgment, when will it end? When will we receive the good destination?" It is not known where this unreasonable anger comes from. What sort of nature is this? (Evil nature.) It is directed and guided by the evil nature of Satan. From God's perspective, with regard to the evil nature of Satan and the corrupt disposition of man, He never argues or holds grudges against people, and He never makes a fuss when people act foolishly. You will never see God hold similar views on things to human beings, and moreover you will not see Him use mankind's viewpoints, knowledge, science, philosophy or imagination to handle matters. Rather, everything God does and everything He reveals is connected to truth. That is, every word He has said and every action He has taken is bound to the truth. This truth is not the product of some baseless fantasy; this truth and these words are expressed by God by virtue of His essence and His life. Because these words and the essence of everything God has done are truth, we can say that God's essence is holy. In other words, everything God says and does brings vitality and light to people, enables people to see positive things and the reality of those positive things, and points the way for humanity so that they may walk the right path. These things are all determined by God's essence and by the essence of His holiness.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 146

The Temptation of Satan (Selected passages)

Mat 4:8–11 Again, the devil takes Him up into an exceeding high mountain, and shows Him all the kingdoms of the world, and the glory of them; And said to Him, All these things will I give You, if You will fall down and worship me. Then said Jesus to him, Get you hence, Satan: for it is written, You shall worship the Lord your God, and Him only shall you

serve. Then the devil leaves Him, and, behold, angels came and ministered to Him.

The devil Satan, having failed at its previous two ploys, tried yet another: It showed all the kingdoms in the world and their glory to the Lord Jesus and asked Him to worship it. What can you see about the true features of the devil from this situation? Is the devil Satan not absolutely shameless? (Yes.) How is it shameless? All things were created by God, and yet Satan turned around and showed all things to God, saying, "Look at the wealth and glory of all of these kingdoms. If You worship me I'll give them all to You." Is this not a complete role reversal? Is Satan not shameless? God made all things, but did He make all things for His own enjoyment? God gave everything to mankind, but Satan wanted to seize it all and having seized it all, it told God, "Worship me! Worship me and I'll give this all to You." This is the ugly face of Satan; it is absolutely shameless! Satan does not even know the meaning of the word "shame." This is just another example of its evil. It does not even know what shame is. Satan clearly knows that God created all things and that He manages and has dominion over all things. All things belong not to man, and much less to Satan, but to God, and yet the devil Satan brazenly said that it would give all things to God. Is this not another example of Satan once again acting absurdly and shamelessly? This causes God to hate Satan even more, does it not? Yet no matter what Satan tried, was the Lord Jesus fooled? What did the Lord Jesus say? ("You shall worship the Lord your God, and Him only shall you serve.") Do these words have a practical meaning? (Yes.) What sort of practical meaning? We see Satan's evil and shamelessness in its speech. So if man worshiped Satan, what would be the outcome? Would they obtain the wealth and glory of all of the kingdoms? (No.) What would they obtain? Would mankind become just as shameless and laughable as Satan? (Yes.)

They would be no different from Satan then. Therefore, the Lord Jesus said these words, which are important for each and every human being: “You shall worship the Lord your God, and Him only shall you serve.” This means that except for the Lord, except for God Himself, if you served another, if you worshiped the devil Satan, then you would wallow in the same filth as Satan. You would then share Satan’s shamelessness and its evil, and just like Satan you would tempt God and attack God. Then what would the outcome be for you? You would be loathed by God, struck down by God, destroyed by God. After Satan had tempted the Lord Jesus several times without success, did it try again? Satan did not try again and then it left. What does this prove? It proves that Satan’s evil nature, its malice, and its absurdity and preposterousness are not worth even mentioning in the face of God. The Lord Jesus defeated Satan with only three sentences, after which it scurried away with its tail between its legs, too ashamed to show its face, and it never again tempted the Lord Jesus. Since the Lord Jesus had defeated this temptation of Satan, He could now easily continue the work that He had to do and the tasks that lay before Him. Would everything that the Lord Jesus did and said in this situation carry any practical meaning for each and every human being if it were applied to the present day? (Yes.) What sort of practical meaning? Is defeating Satan an easy thing to do? Must people have a clear understanding of Satan’s evil nature? Must people have an accurate understanding of Satan’s temptations? (Yes.) When you experience Satan’s temptations in your own life, if you were able to see through to Satan’s evil nature, would you not be able to defeat it? If you knew about Satan’s absurdity and preposterousness, would you still stand on Satan’s side and attack God? If you understood how Satan’s malice and shamelessness are being revealed through you—if you clearly recognized and understood these things—would you still attack and tempt God in this

way? (No, we would not.) What would you do? (We would rebel against Satan and cast it aside.) Is that an easy thing to do? It is not easy. To do this, people must frequently pray, they must often place themselves before God and examine themselves. And they must let God's discipline and His judgment and chastisement come upon them. Only in this way will people gradually extricate themselves from Satan's deception and control.

Now, by looking at all of these words spoken by Satan, we will summarize the things that make up the essence of Satan. Firstly, Satan's essence can generally be said to be evil, in contrast to the holiness of God. Why do I say that Satan's essence is evil? To answer this question, one must examine the consequences of what Satan does to people. Satan corrupts and controls man, and man acts under the corrupt disposition of Satan, and lives in a world of people corrupted by Satan. Mankind is unwittingly possessed and assimilated by Satan; man therefore has the corrupt disposition of Satan, which is Satan's nature. From everything Satan has said and done, have you seen its arrogance? Have you seen its deceit and malice? How is Satan's arrogance primarily displayed? Does Satan always harbor the desire to occupy God's position? Satan always wants to tear down God's work, and God's position and take it for itself so that people will follow, support, and worship Satan; this is the arrogant nature of Satan. When Satan corrupts people, does it directly tell them what they should do? When Satan tempts God, does it come out and say, "I am tempting You, I am going to attack You"? It absolutely does not. So what method does Satan use? It seduces, tempts, attacks, and sets traps, and even quotes from the Scriptures. Satan speaks and acts in various ways to achieve its sinister objectives and fulfill its intentions. After Satan has done this, what can be seen from what is manifested in man? Do people not also become arrogant? Man has suffered from Satan's corruption for thousands of years and so man has become

arrogant, deceitful, malicious, and beyond reason. All of these things are brought about due to Satan's nature. Since Satan's nature is evil, it has given man this evil nature and brought to man this evil, corrupt disposition. Therefore, man lives under the corrupt satanic disposition and, like Satan, resists God, attacks God, and tempts Him, such that man cannot worship God and does not have a heart that reveres Him.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 147

How Satan Uses Knowledge to Corrupt Man

Is knowledge something that everyone considers to be a positive thing? At the very least, people think that the connotation of the word "knowledge" is positive rather than negative. So why are we mentioning here that Satan uses knowledge to corrupt man? Is the theory of evolution not an aspect of knowledge? Are Newton's scientific laws not a part of knowledge? The gravitational pull of the earth is also a part of knowledge, is it not? (Yes.) So why is knowledge listed among the things that Satan uses to corrupt mankind? What is your view on this? Does knowledge have even a shred of truth in it? (No.) Then what is the essence of knowledge? On what basis is all the knowledge that man acquires learned? Is it based on the theory of evolution? Is not the knowledge that man has gained through exploration and summation based on atheism? Does any of this knowledge have a connection to God? Is it connected with worshiping God? Is it connected to truth? (No.) So how does Satan use knowledge to corrupt man? I just said that none of this knowledge is connected with worshiping God or with truth. Some people think about it like this: "Knowledge might not have anything to do with truth, but still, it doesn't corrupt people." What is your view on this? Were you taught by knowledge that a person's

happiness must be created with their own two hands? Did knowledge teach you that man's fate was in his own hands? (Yes.) What kind of talk is this? (It is devilish talk.) Absolutely right! It is devilish talk! Knowledge is a complicated subject to discuss. You may state simply that a field of knowledge is nothing more than knowledge. That is a field of knowledge that is learned on the basis of not worshiping God and on not understanding that God created all things. When people study this type of knowledge, they do not see God having sovereignty over all things; they do not see God being in charge of or managing all things. Instead, all they do is endlessly research and explore that area of knowledge, and seek out answers based on knowledge. However, is it not true that if people do not believe in God and instead only pursue research, they will never find the true answers? All that knowledge can give you is a livelihood, a job, income so that you do not go hungry; but it will never make you worship God, and it will never keep you far from evil. The more people study knowledge, the more they will desire to rebel against God, to subject God to their studies, to tempt God, and to resist God. So, what do we now see that knowledge is teaching people? It is all the philosophy of Satan. Do the philosophies and rules of survival spread by Satan among corrupt men have any relation to truth? They have nothing to do with truth and, in fact, are the opposite of the truth. People often say, "Life is motion" and "Man is iron, rice is steel, man feels famished if he skips a meal"; what are these sayings? They are fallacies, and hearing them causes a feeling of disgust. In man's so-called knowledge, Satan has imbued quite a bit of its philosophy for living and its thinking. And as Satan does this, it allows man to adopt its thinking, philosophy, and points of view so that man may deny the existence of God, deny God's dominion over all things and over man's fate. So as man's studies progress and he gains more knowledge, he feels the existence of God become vague, and might even no

longer feel that God exists. Because Satan has instilled certain thoughts, views, and notions in man, once Satan has instilled this venom inside man, is man not duped and corrupted by Satan? So what would you say the people of today live by? Do they not live by the knowledge and thoughts instilled by Satan? And the things hidden inside this knowledge and thoughts—are they not the philosophies and venom of Satan? Man lives by the philosophies and venom of Satan. And what lies at the core of Satan's corruption of man? Satan wants to make man deny, oppose, and stand against God like it does; this is Satan's goal in corrupting man, and also the means by which Satan corrupts man.

We will start by addressing the most superficial aspect of knowledge. Are the grammar and words in languages able to corrupt people? Can words corrupt people? Words do not corrupt people; they are a tool that people use to speak and they are also the tool with which people communicate with God, not to mention that at present, language and words are how God communicates with people. They are tools, and they are a necessity. One plus one equals two, and two multiplied by two equals four; is this not knowledge? But can this corrupt you? This is common knowledge—it is a fixed pattern—and so it cannot corrupt people. So what type of knowledge does corrupt people? Corrupting knowledge is knowledge that is intermingled with Satan's viewpoints and thoughts. Satan seeks to inculcate these viewpoints and thoughts into humanity through the medium of knowledge. For example, in an article, there is nothing wrong with the written words in themselves. The problem lies with the viewpoints and intent of the author when they wrote the article, as well as the content of their thoughts. These are things of the spirit, and they are able to corrupt people. For example, if you were watching a television show, what sort of things in it could change people's view? Would what the performers said,

the words themselves, be able to corrupt people? (No.) What sort of things would corrupt people? It would be the core thoughts and content of the show, which would represent the director's views. The information carried in these views could sway people's hearts and minds. Is that not so? Now you know what I am referring to in My discussion of Satan using knowledge to corrupt people. You will not misunderstand, will you? So the next time you read a novel or an article, will you be able to evaluate whether or not the thoughts expressed in the written words corrupt mankind or contribute to humanity? (Yes, to a small extent.) This is something that must be studied and experienced at a slow pace, and it is not something that is easily understood right away. For example, when researching or studying an area of knowledge, some positive aspects of that knowledge may help you to understand some general knowledge about that field, while also enabling you to know what people should avoid. For example, take "electricity"—this is a field of knowledge, is it not? Would you not be ignorant if you did not know that electricity can shock and hurt people? But once you understand this field of knowledge, you will not be careless about touching objects with electrical currents, and you will know how to use electricity. These are both positive things. Are you now clear on what we have been discussing in terms of how knowledge corrupts people? There are many types of knowledge studied in the world, and you must take your time to differentiate them for yourselves.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 148

How Satan Uses Science to Corrupt Man

What is science? Is not science held in high prestige in the mind of each and every human and considered profound? When science is

mentioned, do people not feel: “This is something beyond the reach of ordinary people; this is a topic that only scientific researchers or experts can touch; it has nothing to do with us regular folks”? Does it have any connection to ordinary people? (Yes.) How does Satan use science to corrupt people? In our discussion here, we will talk only about the things that people frequently encounter in their own lives, and disregard other matters. There is a word “genes.” Have you heard of it? You are all familiar with this term. Were genes not discovered through science? What exactly do genes mean to people? Do they not make people feel that the body is a mysterious thing? When people are introduced to this topic, will there not be some people—especially the curious—who will want to know more and want more details? These curious people will focus their energy on this subject and when they do not have other things to do, they will search for information in books and on the internet to learn more details about it. What is science? To speak plainly, science is the thoughts and theories of things that man is curious about, things that are unknown, and not told to them by God; science is the thoughts and theories about the mysteries that man wants to explore. What is the scope of science? You could say that it is rather broad; man researches and studies everything in which he is interested. Science involves researching the details and the laws of these things and then putting forth plausible theories which cause everyone to think: “These scientists are really terrific! They know so much, enough to understand these things!” They have so much admiration for scientists, do they not? People that research science, what sort of views do they hold? Do they not want to research the universe, to research the mysterious things in their area of interest? What is the final outcome of this? In some of the sciences, people draw their conclusions by conjecture, and in others they rely on human experience to draw conclusions. In yet other fields of

science, people come to their conclusions based on historical and background observations. Is this not so? So what does science do for people? What science does is merely to allow people to see the objects in the physical world, and to satisfy man's curiosity, but it cannot enable man to see the laws by which God has dominion over all things. Man seems to find answers in science, but those answers are puzzling and bring only temporary satisfaction, a satisfaction that only serves to confine the heart of man to the material world. Man feels that they have received answers from science, so whatever issue arises, they use their scientific views as a basis to prove and accept that issue. Man's heart becomes seduced by science and possessed by it to the point that man no longer has the mind to know God, worship God and believe that all things come from God and that man should look to Him for answers. Is this not so? The more a person believes in science, the more absurd they become, believing that everything has a scientific solution, that research can solve anything. They do not seek God and they do not believe He exists. There are many long-term believers in God who, when faced with any problem, will use a computer to look things up and search for answers; they believe only in scientific knowledge. They do not believe that God's words are the truth, they do not believe that God's words can solve all of mankind's problems, they do not view mankind's myriad problems from the perspective of the truth. No matter what problem they encounter, they never pray to God or seek a resolution by searching for the truth in God's words. In many matters, they'd prefer to believe that knowledge can solve the problem; for them, science is the ultimate answer. God is totally absent from such people's hearts. They are nonbelievers, and their views on belief in God are no different from those of many distinguished academics and scientists, who are always trying to examine God using scientific methods. For example, there are many religious

experts who have gone to the mountain where the ark came to rest, and thus they proved the existence of the ark. But in the appearance of the ark they do not see the existence of God. They believe only in the stories and the history; this is the result of their scientific research and study of the material world. If you research material things, whether it be microbiology, astronomy, or geography, you will never find a result that determines that God exists or that He has sovereignty over all things. So what does science do for man? Does it not distance man from God? Does it not cause people to subject God to studies? Does it not make people more doubtful of God's existence and sovereignty, and thus deny and betray God? This is the consequence. So when Satan uses science to corrupt man, what aim is Satan trying to achieve? It wants to use scientific conclusions to deceive people and make them numb, and use ambiguous answers to hold on to people's hearts so that they will not seek out or believe in God's existence. So this is why I say that science is one of the ways in which Satan corrupts people.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 149

How Satan Uses Traditional Culture to Corrupt Man

Are there or are there not many things that are considered part of traditional culture? (There are.) What does this "traditional culture" mean? Some say it is passed down from the ancestors—this is one aspect. From the beginning, ways of life, customs, sayings and rules have been passed down within families, ethnic groups and even the entire human race, and they have become instilled in people's thoughts. People consider them an indispensable part of their lives and regard them as rules, observing them as though they were life itself. Indeed, they never want to change or abandon these things, because they were passed down from their ancestors. There are

other aspects of traditional culture which are ingrained into people's very bones, like the things that were passed down from Confucius and Mencius, and the things taught to people by Chinese Taoism and Confucianism. Is this not so? What things are included in traditional culture? Does it include the holidays people celebrate? For example: the Spring Festival, the Lantern Festival, Tomb Sweeping Day, the Dragon Boat Festival, as well as the Ghost Festival and Mid-Autumn Festival. Some families even celebrate the days when seniors achieve a certain age, or when children reach one month or one hundred days of age. And so on. These are all traditional holidays. Is there not traditional culture underlying these holidays? What is the core of traditional culture? Does it have anything to do with worshiping God? Does it have anything to do with telling people to practice the truth? Are there any holidays for people to offer sacrifice to God, go to God's altar and receive His teachings? Are there holidays like this? (No.) What do people do on all of these holidays? In modern times they are seen as occasions for eating, drinking, and fun. What is the source underlying traditional culture? Who does traditional culture come from? It comes from Satan. Behind the scenes of these traditional holidays, Satan instills certain things in man. What are these things? Ensuring that people remember their ancestors—is that one of them? For example, during Tomb Sweeping Day, people tidy up graves and offer sacrifices to their ancestors, so as not to forget their ancestors. Also, Satan ensures that people remember to be patriotic, of which an example is the Dragon Boat Festival. What about the Mid-Autumn Festival? (Family reunions.) What is the background of family reunions? What is the reason for it? It is to communicate and connect emotionally. Of course, whether it be celebrating Lunar New Year's Eve or the Lantern Festival, there are many ways of describing the reasons behind these celebrations. However one describes those reasons, each one is

Satan's way of instilling its philosophy and its thinking in people, so that they will stray from God and not know there is God, and offer sacrifices either to their ancestors or to Satan, or eat, drink, and have fun for the sake of desires of the flesh. As each of these holidays is celebrated, Satan's thoughts and views are planted deep within the minds of the people without their knowing. When people reach their forties, fifties or even older ages, these thoughts and viewpoints of Satan are already deeply rooted in their hearts. Moreover, people do their utmost to transmit these ideas, whether right or wrong, down to the next generation, indiscriminately and without reservation. Is not this so? (Yes.) How do traditional culture and these holidays corrupt people? Do you know? (People become constrained and bound by the rules of these traditions, such that they have no time or energy to seek God.) This is one aspect. For example, everyone celebrates during Lunar New Year—if you did not celebrate it, would you not feel sad? Are there any superstitions that you hold in your heart? Might you feel, "I didn't celebrate the New Year, and since Lunar New Year's day was a bad day, won't the whole of the rest of the year also be bad"? Would you not feel ill at ease and a bit afraid? There are even some people who have not made sacrifices to their ancestors in years and who suddenly have a dream in which a deceased person asks them for money. What would they feel? "How sad that this person now gone needs money to spend! I'll burn some paper money for them. If I don't, that just wouldn't be right. It might cause trouble for us living people—who can say when misfortune will strike?" They will always have this little cloud of fear and worry in their hearts. Who gives them this worry? Satan is the source of this worry. Is this not one of the ways that Satan corrupts man? It uses different means and pretexts to control you, to threaten you, and to bind you, so that you fall into a daze and yield and submit to it; this is how Satan corrupts man. Often

when people are weak or when they are not fully aware of the situation, they may inadvertently do something in a muddle-headed way; that is, they inadvertently fall into Satan's grasp and might act unwittingly, might do things without knowing what they are doing. This is the way Satan corrupts man. There are even quite a few people now who are reluctant to part with deep-rooted traditional culture, who just cannot give it up. It is especially when they are weak and passive that they wish to celebrate these kinds of holidays and they wish to meet Satan and satisfy Satan again, to bring comfort to their hearts. What is the background to the traditional culture? Is the black hand of Satan pulling the strings behind the scenes? Is Satan's evil nature manipulating and controlling? Does Satan hold sway over all of this? (Yes.) When people live in a traditional culture and celebrate these kinds of traditional holidays, could we say that this is an environment in which they are being fooled and corrupted by Satan, and moreover that they are happy to be fooled and corrupted by Satan? (Yes.) This is something you all acknowledge, something that you know about.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 150

How Satan Uses Superstition to Corrupt Man

How does Satan use superstition to corrupt man? People all want to know their fate, so Satan takes advantage of their curiosity to entice them. People engage in divination, fortune-telling, and face-reading in order to learn what will happen to them in the future and what sort of road lies ahead. In the end, though, in whose hands are the fate and prospects with which people are so concerned? (In God's hands.) All of these things are in God's hands. In using these methods, what does Satan want people to know? Satan wants to use face-reading and fortune-telling to tell people that

it knows their future fortunes, and that it not only knows these things but is also in control of them. Satan wants to take advantage of this opportunity and use these methods to control people, such that people put blind faith in it and obey its every word. For example, if you have a face-reading done, if the fortune-teller closes his eyes and tells you everything that has happened to you in the last few decades with perfect clarity, how would you feel inside? You would immediately feel, "He's so accurate! I've never told my past to anyone before, how did he know about it? I really admire this fortune-teller!" For Satan, is it not too easy to know about your past? God has led you to where you are today, and all the while Satan has been corrupting people and following you. The passage of decades of your life is nothing to Satan and it is not difficult for Satan to know these things. When you learn that all that Satan says is accurate, are you not giving your heart over to it? Are you not depending on it to take control of your future and your fortunes? In an instant, your heart will feel some respect or reverence for it, and for some people, their souls may already be snatched away by it at this point. And you will immediately ask the fortune-teller: "What should I do next? What should I avoid in the coming year? What things must I not do?" And then, he will say, "You must not go there, you must not do this, do not wear clothes of a certain color, you should go to certain places less, do certain things more…." Will you not take everything he says immediately to heart? You would memorize his words faster than the words of God. Why would you memorize them so quickly? Because you would want to rely on Satan for good luck. Is this not when it seizes your heart? When its predictions come true, one after the other, would you not want to go right back to it to find out what fortune the next year will bring? (Yes.) You would do whatever Satan tells you to do and you would avoid the things it says to avoid. In this way, are you not obeying everything it says?

Very quickly, you will fall into its embrace, be deceived, and come under its control. This happens because you believe what it says is the truth and because you believe that it knows about your past lives, your life now, and what the future will bring. This is the method Satan uses to control people. But in reality, who is really in control? God Himself is in control, not Satan. Satan is just using its clever ploys in this case to trick ignorant people, trick people who only see the material world, into believing and relying on it. Then, they fall into Satan's grasp and obey its every word. But does Satan ever loosen its grip when people want to believe in and follow God? Satan does not. In this situation, are people really falling into Satan's grasp? (Yes.) Could we say that Satan's behavior in this regard is shameless? (Yes.) Why would we say that? Because these are fraudulent and deceitful tactics. Satan is shameless and misleads people into thinking it controls everything about them and that it controls their very fate. This causes ignorant people to obey it completely. They are fooled with just a few words. In their daze, people bow down before it. So, what sort of methods does Satan use, what does it say to cause you to believe in it? For example, you might not have told Satan how many people are in your family, but it might still be able to tell you how many people there are, and the ages of your parents and children. Though you might have had your suspicions and doubts about Satan before this, after hearing it say these things, would you not then feel it is a little more believable? Satan might then say how difficult work has been for you recently, that your superiors do not give you the recognition you deserve and are always working against you, and so on. After hearing that, you would think, "That's exactly right! Things haven't been going smoothly at work." So you would believe Satan a bit more. Then it would say something else to deceive you, making you believe it even more. Little by little, you would find yourself unable to resist or remain suspicious of it

anymore. Satan merely uses a few trivial tricks, even trifling little tricks, and in this way confounds you. As you become confounded, you will be unable to establish your bearings, you will be at a loss as to what to do, and you will begin to follow what Satan says. This is the "brilliant" method Satan uses to corrupt man, which causes you to unwittingly fall into its trap and be seduced by it. Satan tells you a few things that people imagine to be good, and then it tells you what to do and what to avoid. This is how you are unwittingly tricked. Once you have fallen for it, things will get sticky for you; you will constantly be thinking about what Satan said and what it told you to do, and you will unknowingly be possessed by it. Why is this? It is because mankind lacks the truth and so is unable to stand firm and resist Satan's seduction and temptation. Faced with Satan's evil and its deceit, treachery, and malice, mankind is so ignorant, immature and weak, is it not? Is this not one of the ways Satan corrupts man? (Yes.) Man is unwittingly deceived and tricked, little by little, by Satan's various methods, because they lack the ability to differentiate between the positive and the negative. They lack this stature, and the ability to triumph over Satan.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 151

How Satan Uses Social Trends to Corrupt Man

When did social trends come into existence? Did they only come into being in the present day? One could say that social trends came to be when Satan started corrupting people. What do social trends include? (Styles of clothing and makeup.) These are things that people often come into contact with. Styles of clothing, fashion, and trends—these things make up one small aspect. Is there anything else? Do the popular phrases that people often come out with count too? Do the lifestyles that people desire count?

Do the music stars, celebrities, magazines, and novels that people like count? (Yes.) In your minds, which aspect of social trends is able to corrupt man? Which of these trends is most alluring to you? Some people say: "We've all reached a certain age, we are in our fifties or sixties, our seventies or eighties, and we can't fit in with these trends anymore and they don't really hold our attention." Is this correct? Others say: "We don't follow celebrities, that's something youngsters in their twenties do; we also don't wear fashionable clothes, that's something image-conscious people do." So which of these is able to corrupt you? (Popular sayings.) Can these sayings corrupt people? I will give an example, and you can see whether or not it corrupts people: "Money makes the world go round"; is this a trend? Compared to the fashion and gourmet trends you mentioned, is this not much worse? "Money makes the world go round" is a philosophy of Satan. It prevails among the whole of mankind, in every human society; you could say it is a trend. This is because it has been instilled in the heart of every single person, who at first did not accept this saying, but then gave it tacit acceptance when they came into contact with real life, and began to feel that these words were in fact true. Is this not a process of Satan corrupting man? Perhaps people do not understand this saying to the same degree, but everyone has different degrees of interpretation and acknowledgment of this saying based on things that have happened around them and on their own personal experiences. Is that not the case? Regardless of how much experience someone has with this saying, what is the negative effect that it can have on someone's heart? Something is revealed through the human disposition of the people in this world, including each and every one of you. What is it? It is the worship of money. Is it hard to remove this from someone's heart? It is very hard! It seems that Satan's corruption of man is deep indeed! Satan uses money to tempt people, and corrupts them into

worshiping money and venerating material things. And how is this worship of money manifested in people? Do you feel that you could not survive in this world without any money, that even one day without money would be impossible? People's status is based on how much money they have, as is the respect they command. The backs of the poor are bent in shame, while the rich enjoy their high status. They stand tall and proud, speaking loudly and living arrogantly. What does this saying and trend bring to people? Is it not true that many people make any sacrifice in the pursuit of money? Do many people not lose their dignity and integrity in the pursuit of more money? Do many people not lose the opportunity to perform their duty and follow God for the sake of money? Is losing the chance to gain the truth and be saved not the greatest of all losses for people? Is Satan not sinister to use this method and this saying to corrupt man to such a degree? Is this not a malicious trick? As you progress from objecting to this popular saying to finally accepting it as truth, your heart falls completely into Satan's grasp, and therefore you inadvertently come to live by the saying. To what degree has this saying affected you? You might know the true way, and you might know the truth, but you are powerless to pursue it. You may clearly know that God's words are the truth, but you are unwilling to pay the price or to suffer in order to gain the truth. Instead, you would rather sacrifice your own future and destiny to resist God to the very end. No matter what God says, no matter what God does, no matter whether you understand how deep and how great God's love for you is, you would stubbornly insist on having your own way and pay the price for this saying. Which is to say, this saying has already tricked and controlled your thoughts, it has already governed your behavior, and you would rather let it rule your fate than set aside your pursuit of wealth. That people can act thus, that they can be controlled and manipulated by the words of Satan—does this not mean that

they have been tricked and corrupted by Satan? Have the philosophy and mindset of Satan, and the disposition of Satan, not taken root in your heart? When you blindly pursue wealth, and abandon the pursuit of the truth, has Satan not achieved its aim of tricking you? This is exactly the case. So can you feel it when you are tricked and corrupted by Satan? You cannot. If you cannot see Satan standing right in front of you, or feel that it is Satan acting in the shadows, would you be able to see the wickedness of Satan? Could you know how Satan corrupts mankind? Satan corrupts man at all times and in all places. Satan makes it impossible for man to defend against this corruption and makes man helpless against it. Satan makes you accept its thoughts, its viewpoints and the evil things that come from it in situations where you are unknowing and when you have no recognition of what is happening to you. People accept these things and take no exception to them. They cherish and hold on to these things like a treasure, they let these things manipulate them and toy with them; this is how people live under the power of Satan, and unconsciously obey Satan, and Satan's corruption of man grows ever deeper.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 152

Satan uses these several methods to corrupt man. Man has knowledge and an understanding of some scientific principles, man lives under the influence of traditional culture, and every human is an inheritor and transmitter of traditional culture. Man is bound to carry on the traditional culture given to him by Satan, and man also conforms with the social trends Satan provides to mankind. Man is inseparable from Satan, conforming with all that Satan does at all times, accepting its evil, deceit, malice and arrogance. Once man came to possess these dispositions of Satan, has he been happy or sorrowful living among this corrupt mankind? (Sorrowful.)

Why do you say that? (Because man is tied down and controlled by these corrupt things, he lives in sin and is engulfed in an arduous struggle.) Some people wear spectacles, appearing to be very intellectual; they might speak very respectably, with eloquence and reason, and because they have gone through many things, they might be very experienced and sophisticated. They might be able to speak in detail about matters great and small; they might also be able to assess the authenticity and reason of things. Some might look at the behavior and appearance of these people, as well as their character, humanity, conduct, and so on, and find no fault with them. Such people are particularly able to adapt to current social trends. Even though these people might be older, they never fall behind the trends of the times and are never too old to learn. On the surface, no one can find fault with such a person, yet right down to their inner essence they are utterly and completely corrupted by Satan. Though no external fault can be found with these people, though on the surface they are gentle, refined, and possess knowledge and a certain morality, and they have integrity, and though in terms of knowledge they are in no way inferior to young people, yet in regard to their nature and essence, such people are a full and living model of Satan; they are the spitting image of Satan. This is the “fruit” of Satan’s corruption of man. What I have said may be hurtful to you, but it is all true. The knowledge man studies, the science he understands, and the means he chooses by which he fits in with social trends are without exception tools of Satan’s corruption of man. This is absolutely true. Therefore, man lives within a disposition that is completely corrupted by Satan, and man has no way of knowing what God’s holiness is or what God’s essence is. This is because on the surface one cannot find fault with the ways Satan corrupts man; one cannot tell from someone’s behavior that anything is amiss. Everyone goes about their work normally and lives normal lives; they read

books and newspapers normally, they study and speak normally. Some people have learned a few ethics and are good at talking, are understanding and friendly, are helpful and charitable, and do not pick petty quarrels or take advantage of people. However, their corrupt satanic disposition is rooted deep within them and this essence cannot be changed by relying on external effort. Because of this essence, man is not able to know God's holiness, and despite the essence of God's holiness being disclosed to man, man does not take it seriously. This is because Satan has, through various means, already come to completely possess man's feelings, ideas, viewpoints and thoughts. This possession and corruption is not temporary or occasional, but is present everywhere and at all times. Thus, a great many people who have believed in God for three or four years, or even five or six, still take these evil thoughts, views, logic, and philosophies that Satan has instilled in them as treasures, and are unable to let go of them. Because man has accepted the evil, arrogant and malicious things that come from the nature of Satan, inevitably in man's interpersonal relationships there are often conflicts, arguments and incompatibility, which come about as a result of Satan's arrogant nature. If Satan had given mankind positive things—for example, if the Confucianism and Taoism of traditional culture that man has accepted were good things—similar types of people should be able to get along with one another after accepting those things. So why is there such a great divide between people who have accepted the same things? Why is that? It is because these things come from Satan and Satan creates division among people. The things from Satan, no matter how dignified or great they appear on the surface, bring to man and bring out in man's life only arrogance, and nothing more than the deceit of Satan's evil nature. Is that not so? Someone who is able to disguise themselves, who possesses a wealth of knowledge or who has a good upbringing would still

have a hard time concealing their corrupt satanic disposition. That is to say, no matter how many ways this person cloaked themselves, whether you thought of them as a saint, or if you thought they were perfect, or if you thought they were an angel, no matter how pure you thought they were, what is their real life like behind the scenes? What essence would you see in the revelation of their disposition? Without a doubt you would see the evil nature of Satan. Is it admissible to say that? (Yes.) For example, suppose you know someone close to you who you thought of as a good person, perhaps someone you idolized. With your current stature, what do you think of them? First, you evaluate whether or not this type of person has humanity, whether they are honest, whether they have true love for people, whether their words and actions benefit and help others. (They do not.) What is the so-called kindness, love or goodness that these people reveal? It is all false, it is all a facade. Behind this facade there is an ulterior evil purpose: to make that person adored and idolized. Do you see this clearly? (Yes.)

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 153

What do the methods Satan uses to corrupt people bring to mankind? Do they bring anything positive? Firstly, can man differentiate between good and evil? Would you say that in this world, whether it be some famous or great person, or some magazine or other publication, are the standards they use to judge whether something is good or evil, and right or wrong, accurate? Are their assessments of events and people fair? Do they contain truth? Does this world, this humanity, assess positive and negative things based on the standard of truth? (No.) Why do people not have that ability? People have studied so much knowledge and know so much about science, so they are possessed of great abilities, are they not? So why are they

incapable of differentiating between positive and negative things? Why is this? (Because people do not have truth; science and knowledge are not truth.) Everything that Satan brings to humanity is evil, corrupt and lacking in truth, life and the way. With the evil and corruption that Satan brings to man, can you say that Satan has love? Can you say that man has love? Some people might say: "You're wrong; there are many people around the world who help the poor or homeless. Aren't those good people? There are also charitable organizations that do good work; isn't the work they do good work?" What would you say to that? Satan uses many different methods and theories to corrupt man; is this corruption of man a vague concept? No, it is not vague. Satan also does some practical things, and it also promotes a viewpoint or a theory in this world and in society. In every dynasty and in every epoch, it promotes a theory and instills thoughts into the minds of man. These thoughts and theories gradually take root in people's hearts, and then they begin to live by them. Once they start to live by these things, do they not unwittingly become Satan? Do people not then become one with Satan? When people have become one with Satan, what is their attitude toward God in the end? Is it not the same attitude that Satan has toward God? No one dares to admit this, do they? How horrifying! Why do I say that Satan's nature is evil? I do not say this groundlessly; rather, Satan's nature is determined and analyzed based on what it has done and the things it has revealed. If I just said Satan was evil, what would you think? You would think: "Obviously Satan is evil." So I ask you: "Which aspects of Satan are evil?" If you say: "Satan's resistance toward God is evil," you still would not be speaking with clarity. Now that I have spoken about the specifics in this way, do you have an understanding about the specific content of the essence of Satan's evil? (Yes.) If you are able to see clearly Satan's evil nature, then you will see your own conditions. Is there any

relationship between these two things? Is this helpful to you or not? (It is.) When I fellowship about the essence of God's holiness, is it necessary that I fellowship about the evil essence of Satan? What is your opinion about this? (Yes, it is necessary.) Why? (Satan's evil sets God's holiness in relief.) Is that how it is? This is partially correct, in the sense that without Satan's evil, people would not know that God is holy; it is right to say this. However, if you say that God's holiness only exists due to its contrast with Satan's evil, is this right? This dialectical way of thinking is wrong. God's holiness is the inherent essence of God; even when God reveals it through His deeds, this is still a natural expression of God's essence and it is still God's inherent essence; it has always existed and is intrinsic and innate to God Himself, though man cannot see it. This is because man lives amidst the corrupt disposition of Satan and under Satan's influence, and they do not know about holiness, much less about the specific content of God's holiness. So, is it essential that we fellowship first about Satan's evil essence? (Yes, it is.) Some people may express some doubt: "You are fellowshiping about God Himself, so why are You always talking about how Satan corrupts people and how Satan's nature is evil?" Now you have put these doubts to rest, haven't you? When people have discernment of Satan's evil and when they have an accurate definition of it, when people can clearly see the specific content and manifestation of evil, the source and essence of evil, only then, through discussion of God's holiness, can people clearly realize or recognize what God's holiness is, what holiness is. If I do not discuss the evil of Satan, some people will mistakenly believe that some things that people do in society and among people—or certain things that exist in this world—may bear some relation to holiness. Is this not a wrong viewpoint? (Yes, it is.)

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

Daily Words of God Excerpt 154

Satan Uses Knowledge to Corrupt Man, and It Uses Fame and Gain to Control Him (Selected passage)

Among the five ways in which Satan corrupts man, the first one we mentioned is knowledge, so let us take knowledge as our first topic for fellowship. Satan uses knowledge as bait. Listen closely: Knowledge is just a kind of bait. People are enticed to study hard and improve themselves day after day, to weaponize knowledge and arm themselves with it, and then to use knowledge to open the gateway to science; in other words, the more knowledge you gain, the more you will understand. Satan tells people all of this; it tells people to foster lofty ideals as they are learning knowledge, instructing them to build up ambitions and aspirations. Unbeknownst to man, Satan conveys many messages like this, causing people to unconsciously feel that these things are correct or beneficial. Unknowingly, people set foot upon this path, unknowingly led onward by their own ideals and ambitions. Step by step, they unwittingly learn from the knowledge given by Satan the ways in which great or famous people think. They also learn some things from the deeds of people who are considered heroes. What is Satan advocating for man in the deeds of these heroes? What does it want to instill in man? That man must be patriotic, have national integrity, and be heroic of spirit. What does man learn from historical stories or biographies of heroic figures? To have a sense of personal loyalty, to be prepared to do anything for one's friends and brothers. Within this knowledge of Satan, man unknowingly learns many things which are not positive at all. In the midst of man's unawareness, seeds prepared by Satan are planted in people's immature minds. These seeds make them feel that they ought to be great people, ought to be famous, ought to be heroes, to be patriotic, be people who love their families, and be people who will do

anything for a friend and have a sense of personal loyalty. Seduced by Satan, they unknowingly walk the road it has prepared for them. As they go down this road, they are forced to accept Satan's rules of living. Completely unaware, they develop their own rules that they live by, but these are nothing more than Satan's rules, which it has forcefully instilled in them. Satan makes them, during the learning process, foster their own objectives and determine their own life goals, rules to live by, and direction in life, all the while instilling in them the things of Satan, using stories, biographies, and all other means possible to entice people, little by little, until they take the bait. In this way, during the course of their learning, some come to prefer literature, some economics, others astronomy or geography. Then there are some who come to like politics, some who like physics, some chemistry, and even others still who prefer theology. These are all parts of the greater whole that is knowledge. In your hearts, each of you knows what these things are really about; each one of you has had contact with them before. Each of you is capable of talking on and on endlessly about one or another of these branches of knowledge. And so it is clear how deeply this knowledge has entered the minds of men; it is plain to see the position occupied by this knowledge in people's minds and how deep an effect it has on them. Once someone develops affection for a facet of knowledge, when a person has fallen deeply in love with it, they then unknowingly develop ambitions: Some people want to be writers, some want to be literary authors, some want to make a career out of politics, and some want to engage in economics and become businesspeople. Then there is a portion of people who want to be heroes, to be great or famous. Regardless of what kind of person someone wants to be, their goal is to take this method of learning knowledge and use it for their own ends, to realize their own desires, their own ambitions. No matter how good it sounds—whether they

want to achieve their dreams, to not waste their life, or to have a certain career—they foster these lofty ideals and ambitions, but what is it all essentially for? Have you ever considered this question before? Why does Satan act in this way? What is Satan's purpose in instilling these things in man? Your hearts must be clear on this question.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Daily Words of God Excerpt 155

Satan Uses Knowledge to Corrupt Man, and It Uses Fame and Gain to Control Him (Selected passages)

During the process of man's learning of knowledge, Satan employs all manner of methods, whether it be telling stories, simply giving them some individual piece of knowledge, or allowing them to satisfy their desires or ambitions. What road does Satan want to lead you down? People think there is nothing wrong with learning knowledge, that it is entirely natural. To put it in a way that sounds appealing, to foster lofty ideals or to have ambitions is to have drive, and this should be the right path in life. Is it not a more glorious way for people to live if they can realize their own ideals, or successfully establish a career? By doing these things, one can not only honor one's ancestors but also has the chance to leave one's mark on history —is this not a good thing? This is a good thing in the eyes of worldly people, and to them it should be proper and positive. Does Satan, however, with its sinister motives, take people on to this kind of road and that's all there is to it? Of course not. In fact, no matter how lofty man's ideals are, no matter how realistic man's desires are or how proper they may be, all that man wants to achieve, all that man seeks for, is inextricably linked to two words. These two words are vitally important to the life of every person, and they are things Satan intends to instill in man. What are these

two words? They are “fame” and “gain.” Satan uses a very subtle kind of method, a method very much in concert with people’s notions, which is not at all radical, through which it causes people to unknowingly accept its way of living, its rules to live by, and to establish life goals and their direction in life, and in doing so they also unknowingly come to have ambitions in life. No matter how grand these life ambitions may seem, they are inextricably linked to “fame” and “gain.” Everything that any great or famous person—all people, in fact—follow in life relates only to these two words: “fame” and “gain.” People think that once they have fame and gain, they can then capitalize on those things to enjoy high status and great wealth, and to enjoy life. They think fame and gain are a kind of capital that they can use to obtain a life of pleasure-seeking and wanton enjoyment of the flesh. For the sake of this fame and gain which mankind so covets, people willingly, albeit unknowingly, hand over their bodies, minds, all that they have, their futures and their destinies, to Satan. They do so without even a moment’s hesitation, ever ignorant of the need to recover all that they have handed over. Can people retain any control over themselves once they have taken refuge in Satan in this way and become loyal to it? Certainly not. They are completely and utterly controlled by Satan. They have completely and utterly sunk into a quagmire, and are unable to free themselves. Once someone is mired in fame and gain, they no longer seek that which is bright, that which is righteous, or those things that are beautiful and good. This is because the seductive power that fame and gain have over people is too great; they become things for people to pursue throughout their lives and even for all eternity without end. Is this not true? Some people will say that learning knowledge is nothing more than reading books or learning a few things that they do not already know so as not to lag behind the times or be left behind by the world. Knowledge is only learned so they can put

food on the table, for their own future, or to provide the basic necessities. Is there any person who would endure a decade of hard study just for the basic necessities, just to resolve the issue of food? No, there are none like this. So why does a person suffer these hardships for all these years? It is for fame and gain. Fame and gain are waiting for them in the distance, beckoning them, and they believe that only through their own diligence, hardships and struggles can they follow the road that will lead them to attain fame and gain. Such a person must suffer these hardships for their own future path, for their future enjoyment and to gain a better life. What on earth is this knowledge—can you tell Me? Is it not the rules and philosophies for living that Satan instills in man, such as "Love the Party, love the country, and love your religion" and "A wise man submits to circumstances"? Is it not life's "lofty ideals" instilled into man by Satan? Take, for example, the ideas of great people, the integrity of the famous or the brave spirit of heroic figures, or take the chivalry and kindness of the protagonists and swordsmen in martial arts novels—are these not all ways in which Satan instills these ideals? These ideas influence one generation after another, and the people of each generation are brought to accept these ideas. They constantly struggle in the pursuit of "lofty ideals" that they will even sacrifice their lives for. This is the means and approach by which Satan uses knowledge to corrupt people. So after Satan leads people upon this path, are they able to obey and worship God? And are they able to accept God's words and pursue the truth? Absolutely not—because they have been led astray by Satan. Let us look again at the knowledge, thoughts, and opinions instilled in people by Satan: Do these things contain the truths of obedience to God and worship of God? Are there the truths of fearing God and shunning evil? Are there any of the words of God? Is there anything in them that relates to the truth? Not at all—these things are totally absent.

Can you be sure that the things instilled in people by Satan contain no truth? You dare not—but no matter. So long as you recognize that "fame" and "gain" are the two key words that Satan uses to entice people onto the path of evil, then that is enough.

Let us briefly review what we have discussed so far: What does Satan use to keep man firmly within its control? (Fame and gain.) So, Satan uses fame and gain to control man's thoughts, until all people can think of is fame and gain. They struggle for fame and gain, suffer hardships for fame and gain, endure humiliation for fame and gain, sacrifice everything they have for fame and gain, and they will make any judgment or decision for the sake of fame and gain. In this way, Satan binds people with invisible shackles, and they have neither the strength nor the courage to throw them off. They unknowingly bear these shackles and trudge ever onward with great difficulty. For the sake of this fame and gain, mankind shuns God and betrays Him and becomes increasingly wicked. In this way, therefore, one generation after another is destroyed in the midst of Satan's fame and gain. Looking now at Satan's actions, are its sinister motives not utterly detestable? Maybe today you still cannot see through Satan's sinister motives because you think one cannot live without fame and gain. You think that if people leave fame and gain behind, they will no longer be able to see the way ahead, no longer be able to see their goals, that their futures will become dark, dim and gloomy. But, slowly, you will all one day recognize that fame and gain are monstrous shackles that Satan uses to bind man. When that day comes, you will thoroughly resist Satan's control and thoroughly resist the shackles Satan uses to bind you. When the time comes that you wish to throw off all the things Satan has instilled in you, you will then make a clean break with Satan and you will truly loathe all that Satan

has brought to you. Only then will mankind have a real love and yearning for God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Daily Words of God Excerpt 156

Satan Uses Science to Corrupt Man

Satan uses the name of science to satisfy man's curiosity, man's desire to explore science and probe mysteries. In the name of science, Satan satisfies man's material needs and man's demand to continually improve their quality of life. Thus, it is with this pretext that Satan uses science to corrupt man. Is it only man's thinking or man's mind that Satan corrupts using science in this way? Of the people, events, and things in our surroundings that we can see and that we come into contact with, what else of these does Satan corrupt with science? (The natural environment.) Correct. It seems you have been deeply harmed by this, and deeply affected. Besides using all the various findings and conclusions of science to deceive man, Satan also uses science as a means to carry out wanton destruction and exploitation of the living environment that was given to man by God. It does this under the pretext that if man carries out scientific research, then man's living environment and quality of life will continually improve, and furthermore that the purpose of scientific development is to cater to people's daily increasing material needs and their need to continually improve their quality of life. This is the theoretical basis of Satan's development of science. However, what has science brought to mankind? Has our living environment—and the living environment of all mankind—not been defiled? Has the air that man breathes not been defiled? Has the water that we drink not been defiled? Is the food that we eat still organic and natural? Most grains and vegetables are genetically modified, they have

been grown with fertilizer, and some are variants created using science. The vegetables and fruit we eat are no longer natural. Even natural eggs are no longer easy to find, and eggs no longer taste the way they used to, having already been processed by Satan's so-called science. Looking at the big picture, the entire atmosphere has been destroyed and polluted; mountains, lakes, forests, rivers, oceans, and everything above and below ground have all been ruined by so-called scientific achievements. In brief, the entire natural environment, the living environment given to mankind by God, has been destroyed and ruined by so-called science. Although there are many people who have obtained what they always hoped for in terms of the quality of life they seek, satisfying both their desires and their flesh, the environment man lives in has essentially been destroyed and ruined by the various "achievements" brought on by science. Now, we no longer have the right to breathe a single breath of clean air. Is this not mankind's sorrow? Is there any happiness left to speak of for man, when they must live in this kind of space? This space and living environment in which man lives was, from the very beginning, created by God for man. The water people drink, the air people breathe, the various foods people eat, as well as plants and living beings, and even the mountains, lakes, and oceans—every part of this living environment was given to man by God; it is natural, operating in accordance with a natural law laid down by God. Without science, people would still follow the methods bestowed upon them by God, they would be able to enjoy all that is pristine and natural, and they would be happy. Now, however, all of this has been destroyed and ruined by Satan; man's fundamental living space is no longer pristine. But no one is able to recognize what caused this or how this came about, and many more people approach science and understand it through the ideas instilled in them by Satan. Is this not utterly detestable and pitiable? With Satan now having

taken the space in which people exist, as well as their living environment, and corrupted them into this state, and with mankind continuing to develop in this way, is there any need for God to personally destroy these people? If people continue to develop in this way, what direction will they take? (They will be exterminated.) How will they be exterminated? In addition to people's greedy search for fame and gain, they continually carry out scientific exploration and dive deep into research, and then ceaselessly act in such a way as to satisfy their own material needs and desires; what then are the consequences for man? First of all, the ecological balance is broken, and when this happens, people's bodies, their internal organs, are tainted and damaged by this unbalanced environment, and various infectious diseases and plagues spread across the world. Is it not true that this is now a situation that man has no control over? Now that you understand this, if mankind does not follow God, but always follows Satan in this way—using knowledge to continually enrich themselves, using science to ceaselessly explore the future of human life, using this kind of method to continue living—can you recognize how this will end for mankind? Mankind will naturally become extinct: Step-by-step, mankind advances toward destruction, toward their own destruction! Is this not bringing destruction upon themselves? And is it not the consequence of scientific progress? It now seems as though science is a kind of magic potion that Satan has prepared for man, so that when you try to discern things you do so in a foggy haze; no matter how hard you look, you cannot see things clearly, and no matter how hard you try, you cannot figure them out. Satan, however, uses the name of science to whet your appetite and lead you by the nose, one foot in front of the other, toward the abyss and death. And this being the case, people will clearly see that actually, the destruction of man is wrought by the hand of Satan—Satan is the ringleader.

Daily Words of God Excerpt 157

Satan Uses Traditional Culture to Corrupt Man

Satan uses traditional culture to corrupt man. There are many similarities between traditional culture and superstition, but the difference is that traditional culture has certain stories, allusions, and sources. Satan has fabricated and invented many folk stories or stories that appear in history books, leaving people with deep impressions of traditional cultural or superstitious figures. For example, in China there are the “Eight Immortals Crossing the Sea,” “Journey to the West,” the Jade Emperor, “Nezha Conquering the Dragon King,” and “The Investiture of the Gods.” Have these not become deeply rooted in the minds of man? Even if some of you do not know all the details, you still know the general stories, and it is this general content that sticks in your heart and your mind, so that you cannot forget them. These are various ideas or legends that Satan prepared for man long ago, and which have been disseminated at different times. These things directly harm and erode people’s souls and put people under one spell after another. That is to say that once you have accepted such traditional culture, stories, or superstitious things, once they are established in your mind, and once they are stuck in your heart, then it is like you are spellbound—you become enmeshed and influenced by these cultural trappings, these ideas and traditional stories. They influence your life, your outlook on life, and your judgment of things. Even more so they influence your pursuit for the true path of life: This is indeed a wicked spell. Try as you might, you cannot shake them off; you chop at them but you cannot chop them down; you beat at them but you cannot beat them away. Furthermore, after people are unknowingly put under this kind of spell, they unknowingly begin to

worship Satan, fostering the image of Satan in their hearts. In other words, they establish Satan as their idol, an object for them to worship and look up to, even going so far as to regard it as God. Unknowingly, these things are in people's hearts, controlling their words and deeds. Moreover, you first regard these stories and legends to be false, but then you unknowingly acknowledge their existence, making of them real figures and turning them into real, existing objects. In your unawareness, you subconsciously receive these ideas and the existence of these things. You also subconsciously receive devils, Satan, and idols into your own home and into your own heart —this is indeed a spell. Do these words resonate with you? (Yes.) Are there any among you who have burned incense and worshiped Buddha? (Yes.) So what was the purpose of burning incense and worshiping Buddha? (Praying for peace.) Thinking about it now, is it not absurd to pray to Satan for peace? Does Satan bring peace? (No.) Do you not see how ignorant you were then? That kind of behavior is absurd, ignorant and naive, is it not? Satan only concerns itself with how to corrupt you. Satan cannot possibly give you peace, only a temporary respite. But to gain this respite you must take a vow, and if you break your promise or the vow that you have made to Satan, then you will see how it torments you. In making you take a vow, it actually wants to control you. When you prayed for peace, did you obtain peace? (No.) You did not obtain peace, but on the contrary your efforts brought misfortune and unending disasters—truly a boundless ocean of bitterness. Peace is not within Satan's domain, and this is the truth. This is the consequence that feudal superstition and traditional culture have brought mankind.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Daily Words of God Excerpt 158

Satan Uses Social Trends to Corrupt Man

Satan corrupts and controls man through social trends. Social trends cover many aspects, including various areas such as worshiping famous and great figures, as well as film and music idols, celebrity worship, online games, etc.—these are all part of social trends, and there is no need to go into detail here. We will only talk about the ideas that social trends bring about in people, the way they cause people to conduct themselves in the world, and the life goals and outlook that they bring about in people. These are very important; they can control and influence people's thoughts and opinion. These trends arise one after another, and they all carry an evil influence that continually debases mankind, causing people to lose conscience, humanity and reason, weakening their morals and their quality of character ever more, to the extent that we can even say that the majority of people now have no integrity, no humanity, and neither do they have any conscience, much less any reason. So what are these social trends? They are trends that you cannot see with the naked eye. When a new trend sweeps through the world, perhaps only a small number of people are on the cutting edge, acting as the trendsetters. They start off doing some new thing, then accepting some kind of idea or some kind of perspective. The majority of people, however, will be continually infected, attracted, and assimilated by this trend in a state of unawareness, until they all unknowingly and involuntarily accept it and become submerged in it and controlled by it. One after another, such trends cause people, who are not of sound body and mind, do not know what the truth is, and cannot differentiate between positive and negative things, to happily accept them as well as the life views and values that come from Satan. They accept what Satan tells them about how to approach life and the way to live that Satan "bestows" on them, and they have neither the strength nor the ability, much less the awareness, to resist. So how to recognize such trends? I have chosen a

simple example that you may gradually come to understand. For example, people in the past ran their business so that nobody was cheated; they sold items at the same price regardless of who was buying. Is not some element of good conscience and humanity conveyed here? When people conducted their business like this, in good faith, it can be seen that they still had some conscience and some humanity at that time. But with man's ever-increasing demand for money, people unknowingly came to love money, gain, and pleasure more and more. Do people not prioritize money more than they used to? When people view money as very important, they unknowingly begin to attach less importance to their reputation, their renown, their good name and their integrity, do they not? When you engage in business, you see others getting rich by cheating people. Although the money earned is ill-gotten, they become richer and richer. Seeing all that their family enjoys upsets you: "We're both in business but they got rich. Why can't I make a lot of money? I can't take this—I must find a way to make more cash." After that, all you think about is how to make your fortune. Once you have given up on the belief that "money should be earned with conscience, by tricking no one," then, driven by your own interests, your way of thinking gradually changes, as do the principles behind your actions. When you cheat someone for the first time, you feel the reproach of your conscience, and your heart tells you, "Once this is done, this is the last time I will cheat someone. Always cheating people will result in retribution!" This is the function of man's conscience—to make you feel scruples and to reproach you, so that it feels unnatural when you cheat someone. But after you have successfully deceived someone, you see that you now have more money than you did before, and you think this method can be very beneficial for you. Despite the dull ache in your heart, you still feel like congratulating yourself on your success, and you feel somewhat pleased with yourself. For

the first time, you approve of your own behavior, your own deceptive ways. Once man has been contaminated by this cheating, it is the same as someone who gets involved in gambling and then becomes a gambler. In your unawareness, you give approval to your own cheating behavior and accept it. In unawareness, you take cheating to be a legitimate commercial behavior and the most useful means for your survival and livelihood; you think that by doing this you can quickly make a fortune. This is a process: In the beginning, people cannot accept this type of behavior and they look down on this behavior and practice. Then they begin to experiment with this behavior themselves, trying it out in their own way, and their hearts begin to gradually transform. What kind of transformation is this? It is an approval and admission of this trend, of this idea instilled in you by the social trend. Without realizing it, if you do not cheat people when doing business with them, you feel you are worse off; if you do not cheat people, you feel as though you have lost something. Unknowingly, this cheating becomes your very soul, your backbone, and an indispensable type of behavior that is a principle in your life. After man has accepted this behavior and this thinking, has this not brought about a change in their heart? Your heart has changed, so has your integrity changed as well? Has your humanity changed? Has your conscience changed? Your whole being, from your heart to your thoughts, from inside to out, has changed, and this is a qualitative change. This change pulls you further and further away from God, and you become more and more closely aligned with Satan; you become more and more alike to Satan, with the result that Satan's corruption makes you a demon.

When looking at these social trends, would you say that they have a big influence on people? Do they have a deeply harmful effect on people? They do have a very deeply harmful effect on people. What aspects of man

does Satan use each of these trends to corrupt? Satan chiefly corrupts man's conscience, sense, humanity, morals, and life perspectives. And do these social trends not gradually degrade and corrupt people? Satan uses these social trends to lure people one step at a time into a nest of devils, so that people caught up in social trends unknowingly advocate money and material desires, wickedness and violence. Once these things have entered the heart of man, what then does man become? Man becomes the devil, Satan! Why? Because, what psychological inclination exists in the heart of man? What does man revere? Man begins to take pleasure in wickedness and violence, showing no love for beauty or goodness, much less peace. People are not willing to live the simple life of normal humanity, but instead wish to enjoy high status and great wealth, to revel in the pleasures of the flesh, sparing no effort to satisfy their own flesh, with no restrictions, no bonds to hold them back; in other words, doing whatever they desire. So when man has become immersed in these kinds of trends, can the knowledge that you have learned help you to free yourself? Can your understanding of traditional culture and superstitions help you escape from this dire predicament? Can the traditional morals and ceremonies known to man help people exercise restraint? Take the Analects and the Tao Te Ching, for example. Can they help people pull their feet out of the quagmire of these evil trends? Absolutely not. Thus, man becomes more and more evil, arrogant, condescending, selfish and malicious. There is no longer any affection between people, no longer any love between family members, no longer any understanding among relatives and friends; human relations have become characterized by violence. Each and every person seeks to use violent methods to live among their fellow man; they seize their daily bread using violence; they win their positions and obtain their profits using violence, and they use violent and evil ways to do anything they want. Is

this humanity not horrifying? It is, very much so: Not only did they crucify God, but would also slaughter all who follow Him—because man is too wicked. After hearing all these things that I have just talked about, do you not think it terrifying to live in this environment, in this world, and amongst these kinds of people, within which Satan corrupts mankind? (Yes.) So, have you ever felt yourselves to be pitiful? You must feel it a little bit in this moment, do you not? (I do.) Hearing your tone, it seems as though you are thinking, "Satan has so many different ways of corrupting man. It seizes every opportunity and is everywhere we turn. Can man still be saved?" Can man still be saved? Can man save themselves? (No.) Can the Jade Emperor save man? Can Confucius save man? Can the Guanyin Bodhisattva save man? (No.) So who can save man? (God.) Some people, however, will raise in their hearts such questions as: "Satan harms us so wildly, in such a deranged frenzy, that we have no hope to live life, nor any confidence to live life. We all live in the midst of corruption, and every single person resists God anyway, and now our hearts have sunk as low as they can go. So where is God while Satan is corrupting us? What is God doing? Whatever God is doing for us, we never feel it!" Some people inevitably feel dejected and somewhat disheartened. To you, this feeling is very deep because all that I have been saying has been to allow people to slowly come to understand, to feel more and more that they are without hope, to feel more and more that they have been forsaken by God. But do not worry. Our fellowship topic for today, "the evil of Satan," is not our true theme. To talk about the essence of the holiness of God, however, we must first discuss how Satan corrupts man and the evil of Satan in order to make it clearer to people what kind of condition man is now in. One aim of talking about this is to allow people to know the evil of Satan, while the other is to allow people to understand more deeply what true holiness is.

Daily Words of God Excerpt 159

Understanding God's Holiness Through What He Does to Man (Selected passage)

Whenever Satan corrupts man or inflicts unbridled harm upon man, God does not stand idly by, and neither does He brush aside or turn a blind eye to those He has chosen. God understands with perfect clarity all that Satan does. No matter what Satan does, no matter what trend it causes to arise, God knows all that Satan is trying to do, and God does not give up on those He has chosen. Instead, without attracting any attention—secretly, silently—God does everything that is necessary. When God begins work on someone, when He has chosen someone, He does not proclaim this news to anyone, nor does He proclaim it to Satan, much less make any grand gesture. He just very quietly, very naturally, does what is necessary. First, He selects a family for you; your family background, your parents, your ancestors—all this, God decides in advance. In other words, God does not make these decisions on a whim; rather, He began this work long ago. Once God has chosen a family for you, He then chooses the date on which you will be born. Then, God watches as you are born and come crying into the world. He watches your birth, watches as you utter your first words, watches as you stumble and toddle your first steps as you learn how to walk. First you take one step and then you take another—and now you can run, jump, talk, and express your feelings…. As people grow up, Satan's gaze is fixed on every one of them, like a tiger eyeing its prey. But in doing His work, God has never been subject to any limitations arising from people, events or things, of space or time; He does what He should and what He must. In the process of growing up, you may encounter many

things that are not to your liking, such as illness and frustration. But as you walk this path, your life and your future are strictly under God's care. God gives you a genuine guarantee to last all your life, for He is right there beside you, guarding you and looking after you. You grow up unaware of this. You begin to come into contact with new things and start to get to know this world and this mankind. Everything is fresh and new to you. You have some things you enjoy doing. You live within your own humanity, you live within your own space and you have not the slightest perception about the existence of God. But God watches you every step of the way as you grow, and He watches you as you make every stride forward. Even when you are learning knowledge or studying science, God has never left your side for a single step. You are just the same as other people in that, in the course of getting to know the world and engage with it, you have established your own ideals, you have your own hobbies, your own interests, and you also harbor lofty ambitions. You often ponder your own future, often sketching the outline of how your future should look. But no matter what transpires along the way, God sees it all happening clearly. Maybe you yourself have forgotten your own past, but to God, there is no one who can understand you better than He. You live under God's gaze, growing up, maturing. During this period, God's most important task is something that no one ever perceives, something no one knows. God certainly does not tell anyone about it. So what is this most crucial thing? It can be said that it is the guarantee that God will save a person. This means that if God wants to save this person, He must do this. This task is vitally important to both man and God. Do you know what it is? It seems like you do not have any feeling about this, or any concept of it, so I will tell you. From the time you were born all the way up to now, God has carried out much work on you, but He does not give you an exhaustive account of

everything He has done. God did not allow you to know this, and neither did He tell you. However, for mankind, everything He does is important. As far as God is concerned, it is something He must do. In His heart there is something important He needs to do that far exceeds any of these things. That is, from the time a person is born up to the present day, God must guarantee their safety. When you hear these words, you may feel as though you do not fully understand. You may ask, "Is this safety so important?" Well, what is the literal meaning of "safety"? Maybe you understand it to mean peace or maybe you understand it to mean never experiencing any disaster or calamity, to live well, to live a normal life. But in your hearts, you must know that it is not so simple. So what exactly is this thing that I have been talking about, that God has to do? What does safety mean to God? Is it really a guarantee of the normal meaning of "safety"? No. So what is it that God does? This "safety" means that you will not be devoured by Satan. Is this important? Not being devoured by Satan—does this concern your safety or not? Yes, this concerns your personal safety, and there can be nothing more important. Once you have been devoured by Satan, your soul and your flesh no longer belong to God. God will no longer save you. God forsakes souls and people who have been devoured by Satan. So I say the most important thing that God has to do is to guarantee this safety of yours, to guarantee that you will not be devoured by Satan. This is very important, is it not? So why can you not answer? It seems like you are unable to feel God's great kindness!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Daily Words of God Excerpt 160

Understanding God's Holiness Through What He Does to Man (Selected passage)

God does much more besides guaranteeing people's safety, guaranteeing that they will not be devoured by Satan. He also does a great deal of preparatory work before choosing and saving someone. Firstly, God makes meticulous preparations regarding what kind of character you will have, what kind of family you will be born into, who your parents will be, how many brothers and sisters you will have, and what the situation, economic status, and conditions of the family you are born into will be. Do you know what kind of family the majority of God's chosen people are born into? Are they prominent families? We cannot say for sure that there are none who are born into prominent families. There may be some, but they are very few. Are they born into families of exceptional wealth, families of billionaires or multimillionaires? No, they are almost never born into this kind of family. So what kind of family does God arrange for most of these people? (Ordinary families.) So which families may be considered "ordinary families"? They include working families—that is, ones that depend on wages to survive, can afford the basic necessities, and are not overly well-off; they also include farming families. Farmers depend on planting crops for their food, have grain to eat and clothes to wear, and do not go hungry or freeze. Then there are some families that run small businesses, and some where the parents are intellectuals, and these can also be counted as ordinary families. There are also some parents who are office workers or minor government officials, who also cannot be counted as belonging to prominent families. Most are born into ordinary families, and this is all arranged by God. That is to say, first of all, this environment that you live in is not the family of substantial means that people might imagine, and this is a family decided for you by God, and the majority of people will live within the limits of this kind of family. So what about social status? The economic conditions of the majority of parents are average and they do

not have high social status—for them it is good just to have a job. Do they include governors? Or national presidents? No, right? At most they are people such as small business managers or owners of small businesses. Their social status is middling, and their economic conditions are average. Another factor is the family's living environment. First of all, there are no parents among these families who would clearly influence their children into walking the path of divination and fortune telling; these are very few who engage in such things. Most parents are quite normal. At the same time that God chooses people, He sets up this kind of environment for them, which is greatly beneficial to His work of saving people. On the surface, it looks like God has done nothing particularly earthshaking for man; He just quietly and secretly proceeds to do all of the things that He does, humbly and in silence. But in fact, all that God does, He does in order to lay a foundation for your salvation, to prepare the road ahead and all the necessary conditions for your salvation. Next, God brings every person back before Him, each at a specified time: It is then that you hear God's voice; it is then that you come before Him. By the time that this happens, some people have already become parents themselves, whilst others are still somebody's child. In other words, some people have gotten married and had children whilst some are still single, not yet having started their own families. But regardless of one's situation, God has already set the times when you will be chosen and when His gospel and words will reach you. God has set the circumstances, decided on a certain person or a certain context through which the gospel will be passed onto you, so that you may hear the words of God. God has already prepared for you all the necessary conditions. In this way, though man is unaware that it is happening, man comes before Him and returns to God's family. Man also unknowingly follows God and enters into each step of His work, entering into each step

of God's way of work which He has prepared for man. What ways does God use when He does things for man at this time? First, the bare minimum is the care and protection that man enjoys. Apart from this, God sets out various people, events, and things so that through them man may see His existence and His deeds. For example, there are some people who believe in God because someone in their family is sick. When others preach the gospel to them, they start to believe in God, and this belief in God comes about because of the situation. So who arranged this situation? (God.) By means of this illness, there are some families where everybody is a believer, while there are others where only a few people in the family believe. On the surface, it may seem that someone in your family has an illness, but it is in fact a condition bestowed on you so that you may come before God—this is God's kindness. Because family life is hard for some people and they can find no peace, a chance opportunity may present itself—someone passes on the gospel and says, "Believe in the Lord Jesus and you will have peace." Thus, unaware, they come to believe in God under very natural circumstances, so is this not a type of condition? And is the fact that their family is not at peace a grace granted them by God? There are also some who come to believe in God for other reasons. There are different reasons and different ways of belief, but no matter what reason brings you to believe in Him, it is all actually arranged and guided by God. At first, God employs various ways to choose you and to bring you into His family. This is the grace that God bestows on every single person.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Daily Words of God Excerpt 161

Understanding God's Holiness Through What He Does to Man (Selected passage)

In God’s current stage of work in these, the last days, He no longer just bestows grace and blessings on man like He did before, nor does He coax man to move forward. During this stage of work, what has man seen from all the aspects of God’s work that they have experienced? Man has seen God’s love and God’s judgment and chastisement. During this period of time, God provides for, supports, enlightens and guides man, so that man gradually comes to know His intentions, to know the words He speaks and the truth He bestows on man. When man is weak, when they are dispirited, when they have nowhere to turn, God will use His words to comfort, advise, and encourage man, so that man’s small stature can gradually grow in strength, rise up in positivity and become willing to cooperate with God. But when man disobeys God or resists Him, or when man reveals their corruption, God will show no mercy in chastening and disciplining man. However, God will show tolerance and patience for man’s foolishness, ignorance, weakness and immaturity. In this way, through all the work God does for man, man gradually matures, grows up, and comes to know God’s intentions, comes to know certain truths, to know what things are positive and what are negative, to know what evil and darkness are. God does not take a single approach of always chastening and disciplining man, but nor does He always show tolerance and patience. Rather He provides for each person in different ways at their different stages and according to their different statures and caliber. He does many things for man and at great cost; man perceives nothing of these things or of the cost, yet in practice all that He does is truly carried out on every single person. God’s love is practical: Through the grace of God, man avoids one disaster after another, and all the while God shows tolerance time and again for man’s weaknesses. The judgment and chastisement of God allow people to gradually come to know mankind’s corruption and satanic essence. That

which God provides, His enlightenment of man and His guidance all allow mankind to know more and more the essence of truth, and to increasingly know what people need, what road they should take, what they live for, the value and meaning of their lives, and how to walk the road ahead. All these things that God does are inseparable from His one original purpose. What, then, is this purpose? Why does God use these methods to carry out His work on man? What result does He want to achieve? In other words, what does He want to see in man? What does He want to obtain from man? What God wants to see is that man's heart can be revived. These methods that He uses to work on man are a continual effort to awaken the heart of man, to awaken man's spirit, to enable man to understand from where they came, who is guiding, supporting and providing for them, and who has allowed man to live until the present day; they are a means to enable man to understand who is the Creator, whom they should worship, what kind of road they should walk, and in what way man should come before God; they are a means to gradually revive the heart of man, so that man knows God's heart, understands God's heart, and comprehends the great care and thought behind His work to save man. When man's heart is revived, man no longer wishes to live with a degenerate, corrupt disposition, but wishes instead to pursue the truth in order to satisfy God. When man's heart has been awakened, man is then able to tear themselves fully away from Satan. No longer will they be harmed by Satan, no longer controlled or fooled by it. Instead, man can proactively cooperate in God's work and His words to satisfy the heart of God, thus attaining fear of God and shunning evil. This is the original purpose of God's work.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Daily Words of God Excerpt 162

Understanding God's Holiness Through What He Does to Man (Selected passage)

The discussion we just held about the evil of Satan makes everyone feel as though man lives amidst great unhappiness and that the life of man is beset with misfortune. But now when I am talking about the holiness of God and the work that He performs on man, how does that make you feel? (Very happy.) We can see now that everything God does, all that He painstakingly arranges for man, is immaculate. Everything God does is without error, meaning it is faultless, needing no one to correct, advise, or make any changes to it. All that God does for every individual is beyond doubt; He leads everyone by the hand, looks after you with every passing moment and has never once left your side. As people grow up in this kind of environment and with this kind of background, could we say that people in fact grow up in the palm of God's hand? (Yes.) So now do you still feel a sense of loss? Does anyone still feel dispirited? Does anyone feel that God has forsaken mankind? (No.) So what exactly has God done then? (He has kept watch over mankind.) The great thought and care that God puts into everything He does is beyond question. What is more, in carrying out His work, He has always done so unconditionally. He has never required that any one of you know the price that He pays for you so as to make you feel deeply grateful to Him. Has God ever required this of you? (No.) In the long course of human life, almost every individual has encountered many dangerous situations and faced many temptations. This is because Satan is standing beside you, its eyes constantly fixed on you. When disaster strikes you, Satan revels in this; when calamities befall you, when nothing goes right for you, when you become entangled in Satan's web, Satan takes great enjoyment from these things. As for what God is doing, He is protecting you with each passing moment, steering you away from one misfortune

after another and from one disaster after another. This is why I say that everything man has—peace and joy, blessings and personal safety—is in fact all under God's control; He guides and decides the fate of every individual. But does God have an inflated notion of His position, as some people say? Does God declare to you, "I am the greatest of all. It is I that take charge of you. You must beg Me for mercy, and disobedience will be punished by death"? Has God ever threatened mankind in this way? (No.) Has He ever said, "Mankind is corrupt, so it does not matter how I treat them, and they may be treated in any which way; I do not need to make sound arrangements for them"? Does God think in this way? Has God acted in this way? (No.) On the contrary, God's treatment of each and every person is earnest and responsible. He treats you more responsibly even than you treat yourself. Is this not so? God does not speak idly, and neither does He flaunt His elevated position or flippantly deceive people. Instead He honestly and silently does the things He Himself needs to do. These things bring blessings, peace and joy to man. They bring man peacefully and happily into God's sight and into His family; then they live before God and accept God's salvation with the normal reason and thinking. So has God ever been duplicitous with man in His work? Has He ever made a false display of kindness, first fooling man with a few pleasantries and then turning His back? (No.) Has God ever said one thing and then done another? Has God ever made empty promises and boasted, telling people He can do this for them or help do that for them, but then vanished? (No.) There is no deceit in God, no falsity. God is faithful, and He is true in everything He does. He is the only One that people can count on; He is the God to whom people can entrust their lives and everything they have. Since there is no deceit in God, could we say that God is the most sincere? (Yes.) Of course we can! Though the word "sincere" is too feeble, too human

when applied to God, what other word is there for us to use? Such are the limits of human language. Though it is somewhat unfitting to call God "sincere," we will nonetheless use this word for the time being. God is faithful and sincere. So when we talk about these aspects, what are we referring to? Are we referring to the differences between God and man and the differences between God and Satan? Yes, we could say that. This is because man cannot see one trace of Satan's corrupt disposition in God. Am I correct in saying this? Amen? (Amen!) None of Satan's evil disposition is revealed in God. All that God does and reveals is wholly beneficial and helps man, is done wholly to provide for man, is full of life and gives man a road to follow and a direction to take. God is not corrupt and, furthermore, looking now at everything that God does, can we say that God is holy? Since God has none of the corrupt disposition of mankind, nor anything akin to the satanic essence of corrupt mankind, from this point of view we can totally say that God is holy. God does not display any corruption, and at the same time as God works, God reveals His own essence, which entirely confirms that God Himself is holy. Do you see this? To know God's holy essence, let us look at these two aspects for now: Firstly there is no trace of corrupt disposition in God, and secondly the essence of God's work on man allows man to see God's own essence, and this essence is entirely positive. For the things that every part of God's work brings to man are all positive. First of all, God requires man to be honest—is this not a positive thing? God gives man wisdom—is this not positive? God makes man able to discern between good and evil—is this not positive? He allows man to understand the meaning and value of human life—is this not positive? He allows man to see into the essence of people, events, and things in accordance with truth—is this not positive? It is. And the result of all of this is that man is no longer deceived by Satan, will no longer continue to be

harmed or controlled by Satan. In other words, these things allow people to completely free themselves from the corruption of Satan, and therefore gradually walk the path of fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Daily Words of God Excerpt 163

There Are Six Primary Tricks That Satan Employs to Corrupt Man

The first is control and coercion. That is, Satan will do everything possible to take control of your heart. What does "coercion" mean? It means using threatening and forceful tactics to make you obey it, making you think of the consequences if you do not obey. You are afraid and dare not defy it, so you then submit to it.

The second is cheating and trickery. What does "cheating and trickery" entail? Satan makes up some stories and lies, tricking you into believing them. It never tells you that man was created by God, but neither does it say directly that you were not made by God. It does not use the word "God" at all, but instead uses something else as a substitute, using this thing to deceive you so that you basically have no idea of the existence of God. Of course, this "trickery" includes many aspects, not just this one.

The third is forceful indoctrination. With what are people forcefully indoctrinated? Is forceful indoctrination done by man's own choice? Is it done with man's consent? Definitely not. Even if you do not consent, there is nothing you can do about it. In your unawareness, Satan indoctrinates you, instilling you with its thinking, its rules of life and its essence.

The fourth is intimidation and beguilement. That is, Satan employs various tricks to cause you to accept it, follow it and work in its service. It

will do anything to achieve its goals. It sometimes bestows small favors on you, all the while luring you into committing sin. If you do not follow it, it will make you suffer and punish you, and use various ways to attack and plot against you.

The fifth is deception and paralysis. “Deception and paralysis” is when Satan instills in people some sweet-sounding words and ideas that align with their notions and seem plausible, to make it seem as though it is being considerate of people’s fleshly situation, of their lives and futures, when actually its only goal is to fool you. It then paralyzes you so that you do not know what is right and what is wrong, so that you are unwittingly tricked and thereby come under its control.

The sixth is the destruction of body and mind. What part of man does Satan destroy? Satan destroys your mind, making you powerless to resist, meaning that, little by little, your heart turns toward Satan in spite of yourself. It instills these things in you every day, every day using these ideas and cultures to influence and groom you, undermining your will little by little, so that eventually you no longer desire to be a good person, so that you no longer wish to stand up for what you call “righteousness.” Unknowingly, you no longer have the willpower to swim against the current, but instead flow along with it. “Destruction” means Satan tormenting people so much that they become shadows of themselves, no longer human. This is when Satan strikes, seizing and devouring them.

Each one of these tricks that Satan employs to corrupt man renders man powerless to resist; any one of them can be deadly to man. In other words, anything Satan does and any tricks it employs can cause you to degenerate, can bring you under Satan’s control and can mire you in a quagmire of evil and sin. Such are the tricks Satan employs to corrupt man.

Daily Words of God Excerpt 164

For now, your perceptive-based understanding of God's essence still requires a long period of time to learn, to confirm, to feel and to experience it, until one day you will know, from the very center of your heart, that "the holiness of God" means that God's essence is flawless, that God's love is selfless, all that God provides to man is selfless, and you will come to know that God's holiness is unblemished and irreproachable. These aspects of God's essence are not just words He uses to flaunt His status, but rather God uses His essence to treat each and every individual with quiet sincerity. In other words, the essence of God is not empty, nor is it theoretical or doctrinal, and it is certainly not a kind of knowledge. It is not a kind of education for man; instead it is the true revelation of God's own actions and the revealed essence of what God has and is. Man should know this essence and comprehend it, because everything God does and every word He says is of great value and great significance to every single person. When you come to comprehend the holiness of God, you can then really believe in God; when you come to comprehend the holiness of God, you can then really realize the true meaning of the words "God Himself, the Unique." You will no longer fantasize, thinking there are other paths besides this one that you could choose to walk, and you will no longer be willing to betray everything that God has arranged for you. Because the essence of God is holy, that means that only through God can you walk through life on the righteous path of light; only through God can you know the meaning of life; only through God can you live out real humanity and both possess and know the truth. Only through God can you obtain life from the truth. Only God Himself can help you shun evil and deliver you from the harm and control of Satan. Besides God, no one and nothing can save you from the

sea of suffering so that you suffer no longer. This is determined by the essence of God. Only God Himself saves you so selflessly; only God is ultimately responsible for your future, for your destiny and for your life, and He arranges all things for you. This is something that nothing created or non-created can achieve. Because nothing created or non-created possesses an essence like the essence of God, no person or thing has the ability to save you or to lead you. This is the importance of God's essence to man. Perhaps you feel that these words I have said may help a little, in principle. But if you pursue the truth, if you love the truth, then you will come to experience how these words will not only change your destiny, but beyond that they will bring you to the right path of human life. You understand this, do you not?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Daily Words of God Excerpt 165

I would like to talk to you about something that you did at the beginning of our gathering today that surprised Me. Some of you were perhaps nurturing a sense of gratitude, perhaps you were feeling grateful, and so your emotion brought about a corresponding action. What you did was not something that needs reproaching; it is neither right nor wrong. But I would like you to understand something. What is it that I want you to understand? First, I would like to ask you about what you did just now. Was it prostrating or kneeling to worship? Can anyone tell Me? (We believe it was prostrating.) You believe it was prostrating, so what then is the meaning of prostration? (Worship.) So then, what is kneeling to worship? I have not fellowshiped about this with you before, but today I feel it is necessary to do so. Do you prostrate at your usual gatherings? (No.) Do you prostrate when you say your prayers? (Yes.) Do you prostrate each time you pray, when the situation allows? (Yes.) That is good. But what I would like

you to understand today is that God only accepts the genuflections of two types of people. We do not need to consult the Bible or the deeds and conduct of any spiritual figures. Instead, here and now, I will tell you something true. Firstly, prostration and kneeling to worship are not the same thing. Why does God accept the genuflections of those who prostrate themselves? It is because God calls someone to Him and summons this person to accept God's commission, so God will allow him to prostrate himself before Him. This is the first type of person. The second type is the kneeling to worship of someone who fears God and shuns evil. There are only these two types of people. So which type do you belong to? Are you able to say? This is the truth, though it may hurt your feelings a little. There is nothing to say about people's genuflections during prayer—this is proper and as it should be, because when people pray it is mostly praying for something, opening their hearts to God and coming face to face with Him. It is communication and exchange, heart to heart with God. Worshiping on your knees should not be a mere formality. I do not mean to reproach you for what you have done today. I just want to make it clear to you so that you understand this principle—you know this, do you not? (Yes, we know.) I am telling you this so that this does not happen again. So, do people have any opportunity to prostrate and kneel before the face of God? It is not that there will never be this opportunity. Sooner or later the day will come, but the time is not now. Do you see? Does this make you upset? (No.) That is good. Maybe these words will motivate or inspire you so that you can know in your hearts the current predicament between God and man and what kind of relationship exists now between God and man. Although we have recently talked and exchanged some more, man's understanding of God is still far from sufficient. Man still has a long way to go on this road of seeking to understand God. It is not My intention to make you do this as a

matter of urgency, or to rush to express these kinds of aspirations or feelings. What you did today may reveal and express your true feelings, and I sensed them. So while you were doing it, I just wanted to stand up and give you My well wishes, because I wish you all to be well. So, in My every word and every action, I do My utmost to help you, to guide you, so that you can have the correct understanding and correct view of all things. You can comprehend this, can you not? (Yes.) That is good. Although people have some understanding of God's various dispositions, the aspects of what God has and is and the work God does, the majority of this understanding goes no further than reading words on a page, or understanding them in principle, or just thinking about them. What people lack the most is the real understanding and insight that comes from actual experience. Even though God uses various methods to awaken people's hearts, there is still a long road to walk before this can be accomplished. I do not want to see anyone feeling as though God has left them out in the cold, that God has abandoned them or turned His back on them. All I want to see is everyone on the road to pursuing the truth and seeking to understand God, boldly marching onward with unfaltering determination, without any misgivings or burdens. No matter what wrongs you have committed, no matter how far you have strayed or how seriously you have transgressed, do not let these become burdens or excess baggage that you have to carry with you in your pursuit of understanding God. Continue marching onward. At all times, God holds man's salvation in His heart; this never changes. This is the most precious part of the essence of God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

Knowing God V

Daily Words of God Excerpt 166

Do you know what knowledge is the key to understanding God's righteous disposition? There is much that may be said from experience on this topic, but first there are a few main points that I must tell you. To understand God's righteous disposition, one must first understand God's feelings: what He hates, what He loathes, what He loves, to whom He is tolerant and merciful, and on what type of person He bestows that mercy. This is one main point. One must also understand that no matter how loving God is, no matter how much mercy and love He has for people, God does not tolerate anyone offending His status and position, nor does He tolerate anyone offending His dignity. Even though God loves people, He does not pamper them. He gives people His love, His mercy, and His tolerance, but He has never coddled them; God has His principles and His limits. Regardless of how much of God's love you have felt, regardless of how deep that love may be, you must never treat God as you would treat another person. While it is true that God treats people with the utmost intimacy, if a person views God as just another person, as if He were just another created being, like a friend or an object of worship, then God will hide His face from them and forsake them. This is His disposition, and people must not take this issue thoughtlessly. So, we often see words such as this spoken by God about His disposition: It does not matter how many roads you have traveled, how much work you have done or how much suffering you have endured, once you offend God's disposition, He will repay each of you based on what you have done. What this means is that God treats people with the utmost intimacy, yet people must not treat God as a friend or a relative. Do not call God your "pal." No matter how much love you have

received from Him, no matter how much tolerance He has given you, you must never treat God as your friend. This is God's righteous disposition. Do you understand? Do I need to say more about this? Do you have any prior understanding of this matter? Generally speaking, this is the easiest mistake for people to make, regardless of whether they understand the doctrines or if they have never before contemplated this issue. When people offend God, it might not be because of one event or one thing they said, but rather because of an attitude they hold and a state they are in. This is a very frightening thing. Some people believe that they have an understanding of God, that they have some knowledge of Him, and they might even do some things that satisfy God. They begin to feel equal to God and that they have cleverly maneuvered themselves into a friendship with God. These types of feelings are terribly wrong. If you do not have a deep understanding of this —if you do not understand this clearly—then you will very easily offend God and offend His righteous disposition. You understand this now, yes? Is not God's righteous disposition unique? Could it ever be the equivalent of the character or the moral standing of a man? It never could. So, you must not forget that, no matter how God treats people nor how He thinks of people, God's position, authority, and status do not ever change. For mankind, God is always the Lord of all things and the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VII

Daily Words of God Excerpt 167

Story 1: A Seed, the Earth, a Tree, the Sunlight, the Birds, and Man

A small seed fell to the earth. A great rain fell, and the seed grew a tender sprout, while its roots delved slowly into the soil below. The sprout grew tall in time, enduring cruel winds and harsh rains, witnessing the

changing of the seasons as the moon waxed and waned. In the summer, the earth brought forth gifts of water so that the sprout might endure the season's scorching heat. And because of the earth, the sprout was not overwhelmed by heat, and thus the worst of the summer heat passed. When winter came, the earth enveloped the sprout in its warm embrace, and earth and sprout held one another tightly. The earth warmed the sprout, and thus it survived the season's bitter cold, unharmed by wintry gales and snowstorms. Sheltered by the earth, the sprout grew brave and happy; nurtured selflessly by the earth, it grew healthy and strong. Happily it grew, singing in the rain, dancing and swaying in the wind. The sprout and the earth depend on one another …

Years passed, and the sprout grew into a towering tree. It stood strong upon the earth, with stout branches tipped with countless leaves. The tree's roots still dug into the earth as they had before, and they now plunged deep into the soil below. The earth, which had once protected the tiny sprout, was now the foundation for a mighty tree.

A ray of sunlight shone down on the tree. The tree swayed its body and stretched its arms out wide and breathed deeply of the sunlit air. The ground below breathed in time with the tree, and the earth felt renewed. Just then, a fresh breeze blew forth from among the branches, and the tree trembled in delight, rippling with energy. The tree and the sunlight depend on one another …

People sat in the cool shade of the tree and basked in the brisk, fragrant air. The air cleansed their hearts and lungs, and it cleansed the blood within them, and their bodies were no longer torpid or constrained. People and the tree depend on one another …

A flock of little chirping birds alighted on the branches of the tree. Perhaps they landed there to evade a predator, or to breed and raise their young, or perhaps they were just resting for a while. Birds and the tree depend on one another …

The roots of the tree, twisted and tangled, dug deep into the earth. With its trunk, it sheltered the earth from the wind and rain, and it stretched out its limbs to protect the earth beneath its feet. The tree did so because the earth was its mother. They strengthen each other and rely on each other, and they shall never part …

……

Everything I just spoke of is a thing you have seen before. Seeds, for instance—they grow into trees, and though you may not be able to see every detail of the process, you know that it happens, do you not? You know, too, about the earth and the sunlight. The image of birds perched on a tree is something everyone has seen, yes? And the image of people cooling themselves in the shade of a tree—this is something you have all seen, yes? (Yes.) So, when all of these things are in a single image, what feeling does that image produce? (A feeling of harmony.) Does each of the things in such an image come from God? (Yes.) Since they come from God, God knows the value and significance of the earthly existence of all these different things. When God created all things, when He planned and created each thing, He did so with intent; and when He created those things, each was imbued with life. The environment He created for the existence of mankind, as just described in our story, is one where seeds and the earth depend on each other, where the earth can nourish seeds and seeds are bound to the earth. This relationship was ordained by God at the very beginning of His creation. A scene of a tree, sunlight, birds, and humans is

a depiction of the living environment God created for mankind. First, the tree cannot leave the earth, nor can it be without sunlight. So, what was God's purpose in creating the tree? Can we say that it is only meant for the earth? Can we say that it is only meant for the birds? Can we say that it is only meant for people? (No.) What is the relationship between them? The relationship between them is one of mutual strengthening, interdependence and inseparability. That is to say, the earth, the tree, the sunlight, the birds and people rely on one another for existence and nurture one another. The tree protects the earth, and the earth nurtures the tree; the sunlight provides for the tree, while the tree gains fresh air from the sunlight and lessens the scorching heat of the sun upon the earth. Who benefits from this in the end? It is mankind, is it not? This is one of the principles that underlies the environment in which mankind lives, which God created; it is how God intended it to be from the first. Even though this image is a simple one, we can see within it God's wisdom and His intention. Mankind cannot live without the earth, or without trees, much less without the birds and the sunlight. Is this not so? Though this is just a story, what it portrays is a microcosm of God's creation of the heavens and earth and all things and His gift of an environment in which mankind may live.

It was for mankind that God created the heavens and earth and all things, as well as an environment to inhabit. First, the main point our story addressed is the mutual strengthening, the interdependence, and the coexistence of all things. Under this principle, the environment of mankind's existence is protected; it can exist and be sustained. Because of this, mankind can thrive and reproduce. The image we saw was one of a tree, the earth, sunlight, birds, and people together. Was God in this image? One did not see Him there. But one did see the rule of mutual strengthening and interdependence between the things in the scene; in this rule, one can

see the existence and sovereignty of God. God uses such a principle and such a rule to preserve the life and existence of all things. In this way, He provides for all things and for mankind. Is this story connected to our main theme? On the surface, it seems not to be, but in reality, the rule with which God created all things and His mastery over all things are intimately related to His being the source of life for all things. These facts are inseparable. Now you are beginning to learn something!

God commands the rules that govern the operation of all things; He commands the rules that govern the survival of all things; He controls all things, and sets them to both reinforce and depend on each other, so that they do not perish or disappear. Only thus can mankind live on; only thus can they live under God's guidance in such an environment. God is the master of these rules of operation, and no one can interfere with them, nor can they change them. Only God Himself knows these rules and only God Himself manages them. When the trees will sprout; when it will rain; how much water and how many nutrients the earth will give to the plants; in what season the leaves will fall; in what season the trees will bear fruit; how many nutrients the sunlight will give to the trees; what the trees will exhale after having been fed by the sunlight—all these things were preordained by God when He created all things, as rules that no one can break. The things that God created, whether living or, in the eyes of man, non-living, sit in His hand, where He controls them and reigns over them. No one can change or break these rules. This is to say, when God created all things, He predetermined that without the earth, the tree could not set down roots, sprout, and grow; that if the earth had no trees, then it would dry out; that the tree should become the home of the birds and a place where they may shelter from the wind. Can a tree live without the earth? Absolutely not. Could it live without the sun or rain? It could not, either. All of these things

are for mankind, for mankind's survival. From the tree, man receives fresh air, and man lives upon the earth, which is protected by the tree. Man cannot live without sunlight or various living beings. Though these relationships are complex, you must remember that God created the rules that govern all things so that they may strengthen each other, depend on each other, and exist together. In other words, every single thing He created has value and significance. If God created something without significance, God would have it disappear. This is one of the methods God uses to provide for all things. What do the words "provide for" refer to in this story? Does God water the tree every day? Does the tree need God's help to breathe? (No.) "Provide for" refers here to God's management of all things after their creation; it is enough for God to manage them after establishing the rules that govern them. Once a seed is planted in the earth, the tree grows by itself. The conditions for its growth were all created by God. God made the sunlight, the water, the soil, the air, and the surrounding environment; God made the wind, frost, snow, and rain and the four seasons. These are the conditions that the tree needs in order to grow, and these are things that God prepared. So, is God the source of this living environment? (Yes.) Does God have to count each leaf on the trees every day? No! Nor does God need to help the tree breathe or to wake up the sunlight every day, saying, "It is time to shine on the trees now." He does not have to do that. The sunlight shines on its own when it is time for it to shine, in accordance with the rules; it appears and shines on the tree and the tree absorbs the sunlight when it needs to, and when it does not, the tree still lives within the rules. You may not be able to explain this phenomenon clearly, but it is nonetheless a fact, which everyone can see and acknowledge. All you need to do is recognize that the rules that govern the

existence of all things come from God, and know that God is sovereign over the growth and survival of all things.

Now, does this story contain what people refer to as a "metaphor"? Is it a personification? (No.) I have told a true story. Every sort of living thing, everything that has life, is ruled over by God; each living thing was imbued with life by God when it was created; the life of every living thing comes from God and follows the course and laws that direct it. This does not require man to alter it, nor does it require man's help; it is one of the ways in which God provides for all things. You understand, do you not? Do you think it is necessary for people to recognize this? (Yes.) So, does this story have anything to do with biology? Is it related in some way to a field of knowledge or a branch of learning? We are not discussing biology, and we certainly are not conducting biological research. What is the main idea of our talk? (God is the source of life for all things.) What have you seen within creation? Have you seen trees? Have you seen the earth? (Yes.) You have seen the sunlight, have you not? Have you seen birds perched in the trees? (We have.) Is mankind happy to live in such an environment? (Yes.) That is to say, God uses all things—the things He created—to maintain and protect mankind's home, their life environment. In this way, God provides for mankind and for all things.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VII

Daily Words of God Excerpt 168

Story 2: A Great Mountain, a Little Stream, a Fierce Wind, and a Gigantic Wave

There was a little stream that meandered to and fro, finally arriving at the foot of a great mountain. The mountain blocked the tiny stream's path, so the stream said to the mountain in its weak, little voice, "Please let me

pass. You are standing in my way and blocking my path forward." "Where are you going?" the mountain asked. "I am looking for my home," the stream responded. "Alright, go ahead and flow right over me!" But the tiny stream was too weak and too young, so it had no way to flow over such a great mountain. It could only continue to flow there against the foot of the mountain …

A fierce wind swept by, carrying sand and detritus to where the mountain stood. The wind bellowed at the mountain, "Let me pass!" "Where are you going?" the mountain asked. "I want to go over to the other side of the mountain," howled the wind in response. "Alright, if you can break through my waist, then you can go!" The fierce wind howled this way and that, but no matter how furiously it blew, it could not break through the mountain's waist. The wind grew tired and stopped to rest—and on the other side of the mountain, a breeze began to blow, pleasing the people there. This was the mountain's greeting to the people …

At the seashore, the ocean spray rolled gently against the rocky shore. Suddenly, a gigantic wave arose and roared its way toward the mountain. "Move over!" shouted the gigantic wave. "Where are you going?" the mountain asked. Unable to stop its advance, the wave bellowed, "I am expanding my territory! I want to stretch out my arms!" "Alright, if you can pass over my peak, I will let you through." The great wave retreated some distance, then once again surged toward the mountain. But no matter how hard it tried, it could not get over the mountain's peak. The wave could only roll slowly back out to sea …

For thousands of years, the little stream trickled gently around the foot of the mountain. Following the mountain's directions, the little stream made its way back home, where it joined a river, which in turn joined the sea.

Under the mountain's care, the little stream never lost its way. The stream and the mountain reinforced each other and depended on each other; they strengthened each other, counteracted each other, and existed together.

For thousands of years, the fierce wind howled, as was its habit. It still came often to "visit" the mountain, with great swirls of sand spun into its gusts. It threatened the mountain, but never broke through its waist. The wind and the mountain reinforced each other and depended on each other; they strengthened each other, counteracted each other, and existed together.

For thousands of years, the gigantic wave never stopped to rest, and it marched relentlessly forward, continuously expanding its territory. It roared and surged time and again toward the mountain, yet the mountain never moved an inch. The mountain watched over the sea, and in this way, the creatures in the sea multiplied and thrived. The wave and the mountain reinforced each other and depended on each other; they strengthened each other, counteracted each other, and existed together.

So our story ends. First, tell Me, what was this story about? To begin, there were a great mountain, a little stream, a fierce wind, and a gigantic wave. What happened in the first passage, with the little stream and the great mountain? Why have I chosen to talk about a stream and a mountain? (Under the mountain's care, the stream never lost its way. They relied on each other.) Would you say the mountain protected or obstructed the little stream? (It protected it.) But did it not obstruct it? It and the stream watched out for each other; the mountain protected the stream and obstructed it, too. The mountain protected the stream as it joined the river, but obstructed it to keep it from flowing where it would, causing floods and bringing disaster to the people. Is this not what the passage was about? By protecting the stream and by blocking it, the mountain safeguarded the homes of the people. The

little stream then joined the river at the foot of the mountain and flowed on into the sea. Is this not the rule that governs the stream's existence? What enabled the stream to join the river and the sea? Was it not the mountain? The stream relied on the mountain's protection and its obstruction. So, is this not the main point? Do you see in this the importance of mountains to water? Did God have His purpose in making every mountain, great and small? (Yes.) This short passage, with nothing but a little stream and a great mountain, lets us see the value and significance of God's creation of those two things; it shows us, too, the wisdom and purpose in His rule over them. Is that not so?

What was the story's second passage about? (A fierce wind and the great mountain.) Is wind a good thing? (Yes.) Not necessarily—sometimes the wind is too strong and causes disaster. How would you feel if you were made to stand in the fierce wind? It depends on its strength. If it were a level three or four wind, it would be tolerable. At most, a person might have trouble keeping their eyes open. But if the wind fiercened and became a hurricane, would you be able to withstand it? You would not. So, it is wrong for people to say that the wind is always good, or that it is always bad, because this depends on its strength. Now, what is the mountain's function here? Is its function not to filter the wind? What does the mountain reduce the fierce wind to? (A breeze.) Now, in the environment that humans inhabit, do most people experience gales or breezes? (Breezes.) Was this not one of God's purposes, one of His intentions in creating mountains? How would it be if people lived in an environment where sand flew wildly in the wind, unimpeded and unfiltered? Might it be that a land beset by flying sand and stone would be uninhabitable? The stones might strike people, and the sand might blind them. The wind might sweep people off their feet or carry them into the air. Houses might be destroyed, and all

manner of disasters would happen. Yet is there value in the existence of fierce wind? I said it was bad, so one might feel it has no value, but is that so? Does it not have value once it has turned into a breeze? What do people need most when the weather is humid or stifling? They need a light breeze, to blow on them gently, to refresh them and clear their heads, to sharpen their thinking, to repair and improve their state of mind. Now, for example, you all sit in a room with many people and stuffy air—what do you need most? (A light breeze.) Going to a place where the air is turbid and filthy can slow one's thinking, reduce one's circulation, and diminish one's clarity of mind. However, a bit of movement and circulation freshen the air, and people feel differently in fresh air. Though the little stream could cause disaster, though the fierce wind could cause disaster, as long as the mountain is there, it will turn that danger into a force that benefits people. Is that not so?

What was the story's third passage about? (The great mountain and the gigantic wave.) The great mountain and the gigantic wave. This passage is set at the seashore at the foot of the mountain. We see the mountain, the ocean spray, and a huge wave. What is the mountain to the wave in this instance? (A protector and a barrier.) It is both a protector and a barrier. As a protector, it keeps the sea from disappearing, so that the creatures that live in it may multiply and thrive. As a barrier, the mountain keeps the sea's waters from overflowing and causing disaster, from causing harm and destroying people's homes. So, we can say that the mountain is both a protector and a barrier.

This is the significance of the interconnection between the great mountain and the little stream, the great mountain and the fierce wind, and the great mountain and the gigantic wave; this is the significance of their strengthening and counteracting each other, and of their coexistence. These

things, which God created, are governed in their existence by a rule and a law. So, what deeds of God did you see in this story? Has God been ignoring all things since He created them? Did He create rules and design the ways that all things function, only to ignore them after that? Is that what happened? (No.) Then what did happen? God is still in control. He controls the water, the wind, and the waves. He does not let them run rampant, nor does He let them cause harm or destroy the homes people live in. Because of this, people can live on and multiply and thrive on the land. This means that when He created all things, God had already planned their rules for existence. When God made each thing, He ensured it would benefit mankind, and He took control over it, so that it might not trouble mankind or cause him disaster. Were it not for God's management, would the waters not flow without restraint? Would the wind not blow without restraint? Do the water and the wind follow rules? If God did not manage them, no rules would govern them, and the wind would howl and the waters would be unrestrained and cause floods. If the wave had been higher than the mountain, would the sea be able to exist? It would not. If the mountain were not as high as the wave, the sea would not exist, and the mountain would lose its value and significance.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VII

Daily Words of God Excerpt 169

God created everything that exists, and He is sovereign of everything that exists; He manages all of it and He makes provision for all of it, and within all things, He sees and scrutinizes every word and action of everything that exists. So, too, does God see and scrutinize every corner of human life. Thus, God knows intimately each detail of everything that exists within His creation, from each thing's function, its nature, and its rules for survival to the significance of its life and the value of its existence,

all of this is known to God in its entirety. God created all things—do you think He needs to study the rules that govern them? Does God need to study human knowledge or science to learn about and understand them? (No.) Is there one among mankind with the learning and erudition to understand all things as God does? There is not, right? Are there any astronomers or biologists who truly understand the rules by which all things live and grow? Can they truly understand the value of the existence of each thing? (No, they cannot.) This is because all things were created by God, and no matter how much or how deeply mankind studies this knowledge, or how long they endeavor to learn it, they will never be able to fathom the mystery or the purpose of God's creation of all things. Is that not the case? Now, from our discussion thus far, do you feel that you have gained a partial understanding of the true meaning of the phrase: "God Is the Source of Life for All Things"? (Yes.) I knew that when I discussed this topic—God Is the Source of Life for All Things—many people would immediately think of another phrase: "God is truth, and God uses His word to provide for us," and nothing beyond that level of the topic's meaning. Some might even feel that God's provision of human life, of daily food and drink and every daily necessity does not count as His providing for man. Are there not some who feel this way? Yet, is not God's intent in His creation obvious—to allow mankind to exist and live normally? God maintains the environment in which people live and He provides all of the things needed by mankind for their survival. Furthermore, He manages and holds sovereignty over all things. All of this allows mankind to live and thrive and multiply normally; it is in this way that God provides for all of creation and for mankind. Is it not true that people need to recognize and understand these things? Perhaps some may say, "This topic is too far from our knowledge of the true God Himself, and we do not want to know this because we do not live by bread

alone, but instead live by the word of God." Is this understanding correct? (No.) Why is it incorrect? Can you have a complete understanding of God if you only have knowledge of the things God has said? If you only accept God's work and accept God's judgment and chastisement, can you have a complete understanding of God? If you only know a small part of God's disposition, a small part of God's authority, would you consider that enough to achieve an understanding of God? (No.) God's actions began with His creation of all things, and they continue today—God's actions are apparent at all times, from moment to moment. If one believes God exists only because He has chosen a group of people to perform His work upon and to save, and that nothing else has anything to do with God, neither His authority, His status, nor His actions, then can one be considered to have a true knowledge of God? People who have this so-called "knowledge of God" have only a one-sided understanding, according to which they confine His deeds to one group of people. Is this a true knowledge of God? Are people with this kind of knowledge not denying God's creation of all things and His sovereignty over them? Some people do not wish to engage with this point, instead thinking to themselves: "I haven't seen God's sovereignty over all things. The idea is so removed, and I don't care to understand it. God does what He wants, and it has nothing to do with me. I only accept God's leadership and His word so that I can be saved and made perfect by God. Nothing else matters to me. The rules God made when He created all things and what He does to provide for all things and for mankind have nothing to do with me." What kind of talk is this? Is this not an act of rebellion? Are there any among you with an understanding like this? I know, even without your saying so, that a great many of you here do. By-the-book people like this look at everything from their own "spiritual" point of view. They want only to limit God to the Bible, limit God by the words

He has spoken, to the sense derived from the literal written word. They do not wish to know God more and they do not want God to split His attention by doing other things. This type of thinking is childish, and it is also excessively religious. Can people who hold these views know God? It would be very difficult for them to know God. Today I have told two stories, each addressing a different aspect. You might feel, having just come into contact with them, that they are profound or a bit abstract, difficult to comprehend and understand. It might be difficult to connect them with God's actions and God Himself. However, all of God's actions and all He has done within creation and among mankind should be known, clearly and accurately, by every person, by everyone who seeks to know God. This knowledge will give you surety in your belief in the true existence of God. It will also give you accurate knowledge of God's wisdom, His power, and the manner by which He provides for all things. It will allow you to clearly conceive God's true existence and see that His existence is not fictional, not a myth, not vague, not a theory, and certainly not a sort of spiritual consolation, but a real existence. Furthermore, it will allow people to know that God has always provided for all creation and for mankind; God does this in His own way and in accordance with His own rhythm. So, it is because God created all things and gave them rules that they are each able, under His preordination, to perform their allotted tasks, fulfill their responsibilities, and perform their own roles; under His preordination, each thing has its own use in service of mankind and the space and environment mankind inhabits. If God had not done so and mankind had no such environment to inhabit, then believing in God or following Him would be impossible for mankind; it would all amount to nothing more than empty talk. Is that not so?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VII

Daily Words of God Excerpt 170

The Basic Environment for Life That God Creates for Mankind (Selected passages)

We have discussed many topics and much content relating to the words "God is the source of life for all things," but do you know in your hearts what things God bestows on mankind, apart from providing you with His word and performing on you His work of chastisement and judgment? Some people might say, "God bestows on me grace and blessings; He gives me discipline and comfort, and He gives me care and protection in every possible way." Others will say, "God bestows on me daily food and drink," while some will even say, "God has bestowed everything on me." You might respond to those issues people encounter in their daily lives in a way that relates to the scope of your own, fleshly life experience. God bestows many things on each person, though what we are discussing here is not limited only to the scope of people's daily needs, but is meant to expand each person's field of view and let you see things from a macro perspective. Since God is the source of life for all things, how does He maintain the life of all things? In other words, what does God give to all things of His creation to maintain their existence and the laws underpinning it, so that they may continue to exist? That is the main point of our discussion today. … I hope you can connect this topic and what I will say to God's deeds, rather than to any knowledge, human culture, or research. I am talking only about God, about God Himself. This is My suggestion to you. I am sure you understand, right?

God has bestowed many things on mankind. I will begin by talking about what people can see, that is, what they can feel. These are things people can accept and understand in their hearts. So first, let us begin by

talking about what God has provided to mankind with a discussion of the material world.

a. Air

First, God created air so that man may breathe. Air is a substance with which humans can make daily contact and it is a thing on which humans rely from moment to moment, even as they sleep. The air that God created is monumentally important for humankind: It is essential to their every breath and to life itself. This substance, which can only be felt but not seen, was God's first gift to all the things of His creation. But after creating air, did God stop, considering His work finished? Or did He consider how dense air would be? Did He consider what air would contain? What was God thinking when He made air? Why did God make air, and what was His reasoning? Humans need air—they need to breathe. Firstly, the density of air should be fit for human lungs. Does anyone know the density of air? In truth, there is no particular need for people to know the answer to this question in terms of numbers or data, and indeed, it is quite unnecessary to know the answer—it is perfectly adequate to have only a general idea. God made air with a density that would be most suitable for human lungs to breathe. That is, He made air so that it may readily enter human bodies through their breath, and so that it will not do harm to the body as it breathes. These were God's considerations when He made air. Next, we will talk about what air contains. Its contents are not poisonous to humans and will not damage the lungs or any part of the body. God had to consider all of this. God had to consider that the air humans breathe should enter and exit the body smoothly, and that, after being inhaled, the nature and quantity of the substances within air should be such that the blood, as well as the waste air in the lungs and the body as a whole, would be properly metabolized. Moreover, He had to consider that the air should not contain

any poisonous substances. My aim in telling you about these two standards for air is not to feed you any particular knowledge, but to show you that God created every single thing within His creation in accordance with His own considerations, and everything He created is the best it could be. Furthermore, as for the amount of dust in the air; and the amount of dust, sand and dirt upon the earth; as well as the amount of dust that drifts down to the earth from the sky—God has His ways for managing these things, too, ways of clearing them away or causing them to disintegrate. While there is a certain quantity of dust, God made it so that dust would not harm man's body or endanger man's breathing, and He made the dust particles of a size that would not be harmful to the body. Was God's creation of the air not a mystery? Was it a simple thing, like blowing a breath of air from His mouth? (No.) Even in His creation of the simplest things, God's mystery, the workings of His mind, His way of thinking, and His wisdom are all apparent. Is God not practical? (Yes, He is.) What this means is that even in creating simple things, God was thinking of humanity. Firstly, the air humans breathe is clean, and its contents are suitable for humans to breathe, not poisonous and causing no harm to humans; in the same way, the density of air is suited for human breathing. This air, which humans constantly inhale and exhale, is essential to the human body, the human flesh. This is why humans may breathe freely, without constraint or worry. They can thus breathe normally. Air is that which God created in the beginning, and that which is indispensable for human breathing.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 171

The Basic Environment for Life That God Creates for Mankind (Selected passages)

b. Temperature

The second thing we will discuss is temperature. Everybody knows what temperature is. Temperature is something that is essential to an environment suitable for human survival. If the temperature is too high—for example, supposing the temperature were higher than forty degrees Celsius—would this not be very draining for humans? Would it not be exhausting for humans to live in such conditions? And what if the temperature were too low? Supposing the temperature were to reach negative forty degrees Celsius—humans could not withstand these conditions, either. Therefore, God was very particular in setting the range of temperatures, that being the temperature range to which the human body can adapt, which falls, more or less, between negative thirty degrees Celsius and forty degrees Celsius. Temperatures in lands from north to south essentially fall within this range. In frigid regions, temperatures can drop to perhaps negative fifty or sixty degrees Celsius. God would not have men live in such regions. So, why do these freezing regions exist? God has His own wisdom, and He has His own intentions for this. He would not have you go near those places. Places that are too hot and too cold are protected by God, meaning He did not plan for man to live there. These places are not for mankind. But why would God have such places exist on earth? If these are places where God would not have man dwell or even survive, then why would God create them? Therein lies God's wisdom. That is, God has reasonably calibrated the temperature range of the environment in which humans survive. There is also a natural law at work here. God created certain things to maintain and control the temperature. What are they? First, the sun can bring people warmth, but are people able to endure this warmth when it is too great? Is there anyone who dares approach the sun? Is there any scientific instrument on earth that can approach the sun? (No.) Why

not? The sun is too hot. Anything that comes too close will melt. Therefore, God worked specifically to set the sun's height above mankind and its distance from him in accordance with His meticulous calculations and with His standards. Then, there are the earth's two poles, south and north. These regions are entirely frozen and glacial. Can mankind live in glacial regions? Are such places suited to human survival? No, so people do not go to these places. Since people do not go to the South and North Poles, their glaciers are preserved and are able to serve their purpose, which is to control temperature. You understand, yes? If there were no South Pole and no North Pole, then the sun's constant heat would cause the people on the earth to perish. But does God keep the temperature within a range suited to human survival through these two things alone? No. There are also all sorts of living things, such as the grass in the fields, the various types of trees, and all kinds of plants in the forests that absorb the sun's heat and, in doing so, neutralize the sun's thermal energy in a way that regulates the temperature of the environment in which mankind lives. There are also sources of water, such as rivers and lakes. No one can decide the area that rivers and lakes cover. No one can control how much water there is on earth, nor where that water flows, the direction of its flow, its volume, or its speed. Only God knows. These various sources of water, from groundwater to the visible rivers and lakes above ground, can also regulate the temperature of the environment in which man lives. Aside from water sources, there are also all kinds of geographical formations, such as mountains, plains, canyons, and wetlands, that all regulate temperatures to an extent proportionate to their geographical scope and area. For instance, if a mountain has a circumference of one hundred kilometers, then those hundred kilometers will contribute a hundred kilometers' worth of usefulness. As for just how many such mountain ranges and canyons God

has created on earth, this is a number God has considered. In other words, behind the existence of every single thing created by God, there is a story, and each thing contains God's wisdom and plans. Consider, for example, forests and all the various kinds of vegetation—the range and extent of the area in which they exist and grow is beyond the control of any human, and no one has a say over these things. Likewise, no human can control how much water they absorb, nor how much thermal energy they absorb from the sun. All of these things fall within the scope of the plan God made when He created all things.

It is only due to God's careful planning, consideration, and arrangement in all regards that man can live in an environment with such a suitable temperature. Therefore, every single thing man sees with his eyes, such as the sun, the South and North Poles that people so often hear about, as well as the various living things on and below the ground and in the water, and the amount of space covered by forests and other sorts of vegetation, and water sources, various bodies of water, quantities of seawater and freshwater, and different geographical environments—these are all things God uses to maintain normal temperatures for man's survival. This is absolute. It is only because God has thought deeply about all of this that man is able to live in an environment with such suitable temperatures. It must be neither too cold nor too hot: Places that are too hot, where temperatures exceed what the human body can adapt to are certainly not put aside for you by God. Places that are too cold, where temperatures are too low, where, after arriving there, humans would thoroughly freeze in just a few minutes, such that they cannot speak, their brains freeze, they are unable to think, and soon they suffer asphyxiation—such places are also not set aside by God for mankind. No matter what kind of research humans want to carry out, nor whether they want to innovate or break through such

limitations—whatever thoughts people have, they will never be able to exceed the limits of what the human body can adapt to. They will never be able to cast off these limitations God created for man. This is because God created human beings, and God knows best what temperatures the human body can adapt to. But humans themselves do not know. Why do I say humans do not know? What foolish things have humans done? Have many people not constantly attempted to challenge the North and South Poles? Such people have always wanted to go to those places to occupy the land, so they can put down roots there. It would be an act of absurdity. Even if you have thoroughly researched the poles, then what? Even if you can adapt to the temperatures and are able to live there, would it benefit mankind in any way if you were to "improve" the current environment for life of the South and North Poles? Mankind has an environment in which it can survive, yet men do not remain there quietly and amenably, but instead insist on venturing to places where they cannot survive. What is the meaning of this? They have grown bored and impatient with life in this suitable temperature, and have enjoyed too many blessings. Besides, this regular environment for life has been almost completely destroyed by mankind, so now they think they might as well go to the South Pole and the North Pole to do more damage or pursue some sort of "cause," that they can find some way of "blazing a new trail." Is this not foolish? That is to say, under the leadership of their forebear Satan, this mankind continues to do one absurd thing after another, recklessly and wantonly destroying the beautiful home God created for them. This is the doing of Satan. Further, seeing that mankind's survival on earth is somewhat imperiled, many people seek ways to visit the moon, wanting to establish a way to survive there. But ultimately, the moon lacks oxygen. Can human beings survive without oxygen? Since the moon lacks oxygen, it is not a place where man

can stay, yet man persists in his desire to go there. What should this behavior be called? It is also self-destruction. The moon is a place without air, and its temperature is not suitable for human survival—therefore, it is not a place put aside by God for man.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 172

The Basic Environment for Life That God Creates for Mankind (Selected passages)

c. Sound

What is the third thing? It is also something that is an essential part of the normal environment of human existence, something for which God had to make arrangements when He created all things. It is very important to God and to each and every human being. If God had not taken care of this thing, it would have greatly interfered with the survival of mankind, meaning it would have had such a significant impact on the life of man and his fleshly body that mankind would not have been able to survive in such an environment. It could be said that no living thing could have survived in such an environment. So, what is this thing I speak of? I am speaking about sound. God created everything, and everything lives within God's hands. All of the things of God's creation are living and turning in constant motion within His sight. What I mean by this is that each thing God created has value and meaning in its existence; that is, there is something essential about the existence of each and every thing. In God's eyes, each thing is alive, and, since all things are alive, each of them produces sound. For instance, the earth is constantly turning, the sun is constantly turning, and the moon, too, is constantly turning. As all things propagate, develop, and move, they are constantly emitting sound. All of the things of God's

creation that exist on earth are in constant propagation, development, and motion. For example, the bases of mountains are moving and shifting, and all the living things in the depths of the seas are swimming and moving about. This means that these living things, all things in the sight of God, are in constant, regular motion, in accordance with established patterns. So, what is it that is brought into being by all of these things that propagate and develop in darkness and move in secrecy? Sounds—great, powerful sounds. Beyond planet Earth, all kinds of planets are also in constant motion, and living things and organisms on these planets are also constantly propagating, developing, and moving. That is, all things with life and without life are constantly moving forward in the sight of God, and, as they do, each of them is also emitting sound. God has also made arrangements for these sounds, and I believe you already know His reason for this, do you not? When you get close to an airplane, what effect does the roar of its engine have on you? If you stay near it too long, your ears will be deafened. What about your heart—will it be able to withstand such an ordeal? Some people with weak hearts would not. Of course, even those with strong hearts will not be able to withstand it for too long. That is to say, the effect of sound on the human body, whether it be the ears or the heart, is extremely significant for every human being, and sounds that are too loud will harm people. Therefore, when God created all things and after they had begun to function normally, God made appropriate arrangements for these sounds, the sounds of all things in motion. This, too, is one of the issues God had to consider when creating an environment for mankind.

First, the height of the atmosphere above the earth's surface has an effect on sound. In addition, the size of gaps in the soil will also manipulate and affect sound. Then there are various geographical environments whose confluence also affects sound. That is to say, God uses certain methods to

eliminate some sounds, so that humans may survive in an environment that their ears and hearts can withstand. Otherwise, sounds would present a massive obstacle to mankind's survival, becoming a great nuisance in their lives and posing a serious problem for them. This means that God was very particular in His creation of land, the atmosphere, and the various kinds of geographical environment, and contained within each of these is God's wisdom. Mankind's understanding of this need not be too detailed—it is enough for people to know that God's actions are contained therein. Now you tell Me, this work that God did—precisely calibrating sound in order to maintain mankind's living environment and their normal lives—was it necessary? (Yes.) Since this work was necessary, then from this perspective, can it be said that God used this work as a way to provide for all things? God created such a quiet environment for the provision of mankind so that the human body could live quite normally within it, without suffering any interference, and so that mankind would be able to exist and live normally. Is this, then, not one of the ways in which God provides for mankind? Was this not a very important thing God did? (Yes.) There was great need of it. So how do you appreciate this? Though you cannot feel that this was God's action, nor do you know how God performed this action at the time, can you still sense the necessity of God having done this thing? Can you feel God's wisdom and the care and thought He put into it? (Yes, we can.) If you are able to feel this, then that is enough. There are many actions God has performed among the things of His creation that people can neither feel nor see. I raise this simply to inform you about God's actions, so that you may come to know God. These are clues that can better enable you to know and understand God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 173

The Basic Environment for Life That God Creates for Mankind (Selected passages)

d. Light

The fourth thing concerns people's eyes: light. This too is very important. When you see a bright light, and its brightness reaches a certain strength, it is capable of blinding human eyes. After all, human eyes are eyes of the flesh. They cannot bear irritation. Does anyone dare to stare directly into the sun? Some people have tried it, and if they are wearing sunglasses, it works just fine—but that requires the use of a tool. Without tools, man's naked eyes have no ability to face the sun and stare directly at it. However, God created the sun to bring light to mankind, and this light, too, is something He took care of. God did not simply finish creating the sun, put it somewhere, and then ignore it; that is not how God does things. He is very careful in His actions, and thoroughly thinks them through. God created eyes for mankind so that they may see, and He also set in advance the parameters of light with which man sees things. It would be no good if the light were too dim. When it is so dark that people cannot see their fingers in front of them, then their eyes have lost their function and serve no use. But light that is too bright renders human eyes equally unable to see things, because the brightness is intolerable. Therefore, God has furnished the environment of mankind's existence with an appropriate amount of light for human eyes—an amount that will not hurt or damage people's eyes, let alone cause them to lose their function. This is why God added layers of clouds around the sun and the earth, and why the density of the air is able to properly filter out types of light that can hurt people's eyes or skin—these are commensurate. In addition, the colors of the earth that God created reflect sunlight and all other kinds of light, and are able to eliminate the sorts of light that are too bright for human eyes to adapt to. Thus, people are

able to walk outside and lead their lives without needing constantly to wear very dark sunglasses. Under normal circumstances, human eyes can see things within their field of vision without being bothered by the light. That is to say, it would be no good if the light were too piercing, nor if it were too dim. If it were too dim, people's eyes would be damaged, and, after brief use, ruined; if it were too bright, people's eyes would be unable to withstand it. This very light that people have must be suitable for human eyes to see, and God has, through various methods, minimized the damage caused to human eyes by light; and though this light may benefit or afflict human eyes, it suffices to let people reach the end of their lives while maintaining use of their eyes. Was God not thorough in considering this? Yet the devil, Satan, acts without such considerations ever passing through its mind. With Satan, the light is always either too bright or too dim. This is how Satan acts.

God did these things to all aspects of the human body—to its vision, hearing, taste, breathing, feelings, and so on—in order to maximize mankind's survival adaptability, so they can live normally and continue to do so. In other words, the current environment for life, created by God, is the environment most suitable and beneficial for the survival of mankind. Some people may think that this does not matter a great deal, that it is all a very ordinary thing. Sound, light, and air are things that people feel are their birthright, which they have enjoyed from the moment they were born. But behind these things that you are able to enjoy, God has been at work; this is something humans need to understand, something they need to know. No matter if you feel there is no need to understand these things or to know them, in short, when God created them, He gave much thought to them, He had a plan, He had certain ideas. He did not frivolously or simply put mankind into such an environment for life, without giving the matter a

second thought. You may think I have spoken too grandly about each of these small things, but in My view, each thing that God provided for mankind is necessary for the survival of humanity. There is God's action in this.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 174

The Basic Environment for Life That God Creates for Mankind (Selected passages)

e. Airflow

What is the fifth thing? This thing is closely related to each day of every person's life. So close is its relation to human life that the human body could not live in this material world without it. This thing is airflow. Perhaps anyone could understand the noun "airflow" having just heard it. So, what is airflow? You could say that "airflow" is simply the flowing movement of air. Airflow is a wind that the human eye cannot see. It is also one way in which gases move. Yet, in this talk, to what does "airflow" primarily refer? As soon as I say it, you will understand. The earth carries the mountains, the seas, and all the things of creation as it turns, and when it turns, it turns with speed. Though you do not feel any of this spinning, the rotation of the earth exists nonetheless. What does its rotation engender? When you run, does wind not arise and rush past your ears? If wind can be generated when you run, how can there not be wind when the earth rotates? When the earth rotates, all things are in motion. The earth itself is in motion and rotating at a certain speed, while all things on it are also constantly propagating and developing. Therefore, movement at a certain speed will naturally give rise to airflow. This is what I mean by "airflow." Does this airflow not affect the human body to a certain extent? Consider typhoons:

Normal typhoons are not particularly powerful, but when they strike, people cannot even stand steadily, and it is difficult for them to walk in the wind. Even a single step is arduous, and some people may even be pushed against something by the wind, unable to move. This is one of the ways airflow can affect mankind. If the entire earth were covered in plains, then, when the earth and all things rotated, the human body would be entirely unable to withstand the airflow thereby generated. It would be extremely difficult to respond to such a situation. If this were really the case, such airflow would not only bring harm to mankind, but total destruction. Humans would be unable to survive in such an environment. This is why God made different geographical environments to resolve such airflows—in different environments, airflows grow weaker, change their direction, change their speed, and change their force. That is why people can see different geographical features, such as mountains, great mountain ranges, plains, hills, basins, valleys, plateaus, and great rivers. With these different geographical features, God changes an airflow's speed, direction, and force. This is the method He uses to reduce or manipulate airflow into wind whose speed, direction, and force are appropriate, so that humans may have a normal environment in which to live. Is there need of this? (Yes.) Doing something like this seems difficult for humans, but it is easy for God, because He observes all things. For Him, it could not be simpler or easier to create an environment with a suitable airflow for mankind. Therefore, in such an environment created by God, each thing within all of His creation is indispensable. There is value and necessity in the existence of each and every thing. However, this principle is not understood by Satan or by mankind who has been corrupted. They continue destroying and developing and exploiting, with vain dreams of turning mountains into flat land, filling in canyons, and building skyscrapers on flat land to create concrete jungles.

It is God's hope that mankind can live happily, grow happily, and spend each day happily in this most suitable environment, which He has prepared for them. That is why God has never been careless in how He treats the environment in which mankind lives. From temperature to air, from sound to light, God has made intricate plans and arrangements, so that the bodies of men and their living environment would not be subject to any interference from natural conditions, and that instead, mankind would be able to live and multiply normally, and live normally with all things in harmonious coexistence. All of this is provided by God to all things and to mankind.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 175

Have you now become aware of the greatest difference between God and mankind? Ultimately, who is the master of all things? Is it man? (No.) Then what is the difference between how God and humans treat all creation? (God rules over and arranges all things, while man enjoys them.) Do you agree with this? The greatest difference between God and mankind is that God rules over and provides for all creation. He is the source of everything, and while God provides for all creation, mankind enjoys it. That is to say, man enjoys all the things of creation when he accepts the life that God bestows on all things. God is the Master, and mankind enjoys the fruits of God's creation of all things. What, then, from the perspective of all the things of God's creation, is the difference between God and mankind? God can see clearly the laws of how all things grow, and He controls and dominates these laws. That is, all things are within God's sight and within the scope of His scrutiny. Can mankind see all things? What mankind can see is limited to what is directly in front of them. If you climb a mountain, then what you see is just that mountain. You cannot see what is on the other

side of the mountain. If you go to the shore, then what you see is just one side of the ocean, and you cannot know what the other side of the ocean is like. If you go into a forest, you can see the vegetation in front of you and around you, but you cannot see what lies farther ahead. Humans cannot see places that are higher, farther, deeper. All that they can see is what is directly in front of them, within their field of vision. Even if humans know the law that dictates the four seasons of the year, or the laws of how all things grow, they are still unable to manage or dictate all things. Yet the way God sees all of creation is just as He would see a machine that He built Himself. He is deeply familiar with every component and every connection, what their principles are, what their patterns are, and what their purposes are—God knows all of this with the highest degree of clarity. Hence God is God, and man is man! Though man may go deep in his research of science and the laws that govern all things, that research is limited in scope, whereas God controls everything, which, to man, is an infinite control. A man could spend his entire life researching God's smallest deed without achieving any true results. This is why, if you use just knowledge and what you have learned to study God, you will never be able to know God or understand Him. But if you choose the way of seeking the truth and seeking God, and look at God from the perspective of coming to know Him, then, one day, you will recognize that God's actions and wisdom are everywhere at once, and you will know why God is called the Master of all things and the source of life for all things. The more you gain such understanding, the more you will understand why God is called the Master of all things. All things and everything, including you, are constantly receiving the steady flow of God's provision. You will also be able to clearly sense that in this world, and among this mankind, there is no one apart from God who could have the ability and the essence with which He rules over, manages, and

maintains the existence of all things. When you arrive at this understanding, you will truly recognize that God is your God. When you reach this point, you will have truly accepted God and allowed Him to be your God and your Master. When you have obtained such an understanding and your life has reached such a point, God will no longer test you and judge you, nor will He make any demands of you, because you will understand God, will know His heart, and will have truly accepted God in your heart. This is an important reason to fellowship on these topics of God's domination and management of all things. Doing so is meant to give people more knowledge and understanding—not merely to have you acknowledge, but to have you know and understand God's actions in a more practical way.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 176

The Daily Food and Drink God Prepares for Mankind

(Selected passages)

Grains, fruits and vegetables, and all types of nuts—these are all vegetarian foods. They contain nutrients sufficient to satisfy the needs of the human body, even though they are vegetarian foods. However, God did not say: "I will give just these foods to mankind. Let them eat only these things!" God did not stop there, but went on to prepare for mankind many more foods that are even more delicious. What are these foods? They are the various kinds of meat and fish that most of you are able to see and eat. He prepared for man many, many kinds of both meat and fish. Fish live in the water, and the flesh of the fish of the water is different in substance from the flesh of land-dwelling animals, and it can provide man with different nutrients. Fish also have properties that can regulate cold and heat in the human body, which is of great benefit to man. But delicious food

must not be eaten to excess. As I have already said, God bestows on mankind the right quantity at the right time, so that people can properly enjoy His bestowal in a normal way and in accordance with the season and time. Now, what kinds of foods are included in the category of poultry? Chicken, quail, pigeon, and so on and so forth. Many people also eat duck and goose. Though God has provided all these kinds of meat, He made certain requirements of His chosen people and put specific limits on their diet during the Age of Law. These days, these limits are based on individual taste and personal interpretation. These various meats provide the human body with diverse nutrients, replenishing protein and iron, enriching the blood, fortifying muscles and bones, and building bodily strength. Regardless of how people cook and eat them, these meats can help people improve the flavor of their food and bolster their appetite, while also satisfying their stomachs. Most importantly, these foods can supply the human body with its daily nutritional needs. This was God's consideration when He made food ready for mankind. There are vegetables, there is meat —is this not an abundance? But people should understand what God's intention was when He prepared all foods for mankind. Was it to have mankind overindulge in these foods? What happens when man becomes trapped in attempting to satisfy these material desires? Does he not become over-nourished? Does too much nourishment not afflict the human body in many ways? (Yes.) That is why God apportions the right quantity at the right time and has people enjoy different foods in accordance with different time periods and seasons. For example, after a very hot summer, people accumulate much heat in their bodies, as well as pathogenic dryness and dampness. When autumn arrives, many kinds of fruit ripen, and when people eat these fruits, the dampness in their bodies is expelled. At this time, cattle and sheep have also grown strong, so this is when people should

eat more meat for nourishment. By eating various kinds of meat, people's bodies gain energy and warmth to help them withstand the cold of the winter, and they are able to pass the winter safely and healthily as a result. With utmost care and precision, God controls and coordinates what to provide mankind, and when; and when He will have different things grow, bear fruit, and ripen. This relates to "How God prepares the food man needs in his daily life." In addition to many kinds of food, God also provides mankind with sources of water. After eating, people still need to drink water. Would fruit alone suffice? People could not live on fruit alone, and besides, there is no fruit in some seasons. So, how can mankind's water problem be solved? God has solved it by preparing many water sources above and below the ground, including lakes, rivers, and springs. These water sources are potable as long as there is no contamination, and as long as people have not manipulated or damaged them. In other words, in terms of food sources that sustain the lives of mankind's physical bodies, God has made very precise, very accurate, and very appropriate preparations, so that people's lives are rich and plentiful and not lacking in anything. This is something that people can feel and see.

Additionally, God created among all things some plants, animals, and various herbs that are specifically meant to heal injuries or treat illness in the human body. What should someone do, for instance, if they are burned, or accidentally scald themselves? Can you just rinse the burn with water? Can you just wrap it up with any old piece of cloth? If you do that, the wound might fill with pus or become infected. If someone gets a fever, for instance, or catches a cold; suffers an injury while working; develops a stomach ailment from eating the wrong thing; or develops certain diseases caused by lifestyle factors or emotional issues, including vascular diseases, psychological conditions, or diseases of the internal organs, then there are

corresponding plants that cure their conditions. There are plants that improve blood circulation and remove stagnation, relieve pain, stanch bleeding, provide anesthesia, help heal the skin and return it to a normal condition, and disperse stagnant blood and eliminate toxins from the body —in short, these plants have uses in daily life. People can use them, and they have been prepared by God for the human body in case of need. God allowed man to discover some of them by happenstance, while others were discovered by people whom God chose to do so, or as a result of special phenomena He orchestrated. Following the discovery of these plants, mankind would pass them down, and many people would come to know about them. God's creation of these plants thus has value and meaning. In summary, these things are all from God, prepared and planted by Him when He created mankind's living environment. They are essential. Are God's thought processes more thorough than those of mankind? When you see all that God has done, do you have a sense of God's practical side? God works in secret. God created all of this when man had not yet come into this world, when He had had no contact with mankind. Everything was done with mankind in mind, for the sake of man's existence and with thought for their survival, so that mankind may live happily in this rich and plentiful material world that God prepared for them, free from worry about food or clothes, lacking nothing. In such an environment, mankind can continue to reproduce and survive.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 177

We began by talking about the environment mankind inhabits and what God did for that environment and the preparations He made. We discussed what He arranged; the relationships between the things of creation, which God prepared for mankind; and how God arranged these relationships to

prevent the things of His creation from harming mankind. God also mitigated the harm that many different factors within His creation may have had on mankind's environment, allowing all things to serve their highest purpose, and bring mankind a beneficial environment with beneficial elements, thus enabling mankind to adapt to such an environment and steadily continue the cycle of life and reproduction. Next, we talked about the food the human body needs—mankind's daily food and drink. This is also a necessary condition for mankind's survival. That is to say, the human body cannot live by breathing alone, with just sunlight for sustenance, or wind, or suitable temperatures. Human beings also need to fill their stomachs, and God prepared for mankind, without overlooking anything, the sources of the things with which they might do so, those being the sources of mankind's food. When you have seen such rich and bountiful produce—the sources of mankind's food and drink—can you say that God is the source of the supply for mankind and for all the things of His creation? If, during the time of creation, God had only created trees and grass or any number of other living things, and if these various living things and plants were all for cows and sheep to eat, or were for zebras, deer, and various other kinds of animals, for instance, lions were to eat things such as zebras and deer, and tigers were to eat things such as sheep and pigs—but there were not a single thing suitable for humans to eat, would that have worked? It would not. Mankind would not have been able to survive for long. What if humans only ate leaves? Would that have worked? Could humans eat the grass meant for sheep? It might not hurt if they tried a bit, but if they ate such things for a long time, their stomachs would not be able to tolerate it, and people would not have lived for long. There are even things that animals can eat but are poisonous to humans—animals eat them without consequence, but it is not so for humans. This is to say that God

created human beings, so God knows best the principles and structure of the human body and what humans need. God knows with perfect clarity the body's composition and content, its needs and the functioning of its internal organs, and how they absorb, eliminate and metabolize various substances. Humans do not; sometimes, they eat imprudently, or engage in reckless self-care, too much of which causes an imbalance. If you eat and enjoy the things that God prepared for you in a normal way, then you will have no health problems. Even if you sometimes experience bad moods and you have stagnation of the blood, this poses no problem at all. You simply need to eat a certain type of plant, and the stagnation will clear up. God has made preparations for all of these things. So, in God's eyes, mankind is far above any other living thing. God prepared an environment for each kind of plant, and He prepared food and an environment for each kind of animal, but mankind has the most stringent needs of its environment, and those needs cannot be overlooked in the slightest way; if they were, mankind would not be able to continue developing and living and reproducing in a normal way. It is God who knows this best, in His heart. When God did this, He placed more importance on it than on anything else. Perhaps you are unable to sense the importance of some unremarkable thing you can see and enjoy in your life, or something you see and enjoy that you have had since birth, but God has already made preparations for you long ago or in secret. To the greatest possible extent, God has removed and mitigated all negative elements that are unfavorable to mankind and might harm the human body. What does this show? Does it show the attitude God had toward mankind when He created them this time? What was that attitude? God's attitude was careful and earnest, and it brooked no interference by any enemy forces or external factors or conditions not of Him. In this can be seen God's attitude in creating and managing mankind this time. And what is God's attitude?

Through the environment for survival and life that mankind enjoys, as well as in their daily food and drink and daily needs, we can see God's attitude of responsibility toward mankind, which He has held since He created man, as well as His determination to save mankind at this time. Is God's authenticity visible in these things? Is His wondrousness? His unfathomability? His omnipotence? God uses His wise and almighty ways to provide for all of mankind, as well as to provision all the things of His creation. Now that I have said so much to you, can you say that God is the source of life for all things? (Yes.) That is certainly so. Do you have any doubts? (No.) God's provision for all things suffices to show that He is the source of life for all things, because He is the source of the provision that has enabled all things to exist, live, reproduce, and continue on, and there is no source except for God Himself. God provides for all the needs of all things and all the needs of mankind, whether those be people's most basic environmental needs, the needs of their daily lives, or the need for the truth that He provides to people's spirits. In every way, God's identity and His status are of great importance to mankind; only God Himself is the source of life for all things. That is to say, God is the Ruler, the Master, and Provider of this world, this world that people can see and feel. For mankind, is this not God's identity? There is nothing false in this. So when you see birds flying in the sky, you should know that God created everything that can fly. There are living things that swim in the water, and they have their own ways of surviving. The trees and the plants that live in the soil bud and sprout in spring and bear fruit and shed leaves in autumn, and by winter all the leaves have fallen as those plants prepare to weather the winter. That is their way of survival. God created all things, and each lives in different forms and different ways and uses different methods to exhibit its life force and the form in which it lives. No matter how things go about living, they

are all under God's rule. What is the purpose of God ruling over all the different forms of life and living beings? Is it for the sake of mankind's survival? He controls all the laws of life, all for the sake of mankind's survival. This shows just how important mankind's survival is to God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 178

God is not just the God of His chosen people. You currently follow God, and He is your God, but is He the God of those who do not follow Him? Is God the God of all those people who do not follow Him? Is God the God of all things? (Yes.) Then are God's work and actions limited in scope merely to those who follow Him? (No.) What is the scope of His work and actions? At the smallest level, the scope of His work and actions encompasses all of mankind and all the things of creation. At the highest level it encompasses the entire universe, which people cannot see. So, we may say that God does His work and performs His actions among all mankind, and this suffices to allow people to come to know God Himself in His entirety. If you want to know God, to know Him truly, to understand Him truly, then do not restrict yourself merely to the three stages of God's work, or to stories of the work He performed in the past. If you try to know Him in that way, then you are placing limitations on God, confining Him. You are seeing God as something very small. How would doing so affect people? You would never be able to know God's wondrousness and supremacy, nor His power and omnipotence and the scope of His authority. Such an understanding would have an impact on your ability to accept the truth that God is the Ruler of all things, as well as your knowledge of God's true identity and status. In other words, if your understanding of God is limited in scope, then what you can receive is also limited. This is why you must broaden your scope and expand your horizons. You should seek to

understand all of it—the scope of God's work, His management, His rule, and all the things He manages and over which He rules. It is through these things that you should come to understand God's actions. With such an understanding, you will come to feel, without realizing it, that God rules, manages, and provides for all things among them, and you will also truly feel that you are a part and a member of all things. As God provides for all things, you are also accepting God's rule and provision. This is a fact that no one can deny. All things are subject to their own laws under God's rule, and under God's rule, all things have their own rules for survival. Mankind's fate and needs are also bound together with God's rule and provision. That is why, under God's dominion and rule, mankind and all things are interconnected, interdependent, and interwoven. This is the purpose and value of God's creation of all things.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

Daily Words of God Excerpt 179

Ever since God created all things, they have been functioning and continuing to progress in an orderly way and in accordance with the laws that He prescribed. Under His gaze, under His rule, mankind has survived, and all the while all things have been developing in an orderly way. There is nothing that can change or destroy these laws. It is because of God's rule that all beings can multiply, and it is because of His rule and management that all beings can survive. This is to say that under God's rule all beings come into existence, thrive, disappear, and reincarnate in an orderly fashion. When spring arrives, drizzling rain brings the feeling of the fresh season and wets the earth. The ground begins to thaw, and grass pushes its way up through the soil and begins to sprout, while the trees gradually turn green. All these living things bring fresh vitality to the earth. This is what it looks like when all beings are coming into existence and thriving. All sorts of

animals come out of their burrows to feel the warmth of spring and start a new year. All beings bask in the heat during the summer and enjoy the warmth brought by the season. They grow rapidly. Trees, grass, and all types of plants are growing with great speed, until they finally bloom and bear fruit. All beings are busy during the summer, including humans. In the fall, rains bring autumn's coolness, and all types of living beings start to sense the arrival of the harvest season. All beings bear fruit, and humans begin to harvest these various kinds of fruits in order to have food in preparation for winter. In the winter, all beings gradually begin to settle down in quietness and rest as the cold weather sets in, and people also take a break during this season. From season to season, transitioning from spring to summer to fall to winter—these changes all occur according to the laws established by God. He leads all things and mankind using these laws and has devised for mankind a rich and colorful way of life, preparing an environment for survival that has varying temperatures and seasons. Hence, within this kind of orderly environment for survival, humans can survive and multiply in an orderly way. Humans cannot change these laws and no person or being can break them. Though countless changes have occurred—seas have become fields, while fields have become seas—these laws continue to exist. They exist because God exists, and because of His rule and His management. With this type of orderly, large-scale environment, people's lives proceed within these laws and rules. Under these laws were raised generation after generation of people, and generation after generation of people have survived under them. People have enjoyed this orderly environment for survival as well as all of the many things created by God for generation after generation. Even though people feel that these types of laws are innate and contemptuously take them for granted, and even though they cannot feel that God is orchestrating these laws, that God is ruling over

these laws, no matter what, God is always engaged in this unchanging work. His purpose in this unchanging work is the survival of mankind, and so that mankind may live on.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

Daily Words of God Excerpt 180

God Sets Boundaries for All Things so as to Nurture All of Mankind (Selected passages)

Today I am going to speak on the topic of how it is that these types of laws that God has brought to all things nurture all of mankind. This is a rather large topic, so we can divide it into several parts and discuss them one at a time so that they can be clearly delineated for you. This way it will be easier for you to grasp and you can gradually understand it.

The First Part: God Sets Boundaries for Each Sort of Terrain

So, let us begin with the first part. When God created all things, He drew boundaries for mountains, plains, deserts, hills, rivers, and lakes. On the earth there are mountains, plains, deserts and hills, as well as various bodies of water. These constitute different types of terrain, do they not? Between them, God drew boundaries. When we speak of drawing boundaries, it means that mountains have their delineations, plains have their own delineations, deserts have certain limits, and hills have a fixed area. There is also a fixed quantity of bodies of water such as rivers and lakes. That is, when God created all things, He divided everything very clearly. God has already determined how many kilometers the radius of any given mountain should be and what its scope is. He has also determined how many kilometers the radius of any given plain should be and what its scope is. When creating all things, He also determined the limits of the deserts as well as the range of the hills and their proportions, and what they

are bordered by—all of this was determined by Him. He determined the range of rivers and lakes during the act of creating them—they all have their boundaries. So what does it mean when we talk about "boundaries"? We just talked about how God rules over all things by establishing laws for all things. That is, the range and boundaries of mountains will not expand or decrease because of the rotation of the earth or the passing of time. They are fixed, unchanging, and it is God who dictates their unchangeability. As for the areas of the plains, what their range is, what they are bounded by—this has been set by God. They have their boundaries, and as such it would be impossible for a mound of earth to rise up at random from the ground of a plain. The plain cannot suddenly turn into a mountain—this would be impossible. This is the meaning of the laws and boundaries we just talked about. As for the deserts, we will not mention the specific functions of the deserts or any other type of terrain or geographical location here, only their boundaries. Under God's rule, the limits of the desert will not expand either. This is because God has given it its law, its limits. How large its area is and what its function is, what it is bounded by, and where it is located—this has already been set by God. It will not exceed its limits or shift its position, and its area will not expand arbitrarily. Although the flows of waters such as rivers and lakes are all orderly and continuous, they will never move outside of their range or beyond their boundaries. They all flow in one direction, the direction in which they are supposed to flow, in an orderly way. So under the laws of God's rule, no river or lake will dry up arbitrarily or arbitrarily change the direction or quantity of its flow due to the rotation of the earth or the passing of time. All this is within God's control. That is to say, all things created by God in the midst of this mankind have their set places, areas, and limits. That is, when God created all things, their boundaries were established, and they cannot be arbitrarily altered,

renewed, or changed. What does “arbitrarily” mean? It means that they will not randomly shift, expand, or change their original form due to the weather, temperature, or the rotational speed of the earth. For example, a mountain is of a certain height, its base is of a certain area, it has a certain altitude, and it has a certain amount of vegetation. This is all planned and calculated by God and it will not be arbitrarily changed. As for plains, the majority of humans reside in the plains, and no shifts in the climate will impact their areas or the value of their existence. Not even the things contained within these various terrains and geographical environments that were created by God will be arbitrarily changed. For example, the composition of the desert, types of underground mineral deposits, the amount of sand a desert contains and its color, the thickness of the desert—these will not arbitrarily change. Why is it that they will not arbitrarily change? It is because of God’s rule and His management. Within all of these different terrains and geographical environments created by God, He is managing everything in a planned and orderly way. So all of these geographical environments still exist and are still performing their functions thousands and even tens of thousands of years after they were created by God. Although there are certain periods when volcanoes erupt, and periods when earthquakes occur, and there are major shifts of the land, God absolutely will not allow any type of terrain to lose its original function. It is only because of this management by God, His rule and control over these laws, that all of this—all of this which is seen and enjoyed by mankind—can survive on the earth in an orderly way. So why does God manage all these various terrains that exist on the earth in this way? His purpose is so that the living things that survive in various geographical environments will all have a stable environment, and so that they are able to continue to live and multiply within that stable environment. All of these things—ones that

are mobile and those that are immobile, those that breathe through their nostrils and those that do not—make up a unique environment for the survival of mankind. Only this kind of environment is able to nurture generation after generation of humans, and only this kind of environment can allow humans to continue to peacefully survive, generation after generation.

What I have just talked about is rather a large topic, so perhaps it seems somewhat removed from your lives, but I trust you can all understand it. That is to say, God's laws in His dominion over all things are very important—very important indeed! What is the precondition for the growth of all beings under these laws? It is because of God's rule. It is because of His rule that all things carry out their own functions within His rule. For example, the mountains nurture the forests and the forests in turn nurture and protect the various birds and beasts that live within them. The plains are a platform prepared for humans to plant crops as well as for various birds and beasts. They allow the majority of mankind to live on flat land and provide convenience in people's lives. And the plains also include the grasslands—huge swaths of grassland. The grasslands provide plant cover for the earth's floor. They protect the soil and nurture the cattle, sheep and horses that live on the grasslands. The desert also carries out its own function. It is not a place for humans to live; its role is to make humid climates drier. The flows of the rivers and lakes bring people drinking water in a convenient way. Wherever they flow, people will have water to drink and the needs of all things for water will be conveniently satisfied. These are the boundaries drawn by God for the various terrains.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

Daily Words of God Excerpt 181

God Sets Boundaries for All Things so as to Nurture All of Mankind (Selected passages)

The Second Part: God Sets Boundaries for Each Form of Life

Because of these boundaries that God has drawn, various terrains have produced different environments for survival, and these environments for survival have been convenient for various kinds of birds and beasts and have also given them space to survive. From this the boundaries for the environments for survival of the various living beings have been developed. This is the second part we are going to talk about next. First of all, where do the birds and the beasts and the insects live? Do they live in forests and groves? These are their home. So, aside from establishing boundaries for the various geographical environments, God also drew boundaries and established laws for the various birds and beasts, fish, insects, and all the plants. Because of the differences between various geographical environments and because of the existence of different geographical environments, different types of birds and beasts, fish, insects, and plants have different environments for survival. The birds and the beasts and the insects live amongst the various plants, the fish live in the water, and the plants grow on the land. The land includes various zones such as mountains, plains, and hills. Once the birds and the beasts have their own set home, they will not wander around, going any which way. Their homes are the forests and the mountains. If, one day, their homes were destroyed, this order would be thrown into chaos. As soon as the order is thrown into chaos, what are the consequences? Who are the first to be hurt? It is mankind. Within these laws and limits that God has established, have you seen any peculiar phenomena? For example, elephants walking in the desert. Have you seen anything like that? If this really happened it would be a very strange phenomenon, because elephants live in the forest, and that is

the environment for survival that God prepared for them. They have their own environment for survival and their own set home, so why would they go running around? Has anyone seen lions or tigers walking by the ocean shore? No, you have not. The home of the lions and tigers is the forest and the mountains. Has anyone seen the whales or sharks of the ocean swimming through the desert? No, you have not. Whales and sharks make their homes in the ocean. In humans' living environment, are there people who live alongside brown bears? Are there people who are always surrounded by peacocks or other birds, inside and outside of their homes? Has anyone seen eagles or wild geese playing with monkeys? (No.) These would all be peculiar phenomena. The reason I speak of these things that seem so peculiar to your ears is to have you understand that all things created by God—no matter if they are fixed in one place or whether they can breathe through their nostrils—have their own laws for survival. Long before God created these living beings, He had already prepared for them their own homes and their own environments for survival. These living beings had their own fixed environments for survival, their own food and their own fixed homes, and they had their own fixed places suitable for their survival, places with temperatures suitable for their survival. Thus, they would not wander around any which way or undermine mankind's survival or impact people's lives. This is how God manages all things, providing for mankind the best environment for survival. The living beings within all things each have their own life-sustaining food within their own environments for survival. With that food, they are attached to their native environment for survival. In that kind of environment, they continue to survive, multiply, and move forward in accordance with the laws God has established for them. Because of these types of laws, because of God's

predestination, all things live in harmony with mankind, and mankind coexists together in interdependence with all things.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

Daily Words of God Excerpt 182

God Sets Boundaries for All Things so as to Nurture All of Mankind (Selected passages)

The Third Part: God Sustains the Environment and Ecology to Nurture Mankind

God created all things and established boundaries for them; among them He nurtured all kinds of living things. Meanwhile, He also prepared different means of survival for mankind, so you can see that human beings do not just have one way to survive, nor do they have just one type of environment for survival. We talked before about God preparing various types of food and water sources for humans, which is critical for allowing mankind's life in the flesh to continue. However, among this mankind, not all people subsist on grains. People have different means of survival due to differences in geographical environments and terrains. These means of survival have all been prepared by God. So not all humans are primarily engaged in farming. That is, not all people get their food from growing crops. This is the third part that we are going to talk about: Boundaries have arisen due to mankind's various different lifestyles. So what other types of lifestyles do humans have? In terms of different food sources, what other kinds of people are there? There are several primary types.

The first is a hunting lifestyle. Everyone knows what that is. What do people who live by hunting eat? (Game.) They eat the birds and the beasts of the forest. "Game" is a modern word. Hunters do not think of it as game; they think of it as food, as their daily sustenance. For example, they get a

deer. When they get this deer, it is just like a farmer obtaining food from the soil. A farmer gets food from the soil, and when he sees this food, he is happy and feels at ease. The family will not be hungry with crops to eat. The farmer's heart is free from anxiety and he feels satisfied. A hunter also feels at ease and satisfied when looking at what he has caught because he does not have to worry about food anymore. There is something to eat for the next meal and there is no need to go hungry. This is someone who hunts for a living. The majority of those who subsist on hunting live in the mountain forests. They do not farm. It is not easy to find arable land there, so they survive on various living things, various types of prey. This is the first kind of lifestyle that is different from ordinary people.

The second type is a herder's way of life. Do people who herd animals for a living also farm the land? (No.) So what do they do? How do they live? (For the most part, they herd cattle and sheep for a living, and in the winter they slaughter and eat their livestock. Their staple food is beef and mutton, and they drink milk tea. Although herders are busy all four seasons, they eat well. They have plenty of milk, dairy products, and meat.) People who herd animals for a living primarily eat beef and mutton, drink sheep's milk and cows' milk, and ride cattle and horses to herd their animals in the field with the wind in their hair and the sun on their faces. They do not face the stresses of modern life. They gaze all day at broad expanses of blue skies and grassy plains. The great majority of people who subsist on herding live on grasslands, and they have been able to continue their nomadic way of life for generations. Although life on the grasslands is a little lonely, it is also a very happy life. It is not a bad way of life!

The third type is the fishing way of life. A small portion of humanity lives by the ocean or on small islands. They are surrounded by water, facing the ocean. These people fish for a living. What is the source of food for

those who fish for a living? Their food sources include all types of fish, seafood, and other products of the sea. People who fish for a living do not farm the land, but instead spend every day fishing. Their staple food consists of various types of fish and products of the sea. They occasionally trade these things for rice, flour, and daily necessities. This is a different lifestyle led by people who live near the water. Living close to water, they rely on it for their food, and make their living from fishing. Fishing gives them not only a source of food, but also a means to a livelihood.

Aside from farming the land, humanity lives for the most part according to the three ways of life mentioned above. However, the great majority of people farm for a living, with only a few groups of people who live by herding animals, fishing, and hunting. And what do people who live by farming need? What they need is land. Generation after generation, they live by planting crops in the ground, and whether they plant vegetables, fruits, or grains, it is from the earth that they obtain their food and their daily necessities.

What are the basic conditions underpinning these different human lifestyles? Is it not absolutely necessary that the environments in which they are able to survive be preserved on a basic level? That is, if those who subsist on hunting were to lose the mountain forests or the birds and the beasts, the source of their livelihood would be gone. The direction in which this ethnicity and this sort of people should go would become uncertain, and they might even disappear. And what of those who herd animals for their livelihood? What do they rely upon? What they truly depend on is not their livestock, but the environment in which their livestock are able to survive—the grasslands. If there were no grasslands, where would the herders graze their livestock? What would the cattle and sheep eat? Without the livestock, these nomadic peoples would have no livelihood. Without a source for their

livelihood, where would these peoples go? It would become very difficult for them to continue to survive; they would not have a future. If there were no sources of water, and rivers and lakes completely dried up, would all those fish, which depend on water to live, still exist? They would not. Would these people who depend on the water and the fish for their livelihood continue to survive? When they no longer have food, when they no longer have the source of their livelihood, these peoples would not be able to continue to survive. That is, if any given ethnicity should ever run into a problem with their livelihood or their survival, then that ethnicity would no longer continue, and they could disappear from the face of the earth and become extinct. And if those who farm for a living lost their land, if they could not cultivate all kinds of plants and derive food from those plants, then what would the outcome be? Without food, would people not starve to death? If people are starving to death, would that race of human beings not be wiped out? So this is God's purpose in maintaining different kinds of environment. God only has one purpose in maintaining different environments and ecosystems and all the different living beings within them —and that is to nurture all kinds of people, to nurture people who live in different geographical environments.

If all the things of creation lost their own laws, they would no longer exist; if the laws of all things were lost, then the living beings amongst all things would not be able to continue. Humanity would also lose their environments upon which they depend for survival. If humanity lost all of that, they would not be able to continue, as they have been doing, to thrive and multiply generation after generation. The reason human beings have survived until now is because God has supplied them with all the things of creation to nurture them, to nurture mankind in different ways. It is only because God nurtures mankind in different ways that mankind has survived

until now, the present day. With a fixed environment for survival that is favorable and in which the natural laws are in good order, all the different kinds of people of the earth, all the different races, can survive within their own prescribed areas. No one can go beyond these areas or the boundaries between them because it is God who has delineated them. Why would God delineate boundaries in this way? This is a matter of great importance for all of mankind—truly of great importance!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

Daily Words of God Excerpt 183

God Sets Boundaries for All Things so as to Nurture All of Mankind (Selected passages)

The Fourth Part: God Draws Boundaries Between Different Races

Fourth, God drew boundaries between different races. On earth there are white people, black people, brown people, and yellow people. These are the different types of people. God also fixed a scope for the lives of these different types of people, and without being aware of it, people live within their appropriate environment for survival under God's management. No one can step outside of this. For example, let us consider white people. What is the geographical range in which most of them live? Most live in Europe and America. The geographical range in which black people primarily live is Africa. Brown people primarily live in Southeast Asia and South Asia, in countries such as Thailand, India, Myanmar, Vietnam, and Laos. Yellow people live primarily in Asia, that is, in countries such as China, Japan, and South Korea. God has appropriately distributed all these different types of races so that these different races are distributed across different parts of the world. In these different parts of the world, God long ago prepared an environment for survival suitable for each different race of

human beings. Within these survival environments, God has prepared for them soils of varying color and makeup. In other words, the components making up white people's bodies are not the same as those that make up black people's bodies, and they are also different from the components that make up the bodies of people of other races. When God created all things, He had already prepared an environment for survival for that race. His purpose in doing so was that when that type of people started to multiply, and to increase in number, they could be fixed within a certain range. Before God created human beings, He had already thought it all out—He would reserve Europe and America for white people to allow them to develop and survive. So when God was creating the earth He already had a plan, He had a goal and a purpose in putting what He put into that piece of land, and in nurturing what He nurtured on that piece of land. For example, what mountains, how many plains, how many water sources, what kinds of birds and beasts, what fish, and what plants would be on that land, God had prepared them all long ago. When preparing an environment for survival for a given type of human being, for a given race, God needed to consider many issues from all sorts of angles: the geographical environment, the makeup of the soil, the different species of birds and beasts, the size of the different types of fish, the components making up the bodies of fish, differences in water quality, as well as all the different types of plants…. God had long ago prepared all of that. That kind of environment is an environment for survival that God created and prepared for white people and that inherently belongs to them. Have you seen that when God created all things He put a lot of thought into it and acted with a plan? (Yes, we have seen that God's considerations for various types of people were very thoughtful. For the environment for survival that He created for different types of humans, what kinds of birds and beasts and fish, how many

mountains and how many plains He would prepare, He considered with the utmost thoughtfulness and precision.) Take white people for example. What foods do white people primarily eat? The foods that white people eat are very different from the foods that Asian people eat. The staple foods that white people eat consist mainly of meat, eggs, milk, and poultry. Grains such as bread and rice are generally supplementary foods that are put on the side of the plate. Even when eating vegetable salad, they tend to put in a few pieces of roast beef or chicken, and even when eating wheat-based foods, they tend to add cheese, eggs, or meat. That is to say, their staple foods do not consist primarily of wheat-based foods or rice; they eat a large amount of meat and cheese. They often drink ice water because the foods they eat are very high in calories. So, white people are exceptionally robust. Such is the source of their livelihood and the living environments prepared for them by God, which allow them to have this way of life, one that is different from the lifestyles of people of other races. There is no right or wrong in this way of life—it is innate, predestined by God, and it arises from God's dictates and His arrangements. That this race has this way of life and these sources for their livelihood is because of their race, and because of the environment for survival prepared for them by God. You could say that the environment for survival God prepared for white people, and the daily sustenance they derive from that environment, is rich and plentiful.

God also prepared the necessary environments for the survival for other races. There are also black people—where are black people located? They are primarily located in central and southern Africa. What did God prepare for them in that kind of environment for living? Tropical rainforests, all sorts of birds and beasts, and also deserts, and all kinds of plants that live alongside the people. They have sources for water, their

livelihoods, and food. God was not biased against them. No matter what they have ever done, their survival has never been an issue. They too occupy a certain location and a certain area in a part of the world.

Now, let us talk about yellow people. Yellow people are primarily located in the East of the earth. What are the differences between the environments and geographical positions of the East and the West? In the East, the majority of the land is fertile, and rich in materials and mineral deposits. That is, all sorts of above-ground and underground resources are plentiful. And for this group of people, for this race, God also prepared the corresponding soil, climate, and the various geographical environments that are suitable for them. Although there are great differences between that geographical environment and the environment in the West, people's necessary food, livelihoods, and sources for survival were also prepared by God. It is just a different environment for living than white people have in the West. But what is the one thing that I need to tell you? The number of people of the Eastern race is relatively large, so God added a lot of elements in that part of the earth that are different from the West. There, He added many different landscapes and all kinds of abundant materials. Natural resources there are very abundant; the terrain is also varied and diverse, adequate for nurturing the enormous number of people of the Eastern race. What differentiates the East from the West is that in the East—from south to north, east to west—the climate is better than the West. The four seasons are clearly distinct, temperatures are suitable, natural resources are abundant, and the natural scenery and types of terrain are much better than in the West. Why did God do this? God created a very rational balance between white people and yellow people. What does this mean? It means that all aspects of white people's food, the things that they use, and the things provided for their enjoyment are far better than what yellow people

are able to enjoy. However, God is not biased against any race. God gave yellow people a more beautiful and better environment for survival. This is the balance.

God has preordained which types of people should live in which part of the world; can humans go beyond these limits? (No, they cannot.) What a wondrous thing! Even if there are wars or encroachments during different eras or in extraordinary times, these wars and encroachments absolutely cannot destroy the environments for survival that God has predestined for each race. That is, God has fixed a certain type of people in a certain part of the world and they cannot go beyond those limits. Even if people have some kind of ambition to change or expand their territory, without God's permission, this will be very difficult to achieve. It will be very difficult for them to succeed. For example, white people wanted to expand their territory and they colonized some other countries. The Germans invaded some countries, and Britain once occupied India. What was the outcome? In the end, they failed. What do we see from their failure? What God has predestined is not permitted to be destroyed. So, no matter how great the momentum you may have seen in Britain's expansion, ultimately they still had to withdraw, leaving the land still belonging to India. Those who live on that land are still Indians, not the British, because God would not allow it. Some of those who research history or politics have provided theses on this. They give reasons for why Britain failed, saying that it could be because a certain ethnicity could not be conquered, or it could be for some other human reason…. These are not real reasons. The real reason is because of God—He would not allow it! God lets an ethnicity live on a certain piece of land and settles them there, and if God does not allow them to move from that land, they will never be able to move. If God allots a defined area for them, they will live within that area. Mankind cannot break

free or extricate themselves from these defined areas. This is certain. No matter how great the forces of the encroachers, or how weak those who are being encroached upon, the invaders' success is ultimately for God to decide. It is already predestined by Him, and no one can change it.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

Daily Words of God Excerpt 184

God Rules Over All and Provides for All, He Is the God of All Things (Selected passages)

Looking from the perspective of the laws determined by God for the growth of all things, is not all of mankind, in all its variety, provided for and nurtured by God? If these laws were destroyed or if God had not established these laws for mankind, what would mankind's prospects be? After humans lost their basic environments for survival, would they have any source of food? It is possible that food sources would become a problem. If people lost their sources of food, that is, if they could not get anything to eat, how many days would they be able to carry on? Possibly they would not last for even a single month, and their very survival would become a problem. So every single thing that God does for people's survival, for their continuing existence, reproduction, and subsistence is very important. Every single thing that God does among the things of His creation is closely related to and inseparable from the survival of mankind. If mankind's survival became a problem, could God's management continue? Would God's management still exist? God's management coexists with the survival of all mankind whom He nurtures, so no matter what preparations God makes for all things of His creation and what He does for humans, this is all necessary for Him, and it is critical for mankind's survival. If these laws that God determined for all things were departed from, if these laws were broken or

disrupted, all things would no longer be able to exist, mankind's environment for survival would not continue to exist, nor their daily sustenance, nor mankind itself. For this reason, God's management of mankind's salvation would also cease to exist.

Everything that we have discussed, every single thing, every item is intimately linked to the survival of every single person. You might say, "What You are talking about is too big, it is not something that we can see," and perhaps there are people who would say, "What You are talking about has nothing to do with me." However, do not forget that you are living as just a part of all things; you are one among all the things of creation under God's rule. The things of God's creation cannot be separated from His rule, and not a single person can separate themselves from His rule. Losing His rule and losing His provision would mean that people's lives, people's fleshly lives, would disappear. This is the importance of God establishing environments for survival for mankind. It does not matter what race you belong to or what piece of land you live on, be it in the West or the East—you cannot separate yourself from the environment for survival that God has established for mankind, and you cannot separate yourself from the nurture and provisions of the environment for survival He has established for humans. No matter what your livelihood is, what you rely on to live, and what you rely on to sustain your life in the flesh, you cannot separate yourself from God's rule and His management. Some people say: "I am not a farmer; I don't plant crops for a living. I don't rely on the heavens for my food, so my survival is not taking place within the environment for survival established by God. I have not been given anything from that kind of environment." Is that right? You say that you do not plant crops for your living, but do you not eat grains? Do you not eat meat and eggs? And do you not eat vegetables and fruit? Everything that you eat, all of these things

that you need, are inseparable from the environment for survival established by God for mankind. And the source of everything that mankind requires cannot be separated from all the things created by God, which in their totality constitute your environments for survival. The water you drink, the clothing you wear and all the things that you use—which of these is not obtained from among the things of God's creation? Some people say: "There are some items that are not obtained from the things of God's creation. You see, plastic is one of those items. It is a chemical thing, a man-made thing." Is that right? Plastic is indeed man-made, and it is a chemical thing, but where did the original components of plastic come from? The original components were obtained from materials created by God. The things that you see and enjoy, every single thing that you use, it is all obtained from the things which God created. That is to say, no matter what race a person might belong to, no matter what livelihood, or in what type of environment for survival they might live, they cannot separate themselves from what God has provided.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

Daily Words of God Excerpt 185

God Rules Over All and Provides for All, He Is the God of All Things (Selected passages)

However much understanding of God there is in people's hearts, that is also the extent of the position He holds in their hearts. However great the degree of knowledge of God is in their hearts, that is how great God is in their hearts. If the God that you know is empty and vague, then the God you believe in is also empty and vague. The God that you know is limited to the scope of your own personal life, and has nothing to do with the true God Himself. Thus, knowing God's practical actions, knowing the reality of God

and His omnipotence, knowing the true identity of God Himself, knowing what He has and is, knowing the actions that He has manifested among all the things of His creation—these things are very important to every single person who pursues knowledge of God. They have a direct bearing on whether people can enter into the reality of the truth. If you limit your understanding of God to just words, if you limit it to your own little experiences, to what you figure to be God's grace, or your little testimonies to God, then I say that the God you believe in is absolutely not the true God Himself. Not only that, but it can also be said that the God you believe in is an imaginary God, not the true God. This is because the true God is the One that rules over everything, that walks among everything, that manages everything. He is the One that holds the fate of all of mankind and of everything in His hands. The work and actions of the God that I am talking about are not just limited to a small portion of people. That is, they are not limited to just the people who currently follow Him. His deeds are manifested among all things, in the survival of all things, and in the laws of change of all things. If you cannot see or recognize any deeds of God among all the things of His creation, then you cannot bear witness to any of His deeds. If you cannot bear witness for God, if you continue to speak of the small so-called "God" that you know, that God who is limited to your own ideas and exists only within the narrow confines of your mind, if you continue to speak of that kind of God, then God will never praise your faith. When you bear witness for God, if you do so only in terms of how you enjoy God's grace, how you accept God's discipline and His chastening, and how you enjoy His blessings in your witness for Him, then that is nowhere near enough and not even close to satisfying Him. If you want to bear witness for God in a way that accords with His will, to bear witness for the true God Himself, then you must see what God has and is from His

actions. You must see God's authority from His control of everything, and see the truth of how He provides for all of mankind. If you only acknowledge that your daily sustenance and your necessities in life come from God, but you fail to see the truth that God has taken all the things of His creation for the provision of all of mankind, and that, by ruling over all things, He is leading all of mankind, then you will never be able to bear witness for God. What is My purpose in saying all of this? It is so that you do not take this lightly, so that you do not mistakenly believe that these topics I have spoken about are irrelevant to your own personal entry into life, and so that you do not take these topics as being just a type of knowledge or doctrine. If you listen to what I am saying with that kind of attitude, then you will not gain a single thing. You will lose this great opportunity to know God.

What is My goal in talking about all of these things? My goal is to have people know God, to have people understand God's practical actions. Once you understand God and you know His actions, only then do you have the opportunity or the possibility to know Him. If, for example, you want to understand a person, how would you come to understand them? Would it be through looking at their outward appearance? Would it be through looking at what they wear and how they dress? Would it be through looking at how they walk? Would it be through looking at the scope of their knowledge? (No.) So how do you understand a person? You make judgments based on a person's speech and behavior, their thoughts and the things they express and reveal about themselves. This is how you get to know a person, how you understand a person. Likewise, if you want to know God, if you want to understand His practical side, His true side, you must know Him through His deeds and through every single practical thing He does. This is the best way, and it is the only way.

Daily Words of God Excerpt 186

God Balances the Relationships Between All Things to Give Mankind a Stable Environment for Survival (Selected passage)

When God created all things, He used all sorts of methods and ways to balance them, to balance the living conditions of the mountains and lakes, of the plants and all kinds of animals, birds, and insects. His goal was to allow all kinds of living beings to live and multiply under the laws that He had established. None of the things of creation can go outside of these laws, and the laws cannot be broken. Only within this type of basic environment can humans safely survive and multiply, generation after generation. If any living creature goes beyond the quantity or scope established by God, or if it exceeds the growth rate, reproduction frequency, or number dictated by Him, mankind's environment for survival would suffer varying degrees of destruction. And at the same time, mankind's survival would be threatened. If one type of living creature is too great in number, it will rob people of their food, destroy people's water sources, and ruin their homelands. That way, mankind's reproduction or state of survival would be immediately impacted. For example, water is very important for all things. If there are too many mice, ants, locusts, frogs, or any kind of other animal, they will drink more water. As the amount of water they drink increases, people's drinking water and water sources within the fixed scope of sources of drinking water and aqueous areas will be reduced and they will experience water shortages. If people's drinking water is destroyed, contaminated, or is cut off because all kinds of animals have increased in number, under that kind of harsh environment for survival, mankind's survival will be seriously

threatened. If just one type or several types of living beings exceed their appropriate number, then the air, temperature, humidity, and even the composition of the air within mankind's space for survival will be poisoned and destroyed to varying degrees. Under these circumstances, humans' survival and fate will also be subject to the threats posed by these ecological factors. So, if these balances are lost, the air that people breathe will be ruined, the water that they drink will be contaminated, and the temperatures that they require will also change and be impacted to varying degrees. If that happens, the environments for survival that inherently belong to mankind will be subject to enormous impacts and challenges. In this type of scenario where humans' basic environments for survival have been destroyed, what would mankind's fate and prospects be? This is a very serious problem! Because God knows for what reason each of the things of creation exists for the sake of mankind, what the role is of every type of thing that He created, what kind of impact each thing has on mankind, and to what degree it benefits mankind, because in God's heart there is a plan for all of this and He manages every single aspect of all the things that He created, that is why every single thing that He does is so important and necessary for mankind. So from now on, whenever you observe some ecological phenomenon among the things of God's creation, or some natural law at play among the things of God's creation, you will no longer be doubtful of the necessity of every single thing created by God. You will no longer use ignorant words to make arbitrary judgments on God's arrangements of all things and His various ways of providing for mankind. Nor will you come to arbitrary conclusions about God's laws for all the things of His creation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

Daily Words of God Excerpt 187

How God Rules and Administers the Spiritual World

For the material world, whenever people do not understand certain things or phenomena, they can search for relevant information or use various channels to find out those things' origins and background. But when it comes to the other world about which we are talking today—the spiritual world, which exists outside of the material world—people have absolutely no means or channels by which to learn anything about it. Why do I say this? I say it because, in the world of mankind, everything of the material world is inseparable from the physical existence of man, and because people feel that everything of the material world is inseparable from their physical living and physical lives, most people are only aware of, or see, the material things before their eyes that are visible to them. However, when it comes to the spiritual world—which is to say, everything that is of that other world—it would be fair to say that most people do not believe. Because people cannot see it, and believe there is no need to understand it or to know anything about it, to say nothing of how the spiritual world is a completely different world to the material world and, from God's point of view, is open—although, for humans, it is secret and closed—people therefore have a very difficult time finding a path to understanding the various aspects of this world. The different aspects of the spiritual world about which I am going to speak only concern God's administration and sovereignty; I am not revealing any mysteries, nor am I telling you any of the secrets that you wish to learn. Because this concerns God's sovereignty, God's administration, and God's provision, I therefore shall only speak of the part that it is necessary for you to know.

First, let Me ask you a question: In your mind, what is the spiritual world? Broadly speaking, it is a world outside the material world, one that is both invisible and intangible to people. In your imagination, though, what

kind of world should the spiritual world be? Perhaps, as a result of not being able to see it, you are incapable of thinking about it. However, when you hear some legends, you are still thinking about it, and you can't stop thinking about it. Why do I say this? There is something that happens to a lot of people when they are young: When someone tells them a frightening story—about ghosts, or souls—they feel terrified out of their wits. Why exactly are they scared? It is because they are imagining those things; even though they cannot see them, they feel that they are all around their rooms, in some hidden or dark corner, and they are so frightened that they do not dare go to sleep. Especially at night, they feel too afraid to be alone in their rooms or to venture alone into their courtyards. That is the spiritual world of your imagination, and it is a world that people think is frightening. The fact is that everyone imagines it to some extent, and everyone can feel it a little.

Let us begin with talking about the spiritual world. What is it? Let Me give you a short and simple explanation: The spiritual world is an important place, one that is different from the material world. Why do I say that it is important? We are going to discuss this in detail. The existence of the spiritual world is inextricably linked to the material world of mankind. It plays a major role in the cycle of human life and death in God's dominion over all things; this is its role, and this is one of the reasons that its existence is important. Because it is a place that is indiscernible to the five senses, no one can accurately judge whether the spiritual world exists or not. Its various dynamics are intimately connected to human existence, as a result of which the order of life of mankind is also hugely influenced by the spiritual world. Does this involve God's sovereignty or not? It does. When I say this, you understand why I am discussing this topic: It is because it concerns God's sovereignty, as well as His administration. In a world such

as this—one that is invisible to people—its every heavenly edict, decree, and administrative system is far above the laws and systems of any nation of the material world, and no being living in this world would dare to contravene or violate them. Does this relate to God's sovereignty and administration? In the spiritual world, there are clear administrative decrees, clear heavenly edicts, and clear statutes. At different levels and in various areas, attendants strictly abide by their duties and observe rules and regulations, for they know what the consequence of violating a heavenly edict is; they are clearly aware of how God punishes evil and rewards good, and of how He administers and rules over all things. Moreover, they clearly see how He carries out His heavenly edicts and statutes. Are these different from the material world inhabited by mankind? They are indeed enormously different. The spiritual world is a world that is completely different to the material world. Since there are heavenly edicts and statutes, this touches upon God's sovereignty, administration and, moreover, His disposition, as well as what He has and is. Having heard this, do you not feel that it is highly necessary for Me to speak of this topic? Do you not wish to learn the secrets inherent to it? (Yes, we do.) Such is the concept of the spiritual world. Although it coexists with the material world, and is simultaneously subject to God's administration and sovereignty, God's administration and sovereignty of this world are far stricter than those of the material world.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 188

Among mankind, I categorize all people into three types. The first are the unbelievers, who are those without religious beliefs. They are called unbelievers. The overwhelming majority of unbelievers only have faith in money; they only uphold their own interests, are materialistic, and only

believe in the material world—they do not believe in the cycle of life and death, or in anything said about deities and ghosts. I categorize these people as unbelievers, and they are the first type. The second type includes the various people of faith apart from the unbelievers. Among mankind, I divide these people of faith into several major groups: The first are Jewish, the second are Catholic, the third are Christian, the fourth are Muslim, and the fifth are Buddhist; there are five kinds. These are the various kinds of people of faith. The third type includes those who believe in God, and this includes you. Such believers are those who follow God today. These people are divided into two kinds: God's chosen people, and the service-doers. These main types have been clearly differentiated. Thus, you are now able to clearly differentiate in your minds between the types and rankings of humans, are you not? The first type is comprised of unbelievers, and I have said what they are. Do those who have faith in the Old Man in the Sky count as unbelievers? Many unbelievers only believe in the Old Man in the Sky; they believe that the wind, rain, thunder, and so on are all controlled by this entity on whom they rely for the planting of crops and the harvest—yet when belief in God is mentioned, they are unwilling to believe in Him. Can this be called having faith? Such people are included among the unbelievers. You understand this, right? Do not mistake these categories. The second type includes people of faith, and the third type are those who are currently following God. Why, then, have I divided all humans into these types? (Because the various types of people have different ends and destinations.) That is one aspect of it. When these various races and types of people return to the spiritual world, they will each have a different place to go and will be subject to various laws of the cycle of life and death, so that is why I have categorized humans into these major types.

The Cycle of Life and Death of the Unbelievers (Selected passages)

Let us begin with the cycle of life and death of the unbelievers. After dying, a person is taken away by an attendant from the spiritual world. Exactly what of a person is taken away? Not one's flesh, but one's soul. When one's soul is taken away, one arrives at a place that is an agency of the spiritual world that specially receives the souls of people who have just died. That is the first place anyone goes after dying, which is strange to the soul. When they are taken to this place, an official carries out the first checks, confirming their name, address, age, and all their experiences. Everything they did while they were alive is recorded in a book and verified for accuracy. After it has all been checked, the person's behavior and actions throughout their life are used to determine whether they will be punished or continue being reincarnated as a human, which is the first stage. Is this first stage frightening? It is not too frightening, because the only thing that has happened is the person has arrived at a dark and unfamiliar place.

In the second stage, if this person has done a lot of bad things throughout their life and committed many wicked deeds, then they will be taken to a place of punishment to be dealt with. That will be the place expressly used for the punishment of people. The specifics of how they are punished depend on the sins they have committed, as well as on how many wicked things they did before they died—this is the first situation that occurs in this second stage. Because of the bad things they did and the evil they committed before they died, when they are reincarnated after their punishment—when they are once more born into the material world—some people will continue to be human, while others will become animals. That is to say, after a person returns to the spiritual world, they are punished

because of the evil they have committed; moreover, because of the wicked things they have done, in their next reincarnation they probably will not return as a human, but as an animal. The range of animals that they might become includes cows, horses, pigs, and dogs. Some people could be reborn as birds, or ducks or geese…. After they have been reincarnated as animals, when they die again, they will return to the spiritual world. There, as before, based on their behavior prior to their deaths, the spiritual world will decide whether or not they are reincarnated as humans. Most people commit too much evil, and their sins are too grievous, so they have to incarnate as animals seven to twelve times. Seven to twelve times—is that not frightful? (It's frightful.) What frightens you? A person becoming an animal—that is terrifying. And for a person, what are the most painful things about becoming an animal? Having no language, having only simple thoughts, only being able to do the things that animals do and eat the food that animals eat, having the simple mindset and body language of an animal, not being able to walk upright, not being able to communicate with humans, and the fact that none of the behavior or activities of humans bear any relation to animals. That is, among all things, being an animal makes you the lowest of all living beings and involves a great deal more suffering than does being a human. This is one aspect of the spiritual world's punishment of those who have done much evil and committed great sins. When it comes to the severity of their punishment, this is decided depending on whatever kind of animal they become. For example, is being a pig better than being a dog? Does a pig live better or worse than a dog? Worse, right? If people become cows or horses, will they live better or worse than they would as pigs? (Better.) Will a person be more comfortable being reborn as a cat? He would be an animal just the same, and being a cat would be much easier than being a cow or horse, because cats get to laze away most of their time

in slumber. Becoming a cow or horse is more laborious. Therefore, if a person is reincarnated as a cow or horse, they have to work hard—which is akin to harsh punishment. Becoming a dog would be a little better than becoming a cow or horse, because a dog has a closer relationship with its master. Some dogs, after being pets for several years, are able to understand a lot of what their masters say. Sometimes, a dog can adapt to its master's mood and requirements and the master treats the dog better, and the dog eats and drinks better, and when it is in pain, it is looked after more. Does the dog not then enjoy a happy life? Thus, being a dog is better than being a cow or horse. In this, the severity of a person's punishment determines how many times one is reincarnated as an animal, as well as which type.

Because they committed so many sins while they were alive, some people are punished by being reincarnated as animals seven to twelve lifetimes. Having been punished enough times, upon returning to the spiritual world, they are taken somewhere else—a place in which the various souls have already been punished and are of the type who are preparing to be reincarnated as humans. In this location, each soul is categorized by type according to what kind of family they will be born into, what sort of role they will play once they have been reincarnated, and so on. For example, some people will become singers when they come to this world, so are placed among singers; some will become businesspeople when they come to this world, and so they are placed among businesspeople; and if someone is to become a scientific researcher after becoming human, then they are placed among scientific researchers. After they are classified, each is sent out according to a different time and appointed date, just as people send e-mails today. In this will be completed one cycle of life and death. From the day that a person arrives in the spiritual world up until the end of their punishment, or until they have been

reincarnated as an animal many times and are preparing to be reincarnated as a human, this process is complete.

As for those who are done being punished and are not reincarnated as animals, will they quickly be sent to the material world to incarnate as humans? Or, how long will it be before they can arrive among humans? What is the frequency with which this can happen? There are temporal restrictions to it. Everything that happens in the spiritual world is subject to the precise temporal restrictions and rules—which, if I explain with numbers, you will understand. For those who are reincarnated within a short period of time, when they die, preparations will already have been made for them to reincarnate as humans. The shortest time in which this can happen is three days. For some people, it takes three months, for some it takes three years, for some it takes thirty years, for some it takes three hundred years, and so on. So, what can be said about these temporal rules, and what are their specifics? They are based on what the material world—the world of man—needs from a soul, and on the role that this soul is meant to play in this world. When people are reincarnated as ordinary humans, most of them are reincarnated very quickly, because the world of man has a pressing need for such ordinary people—and so, three days later, they are sent out again to a family that is completely different from the one they were in before they died. However, there are some who play a special role in this world. "Special" means that there is not a great demand for these people in the world of man; not many people are needed to play such a role, so it may take three hundred years. In other words, this soul will only come once every three hundred years, or even just once every three thousand years. Why is this? It is due to the fact that for either three hundred or three thousand years, such a role is not required in the world of man, so they are kept somewhere in the spiritual world. Take Confucius, for example: He

had a profound impact on traditional Chinese culture, and his arrival deeply affected the culture, knowledge, tradition, and ideology of the people of that time. However, a person such as this is not needed in every era, so he had to remain in the spiritual world, waiting there for three hundred or three thousand years before being reincarnated. Because the world of man was not in need of someone like this, he had to wait idly, for there were very few roles such as his, and very little for him to do. As such, he had to be kept somewhere in the spiritual world for most of that time, idle, to be sent out once the world of man had need of him. Such are the spiritual realm's temporal rules for the frequency with which most people are reincarnated. Whether people are ordinary or special, the spiritual world has appropriate rules and correct practices for processing their reincarnations, and these rules and practices are sent down from God, not decided or controlled by any attendant or being of the spiritual world.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 189

The Cycle of Life and Death of the Unbelievers (Selected passages)

For any soul, its reincarnation, what its role is in this life, what family it is born into, and what its life is like are closely related to the soul's previous lifetime. All kinds of people come into the world of man, and the roles they play vary, as do the tasks they carry out. And what tasks are these? Some people have come to repay debts: If they owed others too much money in their past lives, they come to repay those debts in this life. Some people, meanwhile, have come to collect debts: They were scammed out of too many things and too much money in their previous lifetimes; as a result, after they arrive in the spiritual world, it gives them justice and

allows them to collect their debts in this lifetime. Some people have come to repay debts of gratitude: During the previous lifetime—that is, their previous reincarnation—someone was kind to them, and due to having been given the great opportunity to be reincarnated in this life, they are reborn to repay those debts of gratitude. Others, meanwhile, have been reborn into this life to claim lives. And whose lives do they claim? They claim that of the people who killed them in their previous lives. In sum, every person's present life bears a strong connection to their previous lifetimes; this connection is inseverable. That is to say, every person's present life is hugely affected by the previous one. For example, let us say that before he died, Zhang cheated Li out of a large amount of money. Does Zhang then owe Li a debt? He does, so is it then natural that Li should collect his debt from Zhang? As a result, after they die, there is a debt between them that must be settled. When they are reincarnated and Zhang becomes human, how does Li collect his debt from him? One method is to be reborn as Zhang's son; Zhang earns a large amount of money, which is then squandered by Li. No matter how much money Zhang earns, his son Li squanders it. No matter how much Zhang earns, it is never enough; and meanwhile, his son, for some reason, always ends up spending his father's money by various means. Zhang is mystified, wondering, "Why does this son of mine always bring such bad luck? Why is it that other people's sons are so well-behaved? Why does my own son have no ambition, why is he so useless and incapable of earning any money, and why do I always have to support him? Since I have to support him, I will—but why is it that no matter how much money I give him, he always needs more? Why is he incapable of doing an honest day's work, and instead does all kinds of things such as loafing around, eating, drinking, whoring, and betting? What on earth is going on?" Zhang then thinks for a while, "It could be that I owe

him a debt from a previous lifetime. Well then, I'll pay it off! This won't end until I pay it in full!" The day might come when Li really has recouped his debt, and by the time he is in his forties or fifties, he might suddenly come to his senses, realizing, "I haven't done a single good thing in the entire first half of my life! I've squandered all the money my father earned, so I should start being a good person! I'll steel myself; I'll be someone who is honest and lives properly, and I will never bring grief to my father again!" Why does he think this? Why does he suddenly change for the better? Is there a reason for this? What is the reason? (It is because Li has collected his debt; Zhang has paid his debt.) In this, there is cause and effect. The story began long, long ago, before their current lifetimes; this story of their past lives has been brought to the present, and neither can blame the other. No matter what Zhang taught his son, his son never listened nor did an honest day's work. Yet on the day the debt was repaid, there was no need to teach his son—he naturally understood. This is a simple example. Are there many such examples? (Yes, there are.) What does it tell people? (That they should be good and not commit evil.) That they should do no evil, and that there will be retribution for their wrongdoings! Most unbelievers commit much evil, and their wrongdoings are met with retribution, correct? However, is such retribution arbitrary? For every act, there is a background and a reason behind its retribution. Do you think nothing will happen to you after you have cheated someone out of money? Do you think that after having swindled that money away, you will not face any consequences? Such would be impossible; there will indeed be consequences! Regardless of who they are or whether or not they believe that there is a God, all individuals must take responsibility for their own behavior and bear the consequences of their actions. With regard to this simple example—Zhang's being punished, and Li's being repaid—is this

not fair? When people do such things, this is the sort of result that occurs. It is inseparable from the administration of the spiritual world. Despite their being unbelievers, the existence of those who do not believe in God is subject to these sorts of heavenly edicts and decrees. No one can escape from them, and no one can avoid this reality.

Those who have no faith often believe that everything visible to humans exists, while everything that cannot be seen, or which is very distant from people, does not. They prefer to believe that there is no "cycle of life and death," and that there is no "punishment"; as such, they sin and commit evil without compunction. Afterward, they are punished, or they reincarnate as animals. Most of the various sorts of people among unbelievers fall into this vicious circle. This is because they do not know that the spiritual world is strict in its administration of all living beings. Whether you believe or not, this fact exists, for not a single person or object can escape the scope of what God observes with His eyes, and not a single person or object can escape the rules and limitations of His heavenly edicts and decrees. Thus, this simple example tells everyone that regardless of whether or not you believe in God, it is unacceptable to sin and commit evil, and that all actions bear consequences. When someone who cheated another out of money is punished, such punishment is fair. Commonly seen behavior such as this is penalized in the spiritual world, and such punishment is delivered by the decrees and heavenly edicts of God. Therefore, grievously criminal and wicked behavior—raping and looting, fraud and deception, theft and robbery, murder and arson, and so on—is even further subject to an array of punishments of varying severity. What do these punishments of varying severity include? Some of them establish the level of severity using time, whereas some do so through differing methodologies; still others do by determining where people go when they

are reincarnated. For example, some people are foul-mouthed. What does being “foul-mouthed” refer to? It means frequently swearing at others and using malicious language that curses others. What does malicious language signify? It indicates that the person has a malicious heart. Foul language that curses others often comes from the mouths of such people, and such malicious language brings severe consequences. After these people have died and received the appropriate punishment, they may be reborn as mutes. Some people are very calculating while still alive; they often take advantage of others, their little schemes are particularly well-planned, and they do much harm to people. When they are reborn, it could be as half-wits or people who are mentally disabled. Some people often peer into the private business of others; their eyes see much that they should not have been privy to, and they learn much that they ought not to know. As a result, when they are reborn, they may be blind. Some people are very nimble when they are alive; they often fight and do much that is evil. Because of this, they might be reborn disabled, lame, or missing an arm; otherwise they might reincarnate as hunchbacks or wrynecks, walk with a limp, have one leg shorter than the other, and so on. In these, they have been subjected to various punishments based on the levels of evil they committed while alive. Why do you think some people have lazy eye? Are there many such people? These days there are more than just a few. Some people have lazy eye because in their past lives, they made too much use of their eyes and did too many bad things, so they were born into this life with lazy eye, and in serious cases, they were even born blind. This is retribution! Some people get on well with others before they die; they do many good things for their relatives, friends, colleagues, or the people connected to them. They give charity and care to others, or assist them financially, and people think very highly of them. When such people return to the spiritual world,

they are not punished. For an unbeliever to not be punished in any way means they were a very good person. Instead of believing in the existence of God, they only believe in the Old Man in the Sky. Such a person only believes that there is a spirit above them, watching everything they do—that is all this person believes in. The result is that this person is much better-behaved. Such people are kindhearted and charitable, and when they ultimately return to the spiritual world, it will treat them very well, and they will soon be reincarnated. When they are reborn, what sorts of families will they arrive in? Though such families will not be rich, they will be free from any harm, with harmony among their members; there, these reincarnated people will pass safe, happy days, and everyone will be joyous and live good lives. When these people reach adulthood, they will have large, extended families, their children will be talented and enjoy success, and their families will enjoy good fortune—and such an outcome is hugely connected to these people's past lives. That is, where people go after they die and are reincarnated, whether they are male or female, what their missions are, what they will go through in life, what setbacks they will endure, what blessings they will enjoy, whom they will meet, and what will happen to them—no one can predict these things, avoid them, or hide from them. Which is to say, once your life has been set, whatever happens to you —however you try to avoid it, and by whatever means—you have no way of violating the life course that God set out for you in the spiritual world. For when you are reincarnated, your life's fate has already been set. Whether it be good or bad, everyone should face up to this and keep moving forward. This is an issue that no one who lives in this world can avoid, and no issue is more real. You have all understood everything I have been saying, right?

Having understood these things, have you now seen that God has very exacting and rigorous checks and administration for the cycle of life and death of unbelievers? Firstly, He has established various heavenly edicts, decrees, and systems in the spiritual realm, and once these have been declared, they are very strictly carried out, as set by God, by beings in various official positions in the spiritual world, and no one would dare violate them. Therefore, in the cycle of life and death of mankind in the world of man, whether someone is reincarnated as an animal or a human, there are laws for both. Because these laws come from God, no one dares to break them, nor is anyone able to break them. It is only due to this sovereignty of God, and because such laws exist, that the material world that people see is regular and orderly; it is only because of this sovereignty of God that humans are able to coexist peacefully with the other world that is completely invisible to them, and able to live in harmony with it—all of which is inextricable from God's sovereignty. After a person's fleshly life dies, the soul still has life, and so what would happen if it were not under God's administration? The soul would wander all over the place, intruding everywhere, and would even harm the living things in the human world. Such harm would not only be done to mankind but could also be done to plants and animals—however, the first to be harmed would be people. Were this to happen—if such a soul were without administration, genuinely harmed people, and actually did wicked things—then this soul would also be properly handled in the spiritual world: If things were serious, the soul would soon cease to exist, and would be destroyed. If possible, it would be placed somewhere and then reincarnated. That is to say, the spiritual world's administration of various souls is ordered, and is carried out in accordance with steps and rules. It is only because of such administration that the material world of man has not fallen into chaos, that the humans of

the material world possess a normal mentality, a normal rationality, and an ordered fleshly life. Only after mankind has such a normal life will those who live in the flesh be able to continue to thrive and reproduce throughout the generations.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 190

The Cycle of Life and Death of the Unbelievers (Selected passages)

When it comes to unbelievers, is the principle behind God's actions one of rewarding the good and punishing the wicked? Are there any exceptions? (No.) Do you see that there is a principle behind God's actions? Unbelievers do not actually believe in God, nor do they submit to His orchestrations. In addition, they are unaware of His sovereignty, much less do they acknowledge Him. More seriously, they profane against God, and curse Him, and are hostile toward those who believe in God. Despite this attitude of theirs toward God, His administration of them still does not deviate from His principles; He administers them in an orderly manner, in accordance with His principles and His disposition. How does He regard their hostility? As ignorance! As a result, He has caused these people—that is, the vast majority of unbelievers—to reincarnate as animals in the past. So, in God's eyes, what exactly are unbelievers? They are all beasts. God administers beasts as well as mankind, and for such people He has the same principles. Even in His administration of these people, His disposition can still be seen, as can His laws behind His dominion over all things. And so, do you see God's sovereignty in the principles by which He administers the unbelievers I just mentioned? Do you see God's righteous disposition? (We do.) In other words, no matter which out of all the things He deals with,

God acts according to His own principles and disposition. This is God's essence; He would never casually break with the decrees or heavenly edicts that He has set just because He regards such people as beasts. God acts on principle, not recklessly in the least, and His actions are totally unaffected by any factor. Everything He does abides by His own principles. This is because God possesses the essence of God Himself; this is an aspect of His essence not possessed by any created being. God is conscientious and responsible in His handling of, approach to, management of, administration of, and ruling over every object, person, and living thing among all the things He created, and in this, He has never been careless. To those who are good, He is gracious and kind; upon those who are wicked, He inflicts remorseless punishment; and for the various living beings, He makes appropriate arrangements in a timely and regular manner according to the varying requirements of the human world at different times, such that these various living beings are reincarnated according to the roles they play in an orderly manner and move between the material world and spiritual world in a methodical way.

The death of a living being—the termination of a physical life—signifies that the living being has passed from the material world into the spiritual world, whereas the birth of a new physical life signifies that a living being has come from the spiritual world into the material world and begun to undertake and play its role. Whether it be the departure or arrival of a being, both are inseparable from the work of the spiritual world. By the time someone comes into the material world, suitable arrangements and definitions have already been formed by God in the spiritual world as to which family that person will go to, the era in which they will arrive, the hour at which they will arrive, and the role they will play. As such, this person's entire life—the things they do, and the paths they take—will

proceed according to the arrangements made in the spiritual world, without the slightest deviation. Furthermore, the time when a physical life terminates and the manner and place in which it ends are clear and discernable to the spiritual world. God rules the material world, and He also rules the spiritual world, and He will not delay a soul's normal cycle of life and death, nor could He ever commit any errors in the arrangements of that cycle. Each of the attendants in the official posts of the spiritual world carries out their individual tasks, and does that which they ought to do, in accordance with the instructions and rules of God. Thus, in the world of mankind, every material phenomenon beheld by man is in order, and contains no chaos. All of this is due to God's orderly rule over all things, as well as the fact that His authority rules over everything. His dominion includes the material world that man lives in and, moreover, the invisible spiritual world behind mankind. Therefore, if humans wish to have a good life, and hope to live in nice surroundings, in addition to being provided with the entire visible material world, they must also be provided with the spiritual world, which no one can see, which governs every living being on behalf of mankind, and which is orderly.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 191

The Cycle of Life and Death of the Various People of Faith

We just discussed the cycle of life and death of people in the first category, the unbelievers. Now, let us discuss that of the second category, the various people of faith. "The cycle of life and death of the various people of faith" is yet another very important topic, and it is highly necessary for you to have some understanding of it. First, let us speak of which faiths the "faith" in "people of faith" refers to: the five major

religions of Judaism, Christianity, Catholicism, Islam, and Buddhism. In addition to the unbelievers, the people who believe in these five religions occupy a large proportion of the world's population. Among these five religions, those who have made a career out of their faith are few, yet these religions have many followers. They will go to a different place when they die. "Different" from whom? From the unbelievers—the people of no faith—whom we were just talking about. After they die, the believers of these five religions go elsewhere, somewhere different from the unbelievers. However, it is still the same process; the spiritual world will likewise judge them based on all that they did before they died, after which they will be processed accordingly. Why, though, are these people sent to a different location to be processed? There is an important reason for this. What is it? I will explain it to you with an example. Before I do, however, you might be thinking to yourselves: "Maybe it's because they have a little belief in God! They're not total unbelievers." However, this is not the reason. There is a very important reason that they are kept apart from others.

Take Buddhism, for example. I will tell you a fact. A Buddhist is, firstly, someone who has converted to Buddhism, and this is a person who knows what their belief is. When Buddhists cut their hair and become monks or nuns, it means that they have separated themselves from the secular world, leaving behind the clamor of the human world. Every day, they recite the sutras and chant the Buddhas' names, eat only vegetarian food, live ascetic lives, and pass their days accompanied only by the cold, weak light of a butter lamp. They spend their entire lives like this. When a Buddhist's physical life is over, they will make a summary of their life, but in their heart they will not know where they will go after they die, who they will meet, or what their outcome will be: Deep down, they will not have a clear idea of such things. They will have done nothing more than blindly

carry a sort of faith throughout their entire life, after which they depart from the human world along with their blind wishes and ideals. Such is the termination of a Buddhist's physical life, when they leave the world of the living; after that, they return to their original place in the spiritual world. Whether or not this person is reincarnated to return to earth and continue their self-cultivation depends on their behavior and practice prior to their death. If they did nothing wrong during their lifetime, they will quickly be reincarnated and sent back to earth again, where this person will once more become a monk or nun. That is, they practice self-cultivation during their physical life in line with how they practiced self-cultivation the first time, and then return to the spiritual realm after their physical life is concluded, where they are examined. After that, if no problems are found, they can return once more to the world of man and again convert to Buddhism, thus continuing their practice. After being reincarnated three to seven times, they will once more return to the spiritual world, where they go after each physical life is over. If their various qualifications and behavior in the human world have been in keeping with the heavenly edicts of the spiritual world, then from this point onward, they will remain there; they will no longer be reincarnated as human, nor will there be any risk of them being punished for evildoing on earth. They will never again have to go through this process. Rather, depending on their circumstances, they will take up a position in the spiritual realm. This is what Buddhists refer to as "attaining Buddhahood." The attainment of Buddhahood chiefly means achieving fruition as an official of the spiritual world and, thereafter, no longer reincarnating or being at risk of being punished. Moreover, it means no longer suffering the afflictions of being human after reincarnation. So, is there still any chance of them being reincarnated as an animal? (No.) This means that they will remain to take up a role in the spiritual world and will

no longer be reincarnated. This is one example of attaining the fruition of Buddhahood in Buddhism. As for those who do not attain fruition, upon their return to the spiritual world, they become subject to the examination and verification of the relevant official, who discovers that while still alive, they had not diligently practiced self-cultivation or been conscientious in reciting the sutras and chanting the Buddhas' names as prescribed by Buddhism, and instead had committed many evil acts and engaged in a lot of wicked behavior. Then, in the spiritual world, a judgment is made about their evildoing, and following that, they are sure to be punished. In this, there are no exceptions. As such, when can such a person attain fruition? In a lifetime in which they commit no evil—when, after returning to the spiritual world, it is seen that they did nothing wrong before they died. They then continue to reincarnate, carrying on with reciting the sutras and chanting the Buddhas' names, passing their days with the cold, weak light of a butter lamp, refraining from killing any living thing or eating any meat. They do not partake in the world of man, leaving its troubles far behind and having no disputes with others. In the process, if they have committed no evil, then after they return to the spiritual world and all of their actions and behavior have been examined, they are once more sent out into the human realm, in a cycle that continues for three to seven times. If no misconduct is committed during this time, then their attainment of Buddhahood will remain unaffected, and will not be delayed. This is a feature of the cycle of life and death of all people of faith: They are able to "attain fruition," and to take up a position in the spiritual world; this is what makes them different from unbelievers. Firstly, while they are still living on earth, how do those who are able to assume a position in the spiritual world conduct themselves? They must be sure not to commit any evil at all: They must not murder, commit arson, rape, or plunder; if they engage in fraud, deception,

theft, or robbery, then they cannot attain fruition. In other words, if they have any connection or affiliation with evildoing whatsoever, they will not be able to escape punishment meted out to them by the spiritual world. The spiritual world makes suitable arrangements for Buddhists who attain Buddhahood: They may be assigned to administer those who appear to believe in Buddhism, and in the Old Man in the Sky—they may be allocated a jurisdiction. They may also only be in charge of the unbelievers or have positions with very minor duties. Such allocation happens according to the various natures of their souls. This is an example of Buddhism.

Among the five religions of which we have spoken, Christianity is relatively special. What makes Christians so special? These are people who believe in the true God. How can those who believe in the true God be listed here? In saying that Christianity is a kind of faith, it undoubtedly would only have to do with faith; it would merely be a kind of ceremony, a kind of religion, and be a completely different thing from the faith of those who genuinely follow God. The reason I have listed Christianity among the five major religions is that it has been reduced to the same level as Judaism, Buddhism, and Islam. Most people here do not believe there is a God, or that He rules over all things; much less do they believe in His existence. Instead, they merely employ the Scriptures to discuss theology and use theology to teach people to be kind, to endure suffering, and to do good things. That is the kind of religion Christianity has become: It only concentrates on theological theories, bearing absolutely no relation to God's work of managing and saving man. It has become a religion of people who follow God but who are not actually acknowledged by God. However, God also has a principle in His approach to such people. He does not casually handle or deal with them at will as He does with the unbelievers. He treats

them the same as He treats Buddhists: If, while living, a Christian can exercise self-discipline, strictly abide by the Ten Commandments and make demands of their own behavior in accordance with the laws and commandments, and adhere to them their entire lives, then they also must spend the same amount of time going through the cycles of life and death before they can truly attain the so-called "rapture." After achieving this rapture, they remain in the spiritual world, where they take up a position and become one of its officials. Likewise, if they commit evil on earth—if they are too sinful and commit too many sins—then they will inevitably be punished and disciplined with varying severity. In Buddhism, attaining fruition means passing on to the Pure Land of Utmost Bliss, but what do they call it in Christianity? It is called "entering heaven" and being "raptured." Those who are truly raptured also go through the cycle of life and death three to seven times, after which, having died, they come to the spiritual world, as if they had fallen asleep. If they are up to standard, they can remain there to take up a position and, unlike the people on earth, will not be reincarnated in a simple way or according to convention.

Among all these religions, the end of which they speak and for which they strive is the same as the attainment of fruition in Buddhism; it is just that this "fruition" is achieved by different means. They are all birds of a feather. For this portion of followers of these religions, who are able to strictly abide by religious precepts in their behavior, God provides a suitable destination, a suitable place to go to, and handles them appropriately. All of this is reasonable, but it is not as people imagine. Now, having heard about what happens to people in Christianity, how do you feel? Do you feel that their plight is unfair? Do you sympathize with them? (A little.) There is nothing that can be done; they have only themselves to blame. Why do I say this? God's work is true; He is alive and real, and His

work is aimed at all mankind and every individual. Why, then, do they not accept this? Why do they so frantically oppose and persecute God? They should consider themselves lucky to even have this sort of outcome, so why do you feel sorry for them? Their being handled in this way shows great tolerance. Given the extent to which they oppose God, they should be destroyed, yet God does not do this; He instead simply handles Christianity the same as any ordinary religion. Thus, is there any need to go into further detail about the other religions? The ethos of all these religions is for people to suffer more hardship, do no evil, do good deeds, not swear at others, not pass judgment on others, distance themselves from disputes, and be good people—most religious teachings are like this. Therefore, if these people of faith—these followers of various religions and denominations—are able to strictly abide by their religious precepts, then they will not commit great errors or sins during the time that they are on earth; and, after being reincarnated for three to seven times, these people—the ones who are able to strictly abide by religious precepts—will, by and large, remain to take up a position in the spiritual world. Are there many such people? (No, there are not.) What do you base your answer on? It is not easy to do good and to abide by religious rules and laws. Buddhism does not allow people to eat meat—could you do that? If you had to wear gray robes and recite sutras and chant the Buddhas' names in a Buddhist temple all day, could you do it? It would not be easy. Christianity has the Ten Commandments, the commandments and laws; are these easy to abide by? They are not, right? Take not swearing at others, for example: People are simply incapable of abiding by this rule. Unable to stop themselves, they swear—and after swearing, they cannot take those words back, so what do they do? At night, they confess their sins. Sometimes after they swear at others, they still harbor hatred in their hearts, and they even go so far as to plan out a time to

do further harm to those people. In short, for those who live among this dead dogma, it is not easy to refrain from sinning or committing evil. Therefore, in every religion, only a handful of people are actually able to attain fruition. Do you assume that because so many people follow these religions, a good portion will be able to remain to take up a role in the spiritual realm? There are not that many; only a few are actually able to achieve this. That is generally it for the cycle of life and death of people of faith. What sets them apart is that they can attain fruition, and this is what sets them apart from unbelievers.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 192

The Cycle of Life and Death of God's Followers (Selected passages)

Next, let us speak of the cycle of life and death of those who follow God. This concerns you, so pay attention: First, think about how God's followers can be categorized. (God's chosen ones, and the service-doers.) There are indeed two: God's chosen ones, and the service-doers. First, let us talk about God's chosen ones, of whom there are but a few. Whom does "God's chosen ones" refer to? After God created all things and mankind came into existence, God selected a group of people who would follow Him; these are simply referred to as "God's chosen." There was a special scope and significance to God's selection of these people. The scope is special in that it was limited to a select few, who must come when He does important work. And what is the significance? Since they were a group selected by God, the significance is great. That is, God wishes to complete these people, and perfect them, and once His work of management is finished, He will gain these people. Is this significance not great? Thus,

these chosen ones are of great importance to God, for they are the ones whom God intends to gain. As for the service-doers, well, let us take a break for a moment from the subject of God's predestination, and first talk of their origins. A "service-doer" is literally one who serves. Those who serve are transient; they do not do so long-term or forever, but are hired or recruited temporarily. The origin of most of them is that they were selected from among the unbelievers. They came to earth when it was decreed that they would assume the role of service-doers in God's work. They may have been animals in the previous lifetime, but they may also have been unbelievers. Such are the origins of the service-doers.

Let us talk further of God's chosen people. When they die, they go to a completely different location from that of the unbelievers and various people of faith. It is a place where they are accompanied by angels and God's messengers; it is a place that is personally administered by God. Even though God's chosen people cannot behold God with their own eyes in this place, it is unlike anywhere else in the spiritual realm; this is a different location, where this portion of people go after they die. When they die, they, too, are subject to a stringent investigation by God's messengers. And what is investigated? God's messengers investigate the paths these people have taken throughout their lives in their belief in God, whether or not they ever opposed God or cursed Him during that time, and whether or not they committed any grievous sins or evil. This investigation will settle the question of whether a particular person is allowed to stay or must leave. What does "leave" mean? And what does "stay" mean? "Leave" means whether, based on their behavior, they remain among the ranks of God's chosen ones; being allowed to "stay" means that they can remain among the ones who will be made complete by God during the last days. For those who stay, God has special arrangements. During each period of His work,

He will send such people to act as apostles or to do the work of reviving or tending to the churches. However, people who are capable of such work are not reincarnated as frequently as unbelievers, who are reborn generation after generation; rather, they are returned to earth in accordance with the requirements and steps of God's work, and they are not reincarnated frequently. So are there any rules to when they are reincarnated? Do they come once every few years? Do they come with such frequency? They do not. This is all based on God's work, on its steps and on His needs, and there are no set rules. The only rule is that when God does the final stage of His work during the last days, these chosen people will all come, and this coming will be their last reincarnation. And why is that? This is based on the outcome to be achieved during God's last stage of work—for during this last stage of work, God will make these chosen ones entirely complete. What does this mean? If, during this final phase, these people are made complete and perfected, then they will not be reincarnated as before; their process of being human will have come to a complete finish, as will their process of reincarnation. This relates to those who will stay. So where do those who cannot stay go? Those who are not allowed to stay have their own appropriate destination. First of all, as a result of their evildoing, the mistakes they have made, and the sins they have committed, they, too, will be punished. After they have been punished, God will either make arrangements to send them out among the unbelievers as befits the circumstances, or arrange for them to go among the various people of faith. In other words, there are two possible outcomes for them: One is being punished and perhaps living among the people of a certain religion after being reincarnated, and the other is becoming unbelievers. If they become unbelievers, then they will lose all opportunity; however, if they become people of faith—if, for example, they become Christians—then they will

still have a chance to return among the ranks of God's chosen people; there are very complex relationships to this. In short, if one of God's chosen people does something that offends God, they will be punished just like everybody else. Take Paul, for example, whom we previously talked about. Paul is an example of a person who is being punished. Are you getting an idea of what I am talking about? Is the scope of God's chosen ones fixed? (It is, mostly.) Most of it is fixed, but a small part of it is not fixed. Why is that? Here I have referred to the most obvious reason: committing evil. When people commit evil, God does not want them, and when God does not want them, He throws them among various races and types of people. This leaves them without hope and makes it difficult for them to return. All of this relates to the cycle of life and death of God's chosen ones.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 193

The Cycle of Life and Death of God's Followers (Selected passages)

This next topic relates to the cycle of life and death of service-doers. We just talked about the origins of service-doers; that is, the fact that they were reincarnated after having been unbelievers and animals in their previous lifetimes. With the arrival of the last stage of work, God has selected from the unbelievers a group of such people, and this group is special. God's aim in choosing these people is for them to serve His work. "Service" is not a very elegant-sounding word, nor is it in line with everyone's wishes, but we should look at whom it is aimed at. The existence of God's service-doers has a special significance. No one else could play their role, for they were chosen by God. And what is the role of these service-doers? It is to serve God's chosen ones. For the most part,

their role is to give service to God's work, to cooperate with it, and to accommodate God's completion of His chosen ones. Regardless of whether they are laboring, carrying out some aspect of work, or undertaking certain tasks, what is God's requirement of these service-doers? Is He very demanding in His requirements of them? (No, He asks only that they be loyal.) Service-doers, too, must be loyal. Regardless of your origins or why God selected you, you must be loyal to God, to any commissions God entrusts to you, and to the work for which you are responsible and the duties you perform. For service-doers who are capable of being loyal and satisfying God, what will their outcomes be? They will be able to remain. Is it a blessing to be a service-doer who remains? What does it mean to remain? What is the significance of this blessing? In status, they seem unlike God's chosen ones; they seem different. But in fact, is what they enjoy in this life not the same as that of God's chosen ones? At the very least, it is the same in this lifetime. You do not deny this, do you? God's utterances, God's grace, God's provision, God's blessings—who does not enjoy these things? Everyone enjoys such abundance. The identity of a service-doer is one who does service, but to God, they are just one among all the things that He created; it is simply that their role is that of service-doer. Being that they are both God's creatures, is there any difference between a service-doer and one of God's chosen? In effect, there is not. Nominally speaking, there is a difference; in essence and in terms of the role they play, there is a difference—but God does not treat this group of people unfairly. So why are these people defined as service-doers? You must have some understanding of this! Service-doers come from among the unbelievers. As soon as we mention that they come from among the unbelievers, it is apparent that they share a bad background: They are all atheists, and were so in the past, too; they did not believe in God, and were

hostile to Him, to the truth, and to all things positive. They did not believe in God or in His existence. As such, are they capable of understanding God's words? It is fair to say that to a large extent, they are not. Just as animals are incapable of understanding human words, service-doers cannot understand what God is saying, what He requires, or why He makes such demands. They do not understand; these things are incomprehensible to them, and they remain unenlightened. For this reason, these people do not possess the life of which we have spoken. Without the life, can people understand the truth? Are they equipped with the truth? Do they have experience and knowledge of God's words? (No.) Such are the origins of service-doers. However, since God makes these people service-doers, there are still standards to His requirements of them; He does not look down upon them, nor is He perfunctory toward them. Even though they do not comprehend His words and are not in possession of the life, God still treats them kindly, and there are still standards when it comes to His requirements of them. You just spoke of these standards: Being loyal to God and doing what He says. In your service, you must serve where needed, and you must serve to the very end. If you can be a loyal service-doer, are able to serve right up to the very end and can fulfill the commission entrusted to you by God, then you will live a life of value. If you can do this, you will be able to remain. If you put in a bit more effort, if you try a bit harder, can redouble your endeavors to know God, can speak a little about knowing God, can bear testimony to Him, and, moreover, if you can understand something of His will, can cooperate in God's work, and can be somewhat mindful of God's intentions, then you, as a service-doer, will experience a change in fortune. And what will this change in fortune be? You will no longer simply be able to remain. Depending on your conduct and your personal aspirations and pursuits, God will make you one of the chosen ones. This

will be your change in fortune. For service-doers, what is the best thing about this? It is that they can become God's chosen. If they do so, it means that they will no longer be reincarnated as animals the way unbelievers are. Is that good? It is, and it is also good news: It means that service-doers can be molded. It is not the case that for a service-doer, once God has predestined them to serve, they will do so forever; that is not necessarily so. God will handle them and respond to them in a way that befits this person's individual conduct.

However, there are service-doers who are unable to serve to the very end; there are those who, during their service, give up halfway and forsake God, as well as people who commit multiple wrongdoings. There are even those who cause tremendous harm and bring tremendous losses to God's work, and there are even service-doers who curse God and so on. What do these irremediable consequences indicate? Any such evil acts will signify the termination of their services. Because your conduct during your service has been overly poor and because you have gone too far, once God sees that your service is not up to standard, He will strip you of your eligibility to serve. He will no longer allow you to serve; He will remove you from before His very eyes and from the house of God. Is it that you do not want to serve? Are you not constantly wanting to do evil? Are you not consistently unfaithful? Well then, there is an easy solution: You will be stripped of your eligibility to serve. To God, stripping a service-doer of their eligibility to serve means that this service-doer's end has been proclaimed, and they will no longer be eligible to serve God. God has no further need of this person's service, and no matter what nice things they might say, those words will be in vain. When things have gotten to this point, the situation will have become irremediable; service-doers like these will have no way back. And how does God deal with service-doers such as this? Does He

merely stop them from serving? No. Does He merely prevent them from remaining? Or, does He put them to one side and wait for them to make a turn-around? He does not. God is not so loving when it comes to service-doers, truly. If a person has this kind of attitude in their service to God, God will, as a result of this attitude, strip them of their eligibility to serve, and will once more toss them back among the unbelievers. And what is the fate of a service-doer who has been tossed back among the unbelievers? It is the same as that of the unbelievers: They will be reincarnated as an animal and receive the same punishment in the spiritual world as an unbeliever. Moreover, God will not take any personal interest in this person's punishment, for such a person no longer has any relevance to God's work. This is not only the end of their life of faith in God, but also the end of their own fate, as well as the proclamation of their fate. Thus, if service-doers serve poorly, they will have to bear the consequences themselves. If a service-doer is incapable of serving to the very end, or is stripped of their eligibility to serve midway, then they will be thrown among the unbelievers —and if this happens, such a person will be dealt with in the same way as livestock, in the same way as people without intellect or rationality. When I put it like that, you can understand, yes?

The aforementioned is how God handles the cycle of life and death of His chosen ones and the service-doers. After having heard this, how do you feel? Have I ever spoken of this topic before? Have I ever spoken on the subject of God's chosen ones and the service-doers? I actually have, but you do not remember. God is righteous toward His chosen people and the service-doers. In all regards, He is righteous. Is there anywhere you can find fault in this? Are there not people who will say, "Why is God so tolerant toward the chosen ones? And why is He only a little forbearing toward service-doers?" Does anyone wish to stand up for the service-doers? "Can

God give the service-doers more time, and be more forbearing and tolerant toward them?" Is it right to voice such a question? (No, it is not.) And why not? (Because we have actually been shown favor just through the act of being made service-doers.) Service-doers have actually been shown favor simply by being allowed to serve! Without the title of "service-doers," and without the work they do, where would these people be? They would be among the unbelievers, living and dying with the livestock. What great graces they enjoy today, being allowed to come before God and come to the house of God! This is such a tremendous grace! If God did not give you the opportunity to serve, you would never have the chance to come before Him. To say the least, even if you are someone who is a Buddhist and has attained fruition, at most, you are but a gofer in the spiritual world; you will never meet God, hear His voice or His words, or feel His love and blessings, nor could you ever possibly come face-to-face with Him. The only things Buddhists have before them are simple tasks. They cannot possibly know God, and they just comply and obey, whereas the service-doers gain so much during this stage of work! Firstly, they are able to come face-to-face with God, hear His voice, hear His words, and experience the graces and blessings that He bestows upon people. Furthermore, they are able to enjoy the words and truths bestowed by God. Service-doers truly gain so much! Thus, if, as a service-doer, you cannot even put forth a proper effort, then can God still keep you? He cannot keep you. He does not ask much of you, yet you do nothing that He asks properly; you have not adhered to your duty. As such, without a doubt, God cannot keep you. Such is God's righteous disposition. God does not mollycoddle you, but neither does He discriminate against you. These are the principles by which God acts. God treats all people and creatures in this manner.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 194

The Cycle of Life and Death of God's Followers (Selected passage)

If the various beings in the spiritual world do something wrong or do not do their jobs correctly, God also has corresponding heavenly edicts and decrees with which to deal with them; this is absolute. Therefore, during God's several-thousand-year management work, some duty-doers who committed wrongdoings have been exterminated, while some—to this very day—are still being detained and punished. This is what must be faced by every being in the spiritual world. If they do something wrong or commit evil, then they are punished—and this is the same as God's approach to His chosen ones and the service-doers. Thus, in both the spiritual world and the material world, the principles by which God acts do not change. Whether or not you can see God's actions, their principles do not change. Throughout, God has had the same principles in His approach to everything and in His handling of all things. This is immutable. God will be kind toward those among the unbelievers who live in a relatively proper manner, and will save opportunities for those in each religion who behave well and do no evil, allowing them to play their roles in all the things managed by God and do that which they ought to do. Similarly, among those who follow God, and among His chosen people, God does not discriminate against any person according to these principles of His. He is kind toward everyone who is able to sincerely follow Him, and He loves everyone who sincerely follows Him. It is just that for these several types of people—unbelievers, the various people of faith, and God's chosen ones—that which He bestows upon them varies. Take the unbelievers, for example: Although they do not believe in God, and God sees them as beasts, among all things each of them has food to eat, a place of their own, and a normal cycle of life and death.

Those who do evil are punished, and those who do good are blessed and receive God's kindness. Is this not how it is? For people of faith, if they are able to strictly abide by their religious precepts through rebirth after rebirth, then after all those reincarnations, God will ultimately make His proclamation to them. Similarly, for you today, whether you are one of God's chosen or a service-doer, God will likewise bring you into line and determine your outcome in accordance with the regulations and administrative decrees that He has set. Among these types of people, the different types of people of faith—that is, the ones who belong to various religions—has God given them space in which to live? Where are the Jews? Has God interfered in their faith? He has not. And what about Christians? He has not interfered with them, either. He allows them to abide by their own procedures, He does not talk to them or give them any enlightenment and, moreover, He does not reveal anything to them. If you think it is right, then believe in this way. Catholics believe in Mary, and that it was through her that the news was passed on to Jesus; such is their form of belief. Has God ever corrected their faith? He gives them free rein; He pays them no heed and gives them a certain space in which to live. With regard to Muslims and Buddhists, is He not the same? He has set boundaries for them, too, and allows them to have their own living space, without interfering in their respective beliefs. All is well-ordered. And what do you see in all this? That God is possessed of authority, but He does not abuse it. God arranges all things in perfect order and does it in an orderly manner, and herein lies His wisdom and omnipotence.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 195

The Identity and Status of God Himself

God is the One who rules over all things and administers all things. He created all that there is, He administers all that there is, He rules over all that there is, and He provides for all that there is. This is the status of God, and it is His identity. For all things and all that there is, God's true identity is the Creator and the Ruler of all of creation. Such is the identity possessed by God, and He is unique among all things. None of God's creatures—whether they be among mankind or in the spiritual world—can use any means or excuse to impersonate or replace God's identity and status, for there is only One, among all things, who is possessed of this identity, power, authority, and ability to rule over creation: our unique God Himself. He lives and moves among all things; He can rise to the highest place, above all things. He can humble Himself by becoming human, becoming one among those of flesh and blood, coming face-to-face with people and sharing weal and woe with them, while at the same time, He commands all that there is, deciding the fate of all that there is and in what direction it all moves. Moreover, He guides the fate of all mankind, and steers the direction of mankind. A God such as this should be worshiped, obeyed, and known by all living beings. Thus, regardless of which group or type among mankind you belong to, believing in God, following God, revering God, accepting His rule, and accepting His arrangements for your fate is the only choice—the necessary choice—for any person and for any living being. In God's uniqueness, people see that His authority, His righteous disposition, His essence, and the means by which He provides to all things are all completely unique; this uniqueness determines the true identity of God Himself, and it also determines His status. Therefore, among all creatures, if any living being in the spiritual world or among mankind wished to stand in God's stead, success would be impossible, as would be that of any attempt to impersonate God. This is fact. What are the requirements of mankind of a

Creator and Ruler such as this, who is possessed of the identity, the power, and the status of God Himself? This should be clear to everyone, and should be remembered by everyone; this is very important to both God and man!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 196

Mankind's Various Attitudes Toward God

How people behave toward God decides their fate, as well as how God will behave toward them and deal with them. At this point, I am going to give some examples of how people behave toward God. Let us listen and see whether the manners and attitudes with which they conduct themselves before God are correct or not. Let us consider the conduct of the following seven types of people.

1) There is a type of person whose attitude toward God is particularly absurd. These people think God is like a Bodhisattva or a holy being of human lore, and needs humans to bow three times whenever they meet each other and light incense after each meal. As a result, whenever they feel extremely thankful for His grace and feel gratitude toward Him, they often have this sort of impulse. They so wish that the God they believe in today can, like the holy being they yearn for in their hearts, accept the way they bow three times upon meeting and light incense after every meal.

2) Some people see God as a living Buddha capable of delivering all the living from suffering and saving them; they see Him as a living Buddha capable of taking them away from the sea of affliction. These people's belief in God entails worshiping Him as a Buddha. Although they do not light incense, kowtow, or give offerings, deep down, they feel that God is just such a Buddha who only asks that they are kind and charitable, that

they kill no living thing, refrain from swearing at others, live a life that appears honest, and commit no wrongdoings. They believe that these things are all that He asks of them; this is the God in their hearts.

3) Some people worship God as though He were someone great or famous. For example, by whatever means this great person likes to speak, with whatever intonation he speaks, what words and vocabulary he uses, his tone, his hand gestures, his opinions and actions, his bearing—they copy all of them, and these are things that they must come to fully engender in the course of their belief in God.

4) Some people see God as a monarch, feeling that He is above all else and that no one dares to offend Him—and that if anyone does, that person will be penalized. They worship such a monarch because monarchs hold a certain place in their hearts. Their thoughts, manner, authority, and nature—even their interests and personal life—all become something these people feel they must understand; they become issues and matters about which they are concerned. As a result, they worship God as a monarch. Such a form of belief is ridiculous.

5) Some people have particular faith in the existence of God, and this faith is profound and unwavering. Because their knowledge of God is so superficial, however, and they do not have much experience of His words, they worship Him as an idol. This idol is the God in their hearts; it is something that they feel they must fear and bow down to, and which they must follow and imitate. They see God as an idol that they must follow their whole life. They copy the tone in which God speaks and, externally, they imitate those whom God likes. They often do things that appear naive, pure, and honest, and they even follow this idol as though it were a partner or companion that they can never part with. Such is their form of belief.

6) There is one type of people who, despite having read many of God's words and heard much preaching, feel deep down that the only principle behind their behavior toward God is that they should always be obsequious and fawning, or that they should praise God and commend Him in a way that is unrealistic. They believe that God is a God who requires them to behave in such a way. Moreover, they believe that if they do not do so, then at any time they may provoke His anger or stumble into sin against Him, and that as a result of this sinning, God will punish them. Such is the God they keep in their hearts.

7) And then there are the majority of people, who find spiritual sustenance in God. This is because they live in this world, they are without peace or happiness, and nowhere do they find comfort. Once they find God, after they have seen and heard His words, they begin to harbor secret joy and elation in their hearts. This is because they believe that they have finally found a place that will make their spirits happy, and that they have finally found a God who will give them spiritual sustenance. After they have accepted God and begun to follow Him, they become happy, and their lives are fulfilled. They no longer act like the unbelievers, who sleepwalk through life like animals, and they feel they have something to look forward to in life. Thus, they think that this God can hugely satisfy their spiritual needs and bring them great happiness in both mind and spirit. Without realizing it, they become unable to leave this God who gives them such spiritual sustenance, and who brings happiness to their spirits and to all the members of their families. They believe that a belief in God need bring nothing more than spiritual sustenance.

Do any among you possess these various aforementioned attitudes toward God? (Yes.) If, in their belief in God, a person's heart harbors any of those attitudes, are they able to truly come before God? If someone has any

of these attitudes in their heart, do they believe in God? Does such a person believe in the unique God Himself? (No.) Since you do not believe in the unique God Himself, who do you believe in? If what you believe in is not the unique God Himself, then it is possible that you believe in an idol, or a great man, or a Bodhisattva, or that you worship the Buddha that is in your heart. Moreover, it is possible that you believe in an ordinary person. In short, because of people's various forms of belief and attitudes toward God, they place the God of their own cognitions in their hearts, impose their imagination upon God, place their attitudes and imaginings about God side-by-side with the unique God Himself, and, afterward, hold them up to be consecrated. What does it mean when people have such improper attitudes toward God? It means that they have rejected the true God Himself and are worshiping a false god; it indicates that while believing in God, they are rejecting and opposing Him, and that they are in denial of the existence of the true God. If people keep holding onto such forms of belief, what consequences will they face? With such forms of belief, will they be able to draw ever closer to fulfilling God's requirements? (No, they will not.) On the contrary, because of their notions and imaginings, they will stray ever farther from God's way, for the direction they seek is the opposite of the direction God requires them to take. Have you ever heard the story of "going south by driving the chariot north"? This may well be just such a case of going south by driving the chariot north. If people believe in God in such a ludicrous fashion, then the harder you try, the farther you will get from God. As such, I admonish you thusly: Before you get going, you must first discern whether you are actually going in the right direction. Be focused in your efforts, and be sure to ask yourselves, "Is the God I believe in the Ruler of all things? Is the God I believe in merely someone that gives me spiritual sustenance? Is He simply my idol? What does this God I

believe in ask of me? Does God approve of everything I do? Are all my actions and pursuits in line with seeking to know God? Do they accord with His requirements of me? Is the path I walk recognized and approved of by God? Is He satisfied with my faith?" You should often and repeatedly ask yourself these questions. If you wish to seek knowledge of God, then you must have a clear consciousness and clear objectives before you can succeed in satisfying Him.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

Daily Words of God Excerpt 197

The Attitude That God Requires Mankind to Have Toward Him

Actually, God is not very demanding of mankind—or, at least, He is not as demanding as people imagine. If God had not uttered any words, and if He had not expressed His disposition or any deeds, then knowing God would be extremely difficult for you, for people would have to infer His intention and will; this would be very hard to do. However, in the final stage of His work, God has spoken many words, done a great amount of work, and made many requirements of man. In His words, and His great amount of work, He has informed people of what He likes, what He loathes, and of what kind of people they should be. After understanding these things, people should have an accurate definition in their hearts of God's requirements, for they do not believe in God in vagueness and no longer believe in a vague God, nor do they have faith in God amidst vagueness or nothingness. Rather, they are able to hear His utterances, understand the standards of His requirements, and attain them, and God uses the language of mankind to tell them all that they should know and understand. Today, if people still do not know what God is and what He requires of them; if they do not know why one should believe in God, nor how to believe in Him or

treat Him—then there is a problem with this. … God's correct requirements of mankind and those who follow God are as follows. He requires five things of those who follow Him: true belief, loyal following, absolute submission, genuine knowledge, and heartfelt reverence.

In these five things, God requires that people no longer question Him or follow Him using their imaginations or vague and abstract viewpoints; they must not follow God based on any imaginings or notions. He requires that every one of those who follow Him do so loyally, not half-heartedly or without commitment. When God makes any requirements of you, tests you, judges you, deals with you and prunes you, or disciplines and smites you, you should submit to Him absolutely. You should not ask the cause or make conditions, much less should you speak of reasons. Your obedience must be absolute. Knowledge of God is the area in which people are most lacking. They often impose upon God sayings, utterances, and words that are unrelated to Him, believing that such words are the most accurate definition of the knowledge of God. Little do they know that these sayings, which come from the human imagination, their own reasoning, and their own knowledge, bear not the slightest relation to God's essence. Thus, I want to tell you that, when it comes to the knowledge God desires for people to have, He does not merely ask that you recognize Him and His words, but also that your knowledge of Him is correct. Even if you can only say one sentence, or are only aware of a tiny bit, this tiny bit of awareness is correct and true, and is compatible with the essence of God Himself. This is because God detests any praise or commendation of Him that is unrealistic or ill-considered. More than that, He hates it when people treat Him like air. He hates it when, during discussion of topics about God, people speak with no regard for the facts, talking at will and without hesitation, speaking however they see fit; moreover, He hates those who believe they know God

and are boastful about their knowledge of Him, discussing topics related to Him with neither constraint nor reservation. The last of those aforementioned five requirements was heartfelt reverence: This is God's ultimate requirement of all those who follow Him. When someone possesses a correct and true knowledge of God, they are able to truly revere God and shun evil. This reverence comes from the depths of their heart; this reverence is given willingly, and not a result of pressure from God. God does not ask that you make a gift of any nice attitude, conduct, or outward behavior to Him; rather, He asks that you revere Him and fear Him in the depths of your heart. Such reverence is attained as a result of changes in your life disposition, of gaining knowledge of God and an understanding of God's deeds, of coming to understand God's essence, and of your acknowledgment of the fact that you are one of God's creatures. Therefore, My aim in using the word "heartfelt" to define reverence here is for humans to understand that their reverence for God should come from the bottom of their hearts.

Now consider those five requirements: Are any among you capable of attaining the first three? By this, I am referring to true belief, loyal following, and absolute submission. Are any among you capable of these things? I know that if I said all five, there would unquestionably be none among you who are, but I have reduced the number to three. Have a think about whether you have achieved these things or not. Is "true belief" easy to attain? (No, it is not.) It is not easy, for people often question God. And how about "loyal following"? What does this "loyal" refer to? (Not being half-hearted, but instead being wholehearted.) Not being half-hearted, but wholehearted. You have hit the nail on the head! So, are you capable of achieving this requirement? You have got to try harder, right? At the moment, you have yet to succeed in this requirement. What about "absolute

submission"—have you achieved that? (No.) You have not achieved that, either. You are frequently disobedient and rebellious; you often do not listen, do not wish to obey, or do not want to hear. These are the three most fundamental requirements people meet after attaining entry into life, but you have yet to achieve them. Thus, at the moment, do you have great potential? Today, having heard Me say these words, do you feel anxious? (Yes.) It is right that you should feel anxious. Do not try to avoid being anxious. I feel anxious on your behalves. I will not go into the other two requirements; without doubt, no one here is capable of achieving them. You are anxious. So, have you determined your objectives? With what objectives, and in what direction, should you pursue and devote your efforts? Do you have an objective? Let Me speak plainly: Once you have achieved these five requirements, you will have satisfied God. Each of them is an indicator, as well as a final objective, of the maturation of a person's entry into life. Even if I only picked a single one of these requirements to speak of in detail, and require you to meet it, it would not be easy to achieve; you must endure a certain degree of hardship and put in a certain amount of effort. What sort of mentality should you have? It should be the same as that of a cancer patient waiting to go onto the operating table. Why do I say this? If you wish to believe in God, and if you wish to gain God and gain His satisfaction, then unless you endure a certain degree of pain and put in a certain amount of effort, you will not be able to achieve these things. You have heard much preaching, but simply having heard it does not mean that this sermon is yours; you must absorb it and transform it into something that belongs to you. You must assimilate it into your life and bring it into your existence, allowing these words and preaching to guide the way you live and bring existential value and meaning to your life. When that happens, your hearing these words will have been worth it. If the words

I speak do not bring about any upturn in your lives or add any value to your existences, then there is no point in your listening to them. You understand this, right? Having understood it, what happens next is up to you. You must get to work! You must be earnest in all things! Do not be at sixes and sevens; time is flying by! Most among you have already believed in God for more than a decade. Look back on these past ten years: How much have you gained? And how many decades do you have left to live in this lifetime? You do not have long. Forget about whether God's work awaits you, whether He has left you a chance, or whether He will do the same work again—speak not of these things. Can you reverse the course of the past ten years of your life? With every day that passes, and with every step you take, you have one fewer day. Time waits for no one! You will only gain from your faith in God if you approach it as the greatest thing in your life, more important than even food, clothes, or anything else. If you only believe when you have the time, and are incapable of devoting your entire attention to your faith, and if you are always mired in confusion, then you will gain nothing.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

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